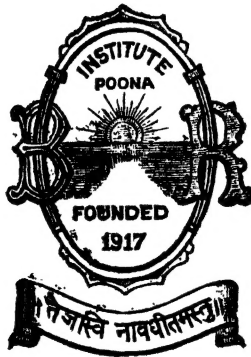


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STORY OF DHARMASASTRA

**(ANCIENT AND MEDIÆVAL
RELIGIOUS AND CIVIL LAW)**

BY

ANDURANG VAMAN KANE, M. A., LL. M.

**ADVOCATE, HIGH COURT, BOMBAY ; VICE-PRESIDENT AND
FELLOW OF THE ROYAL ASIATIC SOCIETY, BOMBAY
BRANCH ; SOMETIME PROFESSOR OF SANSKRIT,
ELPHINSTONE COLLEGE, BOMBAY ; AUTHOR
OF 'A HISTORY OF SANSKRIT POETICS' ETC.**

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PREFACE

WHEN preparing materials for my edition of the Vyavahāra-mayūkha it occurred to me that a brief history of Dharmaśāstra on the lines of the history of Alaṅkāra Literature that I prefixed to my edition of the Sāhityadarpaṇa would not fail to be of great use to Indian students of Dharmaśāstra. As I pursued my studies in Dharmaśāstra I found that the materials were so vast and of such a varied character that to compress them into a brief introduction would hardly do justice to the subject and would not convey an adequate idea of their richness and their importance to the study of social institutions, comparative jurisprudence and other branches of knowledge. Ultimately I made up my mind to bring out independently a history of Dharmaśāstra. At first I intended to treat in a single volume of the chronology of the Dharmaśāstra and the historical developments of the various topics comprised therein from the earliest times. The chronological portion alone took all the leisure I could spare during five years. During this period for some years I suffered from a very painful internal complaint which had at one time almost induced me to lay aside the work in despair. Latterly however I felt much better and I thought it desirable to issue the chronological portion of the work in a volume by itself. Following as I do the exacting profession of an advocate, and not being in the best of health, I feel great misgivings whether I shall carry out my original intention by publishing another volume on the development of the various subjects comprised in Dharmaśāstra such as marriage and other saṁskāras, judicial procedure and actions at law, observances, vratas, śrāddha and impurity, from Vedic times down to modern days. I hope, however, that, time and health permitting, I may be able to issue the second volume also in a few months more. As the Śāstris entertain strange notions about the changes of usages that occurred in India, about the vicissitudes of social institutions and about chronology in general and as the influence upon the masses of India is very great, I intend in near future to translate this work into Sanskrit and Marathi, my vernacular, in the hope that their outlook may undergo a welcome change on perusing this work.

PREFACE

What remains is the pleasant duty of acknowledging my obligations to others. I must first mention the veteran scholar Dr. Jolly whose *Recht und Sitte* in the German *Grundriss* was the model I set before me and to whom I owe a deep debt of gratitude. I derived valuable help from the labours of eminent scholars such as Dr. Bühler, Rao Saheb V. N. Mandlik, Prof. Hopkins, Mr. M. M. Chakravarti, Mr. K. P. Jayasval, who worked before me in the same field. I am very thankful to the authorities of the India Office and to Dr. S. K. Belvalkar, Mahamahopadhyaya Prof. Kuppusvami Sastri, Dr. Bhattacharya (of Baroda) and Prof. H. D. Velankar (of Wilson College, Bombay) for giving to me all facilities for consulting the valuable collections of Sanskrit Mss. in their charge. For help in various directions I am obliged to Dr. V. G. Paranjpe, Dr. S. K. De, Mr. P. K. Gode, Mr. G. N. Vaidya and a host of other friends. I am conscious that, in spite of all this help, the work contains numerous deficiencies, lapses and omissions. For these I crave the indulgence of scholars.

Bombay,
28th August 1930 }

P. V. KANH

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LIST OF ABBREVIATIONS.

A. Br. = Aitareya Brāhmaṇa.

Ānan. }
or } = Ānandaśrama series, Poona.
Ānan. P. }

Āp. }
or } = Āpastamba-dharmasūtra.
Āp. Dh. S. }

Āp. Gr. S. = Āpastambagr̥hyasūtra.

A. S. B. = Asiatic Society of Bengal.

Baud. or Bau. Dh. S. or Baud. Dh. S. = Baudhāyana-dharmasūtra
(Mysore edition).

Bau. Gr. S. = Baudhāyanagr̥hyasūtra (Mysore edition by Dr. Shama
Śāstri).

B B R A S. = Bombay Branch, Royal Asiatic Society.

Bom. H. C. R. = Bombay High Court Reports.

Bom. L. R. = Bombay Law Reporter (edited by Messrs. Ratanlal
and Dhirajlal).

B. I. or B. I. S. = Bibliotheca Indica series, Calcutta.

Bṛ. Upaniṣad or Bṛ. Up. = Bṛhadāraṇyaka Upaniṣad.

B. S. or BSS. = Bombay Sanskrit series.

Cat. = Catalogue.

Caturvarga. = Caturvarga-cintāmaṇi of Hemādri (B. I. series).

C. O. = Calcutta Oriental Series.

D. C. = Deccan College collection of Sanskrit mss. now lodged at
the Bhandarkar Oriental Institute, Poona.

Dh. S. = Dharmasūtra.

E. C. = Epigraphia Carnatica.

E. I. = Epigraphia Indica.

Gau. }
Gaut. } = Gautama-dharmasūtra (Ānandaśrama edition).

Gr. S. = Gr̥hya-sūtra.

H. D. A.

H. A. S. L. = Max Müller's History of Ancient Sanskrit Literature.

Hir. = Hiraṇyakeśi-dharmasūtra.

H. O. S. = Harvard Oriental series.

Hp. cat. or Hp. Nepal cat. = Mahāmahopādhyāya Haraprasad Śāstri's catalogue of palmleaf and paper mss. belonging to Durbar Library, Nepal.

I. H. Q. = Indian Historical Quarterly.

I. L. R. = India Law Reports series, Bom. standing for Bombay, Cal. for Calcutta, All. for Allahabad and Mad. for Madras series.

Ind. Ant. or I. A = Indian Antiquary.

I. O. cat. = Catalogue of the Sanskrit mss. at the India Office in London (ed. by Dr. Eggeling). 5

JASB. = Journal of the Asiatic Society of Bengal.

JBBRAS = Journal of the Bombay Branch, Royal Asiatic Society.

JBORS = Journal of the Bihar and Orissa Research Society.

JRAS = Journal of the Royal Asiatic Society of Great Britain.

Jivananda Sm. = Dharmasāstra-saṁgraha, published by Jivananda at Calcutta in 1876 (two parts).

L. R. I. A. = Law Reports, Indian Appeals, the number of the volume being inserted between L. R. and I. A.

Mad. H. C. R. = Madras High Court Reports.

M. Gr. S. or Mānava Gr. S. = Mānava-Gr̥hyasūtra.

Mit. = Mitākṣarā on Yājñavalkya.

Moo. I. A. = Moore's Indian Appeals.

N. = Nāradaśmṛti (ed. by Dr. Jolly).

P. Gr. S. = Pāraskaragr̥hyasūtra.

P. S. series = Punjab Sanskrit series.

Rg. = R̥gveda.

R. u. S. = Recht und Sitte (by Dr. Jolly).

S. B. E. = Sacred Books of the East Series.

S. B. H. = Sacred Books of the Hindus Series.

Tai. = Taittirīya.

Tai. S. = Taittirīya-saṁhitā.

Tri. Cat. = Triennial Catalogue of Madras Government Sanskrit mss.

Tri. ed. = Trivandrum edition.

Vaj. S. = Vājasaneyā-Saṁhitā.

Vas. or Vas. Dh. S. = Vasiṣṭhadharmasūtra (B. S. series).

Viś. = Viśvarūpa.

Viṣṇu Dh. S. or Vi. = Viṣṇudharmasūtra (ed. by Dr. Jolly).

V. S. = Vedāntasūtra.

W. B. = West and Bühler's Digest of Hindu Law (3rd ed.).

Yaj. = Yājñavalkya-smṛti.

आ. य. सू. or आप. य. or आप. य. सू. = आपस्तम्बयज्ञसूत्र.

आप. घ. सू. or आ. घ. सू. = आपस्तम्बधर्मसूत्र.

ऐ. ब्रा. = ऐतरेयब्राह्मण.

काम. = कामन्दकीयनीतिसार.

कौ. = कौटिल्य's अर्थशास्त्र (Dr. Shamasastri's edition).

गौ. or गौ. घ. सू. = गौतमधर्मसूत्र.

चतुर्वर्ग. = चतुर्वर्गचिन्तामणि.

जीवत. = जीवतवाहन.

ताण्ड्य. = ताण्ड्यमहाब्राह्मण.

तै. आ. = तैत्तिरीयारण्यक.

तै. ब्रा. = तैत्तिरीयब्राह्मण.

तै. सं. = तैत्तिरीयसंहिता.

नि. सि. = निर्णयसिन्धु.

परा. मा. = पराक्षरमाधवीय (B. S. series).

पा. = पाणिनि's अष्टाध्यायी.

पू. मी. सू. = पूर्वमीमांसासूत्र.

प्रायश्चित्तम. = प्रायश्चित्तमयूख of नीलकण्ठ.

बौ. य. = बौधायनयज्ञसूत्र.

बौ. घ. सू. = बौधायनधर्मसूत्र.

मद. पा. = मदनपारिजात (B. I. series).

मद्र. = मद्रुस्मृति.

मिता. = मिताक्षरा

मेधा. = मेधातिथि's भाष्य on मनुस्मृति

या. or याज्ञ. = याज्ञवल्क्यस्मृति.

वि. वि. = विवादविन्तामणि of वाचस्पतिमिश्र.

वि. र. = विवादरत्नाकर (B. I. edition).

विश्व. = विश्वरूप on याज्ञ. (Tri. ed).

वीर. = वीरमिश्रोदय (on व्यवहार ed. by Jivananda).

व्य. म. = व्यवहारमयूख of नीलकण्ठ (my edition).

व्य. मा. = व्यवहारमातृका of जीवतबाहन.

शतपथ or शतपथब्रा. = शतपथब्राह्मण.

सं. कौ. = संस्कारकौस्तुभ of अनन्तदेव.

सरस्वती^० }
or } = सरस्वतीविलास.
स. वि

स्मृतिच. = स्मृतिचन्द्रिका (ed. by Mr. J. R. Gharpure).

ADDITIONS AND CORRECTIONS

(N. B. Errors in printing that can be easily detected have been passed over).

Sec. 4 pp. 12-20 *The Dharmasūtra of Gautama*. Mr. Batakrişna Ghose (in I. H. Q. vol. III for 1927, p. 607 ff) has an exhaustive note on the mutual relations of Gautama, Baudhāyana and Āpastamba. He holds that Gautama is not the oldest extant author, that Āp. and Gautama stand in the same relation as Manu and Yājñavalkya, that Baudhāyana-dharmasūtra is not older than Āpastambadharmasūtra, that the reference to the views of some in Gautama 15. 30 may easily be to Āp. Dh. S. II. 7. 21. Some of the reasons on which he relies for these views have already been examined in the body of the work. That the extant sūtra of Gautama has been in some places revised may be admitted ; but that Gautama as an author on dharma preceded Āpastamba's work cannot be denied. There is nothing of chronological value so far as Gautama is concerned in Āpastamba's rejection of the view of Śvetaketu that even a married man should continue Veda-study. That Āpastamba says nothing about mixed castes is on a par with his silence as to *niyoga* and the secondary sons. Āpastamba knew the lowest castes such as Cāṇḍāla and Paulkasa and Vaiṇa (Āp. Dh. S. II. 1. 2. 6). As to beef-eating allowed by Āpastamba, vide p. 45 of text and Śatapatha Brāhmaṇa (S. B. E. vol. 26 p. 11 where beef-eating is not allowed to a dikṣita). Doctors of law were not agreed on many points of dharma and hence no certain chronological conclusion about individual authors can be drawn merely from their views on certain points. It is not correct to say as Mr. Ghose does that Āpastamba knows no fines for crimes. Āpastamba does say that in case of dispute between litigants elders were to decide, that in case of doubt they were to decide by inference or divine proof, that witnesses were to tell the truth and that if the witnesses were found to be false they were to be fined (II. 11. 29. 5-8). This shows that fines were not unheard of in Āpastamba's days and if he omits a detailed statement the reason must be sought for elsewhere

than in his being prior to all dharmaśāstras. Fines for crimes are as old as the Taittiriya Saṁhitā II. 6. 10. 2.

Sec. 9 p. 56 l. 18 read 'note 41' for 'note 46.'

Sec. 10 p. 60 ll. 25-27. After the words 'the sūtra is in close relation to one of the oldest schools of the Yajurveda, viz. Kātha' the following should be added 'Vācaspati in his Śrāddha-kalpa alias Pitr̥bhaktitarāṅgiṇī says that the sūtra of Viṣṇu is meant for students of the Kāthaśākhā, as Viṣṇu is a sūtra-kāra of that Śākhā'; यस्वाग्निं परित्येयं यौष्णं अपयित्वा पूषा गा इति विष्णुस्मृतावुक्तं तत्कठशाखिपरं तस्य तत्सूत्रकारत्वात् । ms. of पितृभक्ति° in the India Office, folio 17a (I. O. cat. p. 556 No. 1730). The sūtra referred to is विष्णुधर्मसूत्र 86. 9.

Sec. 11 p. 71 Vide Ind. Ant. vol. 25 for 1896 pp. 147-48 for an account of the ms. of the Hāritadharmaśāstra found by the late Pandit Vaman Śāstri Islampurkar.

Sec. 13 p. 84 l. 10 read '110' for '108'.

Sec. 14 *The Arthaśāstra of Kauṭilya*. There is a perennial stream of articles and works inspired by the Arthaśāstra. Some of them that appeared after this work was sent to the press and some that had appeared before but had been omitted through oversight are noticed here. Dr. Stein has a note on the word 'suruṅga' occurring in the Arthaśāstra and its connection with the Greek word 'syrinx'; (vide I. H. Q. vol. I. pp. 429-432) and holds that the Arthaśāstra must be later than the 2nd century B. C. The same scholar contributes a note on 'Pāṇḍyakavāṭa' occurring in the Arthaśāstra II. 11 (in I. H. Q. vol. IV p. 778) and concludes from comparison with Bṛhat-saṁhitā and other works that the list of countries cannot be earlier than 6th century A. D. I am glad to note that the veteran *savant* Dr. Jolly (in 'Zeitschrift für Indologie und Iranistik' for 1927 pp. 216-221) approves of my view that the original name was Kauṭilya and not Kauṭalya. In the Nidhanpur plate of Bhāskarvarman (E. I. vol. 19 p. 245, at p. 248) donees of Kauṭilya-gotra are mentioned. The verse in the second Act of the Mālatimādhava of Bhavabhūti (गुणापेक्षाशून्यं कथमिव ह्यपक्रान्तमथवा कुतोपत्यग्नेहः कुटिलनयनिष्णातमनसाक् 1) contains a hit at

the name Kauṭilya and his teaching. Mr. E. H. Johnston contributes in the J R A S for 1929 pp. 77-102 an article on 'two studies in the Arthaśāstra of Kauṭilya,' wherein he examines the works of Aśvaghoṣa, the Laṅkāvatāra and the Jātakamālā and holds that the Arthaśāstra is not much earlier than Aśvaghoṣa and not later than 250 A. D. It is gratifying to see that from the untenable position of relegating the Arthaśāstra to the 3rd century A. D., western scholars are receding to the first century of the Christian era. Prof. Benoy Kumar Sarkar contributes an appreciative and lengthy review of Dr. Meyer's work 'Das altindische Buch vom Welt-&c' in the Indian Historical Quarterly for 1928 pp. 348-383. Dr. Meyer has brought out another work 'on Hindu Law-books and their relation with one another and with Kauṭilya' (über das Wesen der altindischen Rechtschriften &c.). This work compels admiration for the author's patience and industry, but is seriously marred throughout by wild generalisations, perverse and startling propositions unsupported by weighty evidence. He makes Gautama the latest of the Smṛtis and Nārada one of the earliest, places Nārada several centuries before the Christian era, regards the compiler of the Yājñavalkyasmṛti as a stupid brāhmaṇa. He is blissfully ignorant of the references to Gautama occurring in the Tantravārtika, which I collected in my paper on 'the Tantravārtika and the dharmasāstra literature' (JBBRAS vol. I new series for 1925 pp. 66-67). He propounds the absurd theory that the Brāhmaṇas were people like gypsies roving about in bands without any morals or principles of conduct. I can agree with some of his conclusions, viz. the non-existence of a Mānavadharma-sūtra, the non-existence of a floating mass of verses on which authors of dharmasāstra could draw. Mr. Batakrishna Ghose submits Dr. Meyer's work to a scholarly and trenchant criticism in I. H. Q. for 1928 vol. IV. pp. 570-592. Prof. D. R. Bhandarkar has recently published in a book-form his lectures on 'some aspects of ancient Hindu polity.' Vide I. H. Q. vol. V (1929) p. 780 for an article on 'salaries and allowances in Kauṭilya'.

Sect. 15 pp. 105-107 *Vaikhānasadharmaprasna*. Dr. Eggers recently published (Göttingen, 1929) his work ' Das Dharmasūtra der Vaikhānasa ', which is reviewed in JRAS for 1929 pp. 916-918.

Sec. 29 pp. 129-131 *Sumantu*. For a dharmasūtra of Sumantu, vide Madras Tri. cat. of Sanskrit mss. (1919-1922) pp. 5160-62.

Sec. 31 p. 154 read ' In other places ' for ' In another places '.

Sec. 34 pp. 170-175 *Yājñavalkyasmṛti*. Dr. Hans Losch writes a monograph on ' Die Yājñavalkyasmṛti un Beitrag zur Quellenkunde des Indischen Rechts ' (Leipzig 1927). His conclusions may be briefly summarised as follows : (I) the text of Yājñavalkya that we have and that is commented upon is not the original, but is enlarged with interpolations such as Vināyakaśānti and Grahaśānti (which are borrowed from Agnipurāṇa chap. 266 and 164 respectively by the compiler of Yāj. Smṛti), the section on rājadharmā (which is a versified copy of ideas contained in arthasāstra literature), verses 60-205 of the third chapter (of Yāj.) : (II) the 2nd book of Yāj. (on vyavahāra) is a later addition corresponding to an older redaction of the Agnipurāṇa ; (III) that the first and 3rd books of Yāj. are a recast of an ancient text which has been better preserved in the Garuḍapurāṇa. I have shown in my history of Sanskrit Poetics that the Agnipurāṇa was compiled about 900 A. D. and in this book it has been shown that the Garuḍapurāṇa must have been compiled about the same time, that it summarises Parāśara-smṛti and that it presents a text of Yāj. which is intermediate between that of Viśvarūpa and that of the Mitākṣarā. Dr. Locsh's work adduces no proofs that would shake these conclusions. I am pleased to find that Mr. Chintaharana Chakravarti holds (JASB for 1928 vol. 24 p. 467) that the *ṛiti* portion of Garuḍapurāṇa belongs to the 9th or 10th century. The indefatigable scholar Dr. Meyer appears to have criticized Dr. Losch in a monograph (vide review of it by Mr. Batakrishna Ghose in I. H. Q. for 1929 pp. 367-375). Mr. Batakrishna Ghose holds that vyavahāra did not originally form part of the Yājñavalkya

smṛti on the ground that otherwise it is very difficult to explain its absence in the Garuḍapurāṇa. But this is quite unconvincing. We have no sure criterion for judging on what bases the eclectic purāṇas (Agnipurāṇa and Garuḍapurāṇa) proceeded. But in the case of the Garuḍapurāṇa the omission of the vyavahāra section is easily explicable in several ways. The Garuḍapurāṇa was concerned more with purely religious matters and so omitted the rather secular chapter on vyavahāra. One might ask, why did the Agnipurāṇa omit the first and third kāṇḍas of Yājñavalkya if they existed in its day. One may with equal logic argue that those two kāṇḍas did not exist in the Yājñavalkya smṛti when the Agnipurāṇa was compiled.

P. 181 The late Sir Ramakrishna Bhandarkar outdid even Western scholars in assigning Yājñavalkya to a date not earlier than the 6th century A. D. In his work 'Vaishṇavism and Śaivism' (p. 148) the learned doyen of modern Sanskrit studies in Western India holds that the worship of Ganeśa is a late one, as it is not mentioned in the Gupta inscriptions. The veteran scholar did not notice the points brought out in my book (such as the mention of nakṣatras from Kṛttikā). He is willing to assign Amarasimha to the 5th or 6th century A. D. (ibid. p. 45). The great lexicographer mentions Vināyaka and his synonyms (such as ekadanta &c), but the words Mita, Sammita that are given as the appellations of Vināyaka in Yāj. are conspicuous by their absence in Amara's lexicon. Hence the conclusion is that Amara wrote centuries after Yājñavalkya and that Vināyaka worship had taken a complexion before Amara flourished that was very different from what it was in Yājñavalkya's day.

Mita and Sammita occur as names of Maruts in the Taittirīya Saṁhita.

P. 186 That मज्झिमा and असीपात had nothing to do with 'rāsis' follows from the following. 'योगो मज्झिमो वर्या कृत्तरासंज्ञितः । मज्झिमायां संख्ये च राज्ञिष्वके करे स्थिते ॥' (quoted in कृत्यरत्नाकर p. 319 as from ब्रह्मपुराण); मज्झिमाभिधमिष्ठार्जुनामवैश्वतमस्तके । ययमा रविचारेण असीपातः स उच्यते ॥ quoted in प्राचक्षिप्ततत्त्व of रघुनन्दन as from बृहत्संह.

Sec. 38 pp. 213-221 *Kātyāyana*. Mr. Narayana Chandra Bandopadhyaya has recently published (Calcutta 1927) about 800 verses of Kātyāyana on vyavahāra culled from five *nibandhas*. In the Hindu Law Quarterly recently started in Bombay I am editing a reconstruction of Kātyāyana on vyavahāra (reconstructed text from twenty *nibandhas*, references to the places whence verses are taken, translation, notes &c.). About 300 verses have been printed in the first two issues for January and April 1930.

Sec. 38 p. 215 read 'Manu' for Bhṛgu' in l. 11.

Sec. 39 pp. 221-223 *Āṅgiras*. In the 2nd Act of the *Mālatīmādhava* (p. 104 of Bhandarkar's edition) we have a prose quotation from Āṅgiras 'गीतञ्चायमर्थोऽङ्गिरसा यस्यां मनश्चक्षुषोरनुबन्धस्तस्याद्यादिरिति'. In the *Āpastambagrhya* (I. 3. 19-21) this is cited without name as the view of some 'बन्धुशीलक्षणसंपन्नामरोगाद्युपपद्येत । बन्धुशीलक्षणसंपन्नाः श्रुतवानरोग इति वरसंपत् । यस्यां मनश्चक्षुषोर्निबन्धस्तस्याद्यादिर्नैतरदाप्रियेतेत्येके'. It is not likely that Bhavabhūti who was a great scholar would commit a mistake and it is extremely probable that he had a sūtra of Āṅgiras before him.

Sec. 44 pp. 226-227 *Pitāmaha*. Dr. Karl Scriba collected together from several *nibandhas* about 200 verses of Pitāmaha and published them with translation (Die Fragmente des Pitāmaha, Leipzig, 1902) on the eight constituents of *karana* (i. e. the court of justice), fifty *chalas*, twenty-two wrongs (in which king acted *suo motu*), ordeals (162 verses) and the four kinds of ascetics.

Sec. 64 pp. 275-279 *Dharmasvara Bhojadeva*. In the Madras Tri. Cat. of Sanskrit Mss. for 1919-1922 p. 4562 No 3078 there is a ms of Bhujabalanibandha by Bhojarāja in 18 chapters on astrological matters in relation to vratas, marriage &c.

In the *Kṛtyaratnākara* of Candēśvara quotations from a *Kṛtyasamuccaya* of Bhūpāla or Bhūpālasamuccaya are cited (at pp. 278, 289, 449, 461, 496 &c.). It appears that this is entirely a different work from the *Rajamārtanḍa* and the *Bhujabalabhīma*.

Sec. 68. p. 285. l. 20 read 'Misarumīśra' for 'Harinātha'.

Sec. 71. pp. 294-296 *Kāmadhenu*. That Bhoja was not the author of the *Kāmadhenu* follows from the following words of the *कृत्यरत्नाकर* (p. 156) 'एतानि वाक्यानि अलङ्कारतृतीयाव्रतबोधक-वाक्यमध्ये बृपालकामधेनुकल्पतरु लिखितानि.' At p. 30 of the same work the कामधेनु is spoken of as equal in authority to the Rāja (राजतुल्ययोगक्षेम). These references show that the *Kāmadhenu* was not regarded by Caṇḍeśvara as the work of Bhūpāla (or Bhojadeva); other passages of the *Kṛtya-ratnākara* where Gopāla, Kalpataru, and Bhūpāla are spoken of in the same breath indicate that Gopāla was as great an authority as the Kalpataru; and knowing as we do that Caṇḍeśvara looked upon *Kāmadhenu*, Kalpataru, *Parījata*, *Prakāśa* and *Halāyudha* as his best authorities, it follows that Gopāla was the author of the *Kāmadhenu*. Vide *कृत्यरत्नाकर* pp. 277, 443 (गोपालबृपालकल्पतरुपरिजातेषु तु).

Sec. 72 pp. 298-299 *Halāyudha*. There is a Ms. of a work called *Paṇḍitasarvasva* in the Madars Tri. cat. of Sanskrit mss. for 1919-22 p. 5165. In the manuscript itself there is no reference to the author or his parentage. It is a large work and deals with वर्णाश्रमाचार, दैवतिथिनिरूपण, उपवास, शौच, अशौच, श्राद्ध, ज्योतिःशास्त्र, विवाहादिसंस्कार, दान, प्रायश्चित्त, प्रतिष्ठा, स्त्रीधर्म, दिव्य, अमर्यादविचार, ह्यादि. From the style it seems more likely that it is not the work of Halāyudha.

In the *Ekādaśitattva* (*Jivananda* vol. II p. 51) and *Śuddhi-tattva* (*Jivananda* vol II p. 327) Halāyudha is said to be the author of *Saṁvatsarapradīpa*.

Sec. 73 pp. 301-306 *Bhavadevabhāṭṭa*.

There was another work of Bhavadevabhāṭṭa called *Sam-bandha-viveka*. This work is mentioned in the *Saṁskāra-tattva* (*Jivananda* vol I p. 890) and in the *Vivāhatattva* (vol. II p. 143).

Sec. 74 pp. 306-308 *Prakāśa*.

The *Vivādaratnākara* and other *Ratnākara*s of Caṇḍeśvara generally refer to *Prakāśa* only, but sometimes Caṇḍeśvara speaks of *Smṛtimahārṇavaprakāśa* e. g. on p. 326 of *Kṛtyaratnākara* we have 'जाबालमत्स्यपुराणवाक्यपरामर्शाक्षिरक्षि-सकलपुत्रैः साग्निसिञ्चेतरपुत्रैरेकोद्विष्टं कार्यमिति स्वृतिमहार्णवप्रकाशकार इति

कल्पतरौ लिखितमन्यैश्चाहुमोदितं तल्लु. This also shows that Smṛtimahārṇavaprakāśa was a work referred to by the Kalpataru and so earlier than 1100 A. D.

Sec. 87 pp. 354-359 *Hemādri*.

In the Marathi Quarterly of the Bhārata-itihāsa-saṁśodhaka-maṇḍala, vol. X part 2 p. 84, Mr. Y. K. Deshpande quotes from a work called Bhānuvijaya of the Mahānubhāva sect passages wherein Hemādri is charged with having been won over by Turks (Mahomedans) and with having brought about the imprisonment of Bhānubhaṭṭa alias Bhāskara Kavīśvara Vyāsa (a Mahānubhāva saint) 'जरि करावा रणकन्दन । हेमाद्रि तुर्का लागले पण । विह्वीम्बरे देवोनि घन । मंजी पा बसु केला ॥ भालुगणी असाहणेपणे । अहिता प्रेरिले दुर्जन । तुर्का काई असे आंगवणे । हेमाद्रियेची बंधाविले ॥'.

But in the absence of other corroborative evidence hardly any reliance can be placed on this charge, as it might have been levelled at Hemādri in revenge for his imprisoning a leader of a dissenting sect like that of the Mahānubhāvas.

P. 359 In the Śivadigvijaya (printed at Baroda in śake 1817) at p. 442 Hemādapanta (Hemādri) is credited with having brought from Laṅkā (Ceylon) in śake 1193 (1271-2 A. D.) the 'Piśācca lipi' (Moḍi script).

P. 368 l. 16 Read 'contemplate' for 'complete'.

P. 398 foot note 969 Read 'अलभत सुनयं' for 'अलभत तनयं'.

SYNOPSIS OF CONTENTS

Sec. 1 *Meaning of dharma* :

... pp. 1-4

Defies exact rendering in English - In the R̥gveda, used as adjective or noun - means 'upholder or supporter' in some R̥gvedic passages - in most R̥gveda passages means 'religious ordinances or rites' and in rare cases 'fixed principles or rules of conduct' -- in Aitareya-brāhmaṇa dharma means 'whole body of religious duties-' in Chāndogya-Upaniṣad *dharma* means 'peculiar duties of āśramas-' *dharma* came to mean 'duties and privileges of a person as a member of the Āryan community, as member of one of the varṇas or as in a particular stage of life' - the same meaning in Taittiriya Upaniṣad (I. 11), Bhagavadgītā, Manusmṛti and other smṛtis - according to Medhātithi, dharma five-fold viz., varṇadharmā, āśramadharmā, varṇāśramadharmā, naimittikadharmā, guṇadharmā - this meaning of dharma taken in this work - definitions of dharma according to Jaimini, Vaiśeṣikasūtra, Hārīta, Mahābhārata and Buddhist works - subjects treated in this work, viz. sources of dharma, contents of works on dharma, their chronology.

Sec. 2 *Sources of dharma* :

... pp. 4-7

According to Gautama, Āpastamba, Vasiṣṭha, Manu, Yājñavalkya -- principal sources were Veda, smṛtis and custom - Vedas do not contain positive precepts on dharma, but give information incidentally - examples from Vedic literature suggesting dharmasāstra rules.

Sec. 3 *When dharmasāstra works were first composed*

... pp. 8-10

It is difficult to say when composed - Nirukta (III. 4-5) exhibits controversies about inheritance and quotes a verse (śloka) from some work on dharma - Bühler's view about such verses -- Gautama and Baudhāyana speak of dharmasāstra - Baudhāyana and Āpastamba mention numerous sages on *dharma* - Vārtika of Kātyāyana and Jaimini speak of dharmasāstra - Patañjali on dharmasūtrakāras - dharmasāstra works existed prior to Yaska or at least before 600 B. C. and in 2nd century B. C. dharmasūtras had become authoritative - method of dealing with the whole dharmasāstra literature followed in this

book, first dharmasūtras, then early metrical smṛtis like those of Manu and Yājñavalkya, later versified smṛtis, then commentaries and digests, such as the Mitākṣarā - chronology of early writers very difficult to settle - Max Müller's view that works in continuous śloka metre followed sūtra works not acceptable.

Sec. 4 Dharmasūtras :

... pp. 10-12

Many of them formed part of the Kalpa and were studied in distinct sūtra-caraṇas - dharmasūtras of Āpastamba and Baudhāyana presuppose grhyasūtras of their *caraṇa* - no dharmasūtras extant corresponding to the śrauta and grhya sūtras of Āśvalāyana, Śāṅkhāyana and Mānava-Tantravārtika on what dharmasūtra was studied in what particular Vedic Śākhā - all dharmasūtras gradually became authoritative in all schools - close connection between grhyasūtras and dharmasūtras on certain topics - scope of dharmasūtras - grhyasūtras sometimes refer to dharmasūtras - points of distinction between dharmasūtras and the other smṛtis.

Sec. 5 Dharmasūtra of Gautama :

... pp. 12-20

Gautama's is the oldest extant dharmasūtra - specially studied by followers of Sāmaveda - Gautama one of the nine subdivisions of the Rāṇāyāniya school of Sāmaveda - Gautamadharmasūtra points to close connection with Sāmaveda - Gautama refers to his own previous dicta - contents of 28 chapters of Gautamadharmasūtra - the work is entirely in prose - Gautama's language agrees more with Pāṇini's rules than Āpastamba's - explanation of this - Haradatta prefers Pāṇinian readings of Gautama's text - some sūtras of Gautama quoted in the Mitākṣarā and other works not found in extant text - extent of literature known to Gautama - the only author named is Manu - the meaning of 'ācāryāḥ' whose views are cited by Gautama - earliest reference to Gautama on dharma is in Baudhāyana-dharmasūtra - Baudhāyana (III. 10) borrows chap. 19 of Gautama - close correspondence between many other sūtras of Gautama and Baudhāyana - Vasiṣṭha (4. 34 and 36) refers to views of Gautama - Vasiṣṭha's 22nd chap. is borrowed from 19th of Gautama - many sūtras the same in Gautama and Vasiṣṭha - Gautama referred to by Manu as son of Utathya - Gautama referred to by Yājñavalkya, Bhaviṣya-purāṇa, Kumārila, Śaṅkarācārya, Medhātithi - Gautama's reference to *Yavana* - probable age between 600 -

400 B. C. - Haradatta and Maskarin commented on Gautama - Asahāya also did so - śloka - Gautama and Vṛddha - Gautama.

Sec. 6 *Baudhāyana-dharmasūtra* :

... pp. 20-32

Baudhāyana is a teacher of the Black Yajurveda - arrangement of Baudhāyana kalpa according to Dr. Burnell and Dr. Caland - Baudhāyanagrhya presupposes the Baudhāyanadharmasūtra - grhya (III.9.6) speaks of pravacanakāra Kaṇva Bodhāyana and sūtrakāra Āpastamba - tarpaṇa in Baudhāyana-dharmasūtra (II. 5. 27) mentions Kaṇva Bodhāyana, Āpastamba and Hiraṇyakeśin - contents of Baudhāyana-dharmasūtra - extant sūtra has not come down intact - fourth praśna probably an interpolation - third praśna also not free from doubt - Baudhāyana III. 10 taken from Gautama - Baudhāyana III. 6 agrees closely with Viṣṇudharmasūtra 48 - Dr. Jolly thinks both borrowed from a common source - probably Viṣṇu borrows from Baudhāyana - repetitions exist even in the first two praśnas - form and structure of Baudhāyana - quotes numerous verses, even in the first two praśnas - language of Baudhāyana often departs from Pāṇinian standard - literature known to Baudhāyana - several authors on dharma together with their views mentioned by Baudhāyana - Asura Kapila said to be originator of āśramas-Śābara, Kumārila, Viśvarūpa and Medhātithi refer to Baudhāyana dharmasūtra - home of Baudhāyana - Baudhāyana is styled pravacanakāra and Āpastamba sūtrakāra - Bühler holds that Baudhāyana was a southern teacher - age of Baudhāyana dharmasūtra - later than Gautama - Bühler's reasons for placing Baudhāyana a century or two earlier than Āpastamba not convincing - divergences between Baudhāyana and Āpastamba - style of Baudhāyana compared with that of Āpastamba - Baudhāyana to be placed between 500-200 B. C. - numerous sūtras of Baudhāyana identical with those of Āpastamba and Vasiṣṭha - Baudhāyana mentions several appellations of Gaṇeśa, just as Mānavagrhya does and mentions seven planets, Rāhu and Ketu - Govindasvāmin commented on Baudhāyana.

Sec. 7 *Dharmasūtra of Āpastamba*:

... pp. 32-46

The Āpastambakalpasūtra of the Black Yajurveda divided into 30 praśnas, dharmasūtra constituting 28th and 29th praśnas thereof - Āpastamba is one of the five subdivisions of the Khāṇḍikeya school of Taittirīyaśākha - Āpastambagrhya and dharma sūtras are composi-

tions of same author - some sūtras of the two are identical - Āp. grhya does not treat of some topics as they are dealt with in dharma sūtra - contents of Āp. dharmasūtra - form and structure of Āp. dharmasūtra - Āp. is more archaic and un-Pāṇinian than any other dharmasūtra - many unfamiliar words in Āp. - several verses quoted in Āp. - literature known to Āp. - Āp. mentions six āṅgas of Veda and ten writers on dharma by name - Śvetaketu and Āp. - Hārīta quoted frequently by Āp. - Āp. controverts several views - striking coincidences between Gautama and Āp. - Āp. quotes a verse from Purāṇa and speaks of the view of Bhaviṣyatpurāṇa - Āpastamba and Manu - Āpastamba presupposes many rules of the Mīmāṃsā and agrees closely with Jaimini's sūtras - age of Āp. Dh. S. - quoted by Śābara, Kumārila, Śaṅkarācārya, Viśvarūpa and Medhātithi - home and personal history of Āpastamba not known - Āp. is later than Gautama and probably Baudhāyana - his age between 600-300 B. C. - Āp. condemns *niyoga*, rejects secondary sons, does not admit *paiśaca* and *Prājāpatya* forms of marriage - divergence between the views of Āp. and Gautama and other sūtrakāras - Haradatta's is the only commentary extant on Āp. - Āpastamba smṛti in verse.

Sec. 8. *Hiranyakeśidharmasūtra* :

... pp. 46-50

Hiranyakeśidharmasūtra forms 26th and 27th *praśnas* of the Hiranyakeśikalpa-Hiranyakeśin's can be hardly called an independent work, as it borrows hundreds of sūtras word for word from Āp. - a few additions made to Āp. in Hiranyakeśi Dh. S. - Hiranyakeśin's readings are smoother and more classical than Āpastamba's - arrangement of sūtras also is somewhat different in the two - com. of Mahādeva called Ujjvala on Hiranyakeśin is almost the same as Haradatta's on Āp. - Bühler thinks Mahādeva borrows from Haradatta - Mahādeva's com. in a few places contains more matter than Haradatta's and Mahādeva differs from Haradatta.

Sec. 9 *Vasiṣṭha-dharmasūtra* :

... pp. 50-60

Different editions of Vasiṣṭha contain different numbers of chapters - Kumārila says it was specially studied by R̥gvedins - explanation of this statement - nothing special in the Vasiṣṭhadharma-sūtra to connect it with R̥gveda - contents of the Vasiṣṭhadharma-sūtra - style of Vas. Dh. S. resembles Gautama's - many sūtras of Vas. identical with Gautama and Baudhāyana - form of Vasiṣṭha

dharmasūtra resembles Baudhāyana dharmasūtra - Medhātithi and Mitākṣarā quote from almost all chapters of extant Vasiṣṭha and so does Viśvarūpa - literature known to Vasiṣṭha - Vasiṣṭha prohibits learning language of Mlecchas - authors on dharmaśāstra named by Vasiṣṭha - Vasiṣṭha's references to the views of Manu are made with reference to a work of Manu almost identical with the present Manusmṛti and do not compel us to formulate the existence of a Mānavadharmasūtra - Bühler wrong in taking Vas. Dh. S. 4. 8 as a quotation from Mānavadharmasūtra - Only Vas. Dh. S. 12.16 and 19. 37 where Manu is quoted have no corresponding verses in the present Manusmṛti - Over forty verses are entirely common to Vas. and present Manusmṛti - conclusion that Vas. contains borrowings from the present Manusmṛti or its prototype in verse - Vas. Dh. S. 22 is same as Gautama 19 - Dr. Jolly's view that Vas. Dh. S. 28.10-15 and 18-22 are borrowed from Viṣṇudharmasūtra chap. 56 and 87 or its original the Kāthakadharmasūtra is wrong - home of Vas. to the north of Narmadā, according to Bühler - this is mere speculation - earliest reference to Vasiṣṭha as a writer on dharma is in Manu (8-140) - age of Vasiṣṭha - Vasiṣṭha's views are ancient, particularly about secondary sons, about Dattaka son, about *niyoga* and remarriage - he mentions only six forms of marriage - but in other matters differs from Gaut. or Baudh. viz. on adoption, on documents - Vas. Dh. S. between 300-100 B. C. - whether Vas. 18. 4 (Rāmaka v. l. Romaka) contains a reference to the Romans - Vṛddha-Vasiṣṭha, an early compilation - there is a Brhad Vasiṣṭha and a Jyotir Vasiṣṭha - Yajñasvāmin commented upon Vas. Dh. S.

Sec. 10 Viṣṇudharmasūtra :

... pp. 60-70

Viṣṇu Dh. S. contains 100 chapters and yet sūtra not extensive - several chap. (40, 42, 76) contain only one sūtra and one verse - first chap. and last two are entirely in verse, the rest in mixed prose and verse - Viṣṇu Dh. S. closely connected with Kāthasākhā - Dr. Jolly says chap. 21, 67, 73 and 86 of Viṣṇu closely correspond with Kāthaka grhya - but Viṣṇu Dh. S. is not the work of the author of Kāthaka grhya - contents of Viṣṇu Dh. S. - Viṣṇu resembles Vas. Dh. S. - its peculiar feature that it professes to be revealed by God Viṣṇu - its style, easy and diffuse - work contains old

and new material - hundreds of sūtras are prose renderings of hundreds of verses occurring in our Manu - hypothesis of a common origin or borrowing by both from a floating mass of verses untenable - extant Viṣṇudharmasūtra borrows from Manu - Viṣṇu contains verses identical with the Bhagavadgītā and Yājñavalkya smṛti - Dr. Jolly's view that Yājñavalkya borrows his anatomical section from Viṣṇu not correct - Viṣṇu Dh. S. contains long list of tīrthas, the word Jaiva for Jupiter - those wanting in Yājñavalkya - extant Viṣṇu Dh. S. later than Manusmṛti and Yājñavalkyasmṛti - Viśvārūpa does not quote a single sūtra of Viṣṇu by name, though he refers to Viṣṇu (ch. 97) for orders of saṁnyāsins - Mitākṣarā quotes hardly any verse from Viṣṇu - Aparārka and Smṛticandrikā quote Viṣṇu profusely- verses were added at a late date to original sūtra - literature known to Viṣṇu Dh. S. - Viṣṇu mentions the seven days of the week, recommends the practice of *sañ*, speaks of pustakas, of many good and evil omens [among which the sight of yellow-robed Buddhist ascetics is included - it prohibits speech with Mlecchas and journeys to Mleccha countries, it dilates on worship of Vāsudeva - though Viṣṇu agrees in some respects with Kāthaka-grhya, on some points it differs from it - date of older kernel of Viṣṇu may be 300 to 100 B.C. - additions made after 3rd century A.D. and before 7th century - some sūtras agree closely with Nārada - Brhad Viṣṇu and Vṛddha Viṣṇu and Laghu Viṣṇu - Nandapaṇḍita's com. on the Viṣṇu Dh. S. - probably Bhāruci also commented on it.

Sec. 11 *The dharmasūtra of Hārīta :*

... pp. 70-75

Baudhāyana, Āpastamba and Vasiṣṭha quote Hārīta as an authority - Mr. Islampurkar secured a ms. of Hārīta-dharmasūtra at Nasik in 30 chapters - contents of that ms. - its relation to Maitrayaṇīyasamhitā - it mentions [the Kāśmīrian word "Kaphella" - quotations in commentaries and digests show that Hārīta dealt exhaustively with the same topics that are found in other dharmasūtras - Kumārila mentions Hārīta as dharmasāstrakāra but does not assign him to any particular carāṇa as he does Āpastamba and others - notable doctrines of Hārīta - mentions worship of Gaṇeśa - Hārīta's verses on vyavahāra quoted in nibandhas are later than the sūtra - Laghu Hārīta and Vṛddha Hārīta - latter in verse is later than Yājñavalkya, Nārada and Kātyāyana.

Sec. 12 *The dharmasūtra of Śaṅkha-Likhita* : ... pp. 75-79

From Tantravārtika it appears that dharmasūtra of Śaṅkha-Likhita was studied by Vājasaneyins - Mahābhārata (Śānti 23) contains story of brothers Śaṅkha and Likhita - Various compilations ascribed to Śaṅkha alone or Likhita alone or to both - Restoration of Dharmasūtra in Annals of Bhandarkar Institute (vol. VII, VIII) - Verse Śaṅkhasmṛti stricter than prose Śaṅkha - Likhita - com. on dharmasūtra mentioned in Kalpataru and Vivādaratnākara - doctrines of dharmasūtra similar to those of other dharmasūtras - speaks of twelve secondary sons - allows *niyoga* - speaks of several ordeals - defines Āryāvarta as between Sindhu - Sauvīra and Kāmpilya - Literature known to Śaṅkha Likhita - probable age between 300-100 B. C.

Sec. 13 *Mānavadharmasūtra : Did it exist ?* ... pp. 79-85

MaxMüller and Weber responsible for the theory that the extant Manusmṛti was a recast of an ancient Mānavadharmasūtra now lost - hardly any data for the sweeping generalisation of MaxMüller that all genuine dharmasāstras are nothing but more modern texts of earlier sūtra works on *kuladharmā* - one main plank of this theory that the continuous employment of the śloka metre was unknown in the sūtra period is now exploded - Bühler supports Max Müller's theory by some additional arguments - Vasiṣṭha IV. 5-8 on which Bühler relies not properly understood by him - Vasiṣṭha (19-37) quotes a Mānava śloka which is not in the Anuṣṭubh metre and not found in extant Manu and Bühler thinks it is taken from Mānavadharmasūtra - Bühler's reliance on a fragment of Uśanas which is corrupt is not worth consideration - Bühler relies on Kāmandakīyanītisāra (II. 3. and XI. 67) where Mānavas are said to hold that there are three vidyās for a king and that Manu said that king's council should consist of 12 ministers - These views not the same in extant Manu - Bühler's conclusion not correct - Kāmandaka is only paraphrasing Kauṭīliya - Bühler's generalisation about Mānava or Mānavāḥ without foundation - Kumārila, Śaṅkara, and Viśvarūpa all employ 'Mānava' for Manusmṛti - Bühler relies on analogy of the complete set of Āpastamba and Baudhāyana sūtras for holding that a Mānavadharmasūtra existed - Proper explanation of Vas. Dh. S. IV. 5-8 - Bühler not right in saying that Vas. Dh. S. 11. 23, 12. 16, 23. 43 either contradict Manu or find no counterpart

therein - analogy of Āpastamba sūtras of no use - excepting the three carāṇas of the Black Yajurveda, no carāṇa of any Veda has a dharmasūtra attributed to the founder of that carāṇa - an explanation suggested - existing materials not sufficient to establish theory that a Mānavadharmasūtra once existed.

Sec. 14 *Arthaśāstra of Kauṭilya* :

... pp. 85-104

First translated by Dr. Shāma Śāstri and text published in 1909 - other editions - numerous works and articles inspired by the publication of Kauṭilya Arthaśāstra - Kauṭilya is oldest extant work on Arthaśāstra - scope of arthaśāstra and relation to dharmaśāstra - arthaśāstra an upaveda of Atharvaveda - purpose of this śāstra - rule in case of conflict between Dharmaśāstra and Arthaśāstra - Cāṇakya, Kauṭilya and Viṣṇugupta are names of the same person - glowing tribute paid to Cāṇakya or Viṣṇugupta by Kāmaṇḍakīyanītisāra, Tantrākhyāyikā, Daṇḍin - Bāṇa and Pāṇcatantra on Kauṭilya as author of Arthaśāstra - Brhatkathā of Guṇāḍhya contained his story - Mudrārākṣasa connects his name with Kuṭila - controversy as to whether Kauṭilya can be the work of a busy minister of Candragupta Maurya - Jolly, Winternitz and Keith hold that extant work is not by the minister of Candragupta - Megasthenes' silence about Cāṇakya explained - whether the Kauṭilya is the product of a school or of an individual author - Kauṭilya's views cited about 70 times in the work in the third person - explanation of this - Dr. Jolly wrong in his explanation of *apadeśa* (in XV. I) - Keith thinks that an author would not parade an uncomplimentary epithet like Kauṭilya (derived from kuṭila) - Is the name Kauṭilya or Kauṭalya - works on gotra and pravara give various forms such as Kauṭali, Kauṭilya and Kauṭili - form, style and contents of the Kauṭilya - a few verses interspersed in the work, generally at the end - in all 340 verses excluding *mantras* - some verses are certainly quotations - work abounds in numerous technical and rare words - deviations from Pāṇini - summary of contents - section on judicial administration interesting - greatest correspondence between Kauṭilya and Yājñavalkya - some striking examples - it is Yājñavalkya that borrows - reasons - Yājñavalkya represents a far too advanced stage

of juristic principles than Kauṭilya - close agreement between Manu smṛti and Kauṭilya also - but they differ on *niyoga*, as to nomenclature of vyavahārapadas, about heirship of mother and paternal grandmother, on remarriage of widows, divorce, gambling - Kauṭilya long anterior to the extant Manusmṛti - Kauṭilya's five references to Mānavas explained - references to Svāyambhuva and Prācetasā Manu contained in the Mahābhārata suggest that there were two works in verse on dharma and politics attributed to these or perhaps one work containing both, subsequently recast as the extant Manusmṛti - only two views ascribed to Mānavas in Kauṭilya not found in extant Manusmṛti - in the dharmasthīya section the only other authors or schools cited are Bārhaspatyas and Auśanasas - none of the dharmasūtras of Gautama and others are anywhere quoted by name - views cited on the question as to whom a child belongs (to the begetter or to him on whose wife it is begotten) can be traced to Baudhāyana, Gautama and Vasiṣṭha - views of Ācāryas cited in the Kauṭilya - Kauṭilya later than Gautama and Āpastamba but earlier than extant Manusmṛti - date of Kauṭilya - it is certainly not later than 2nd century A. D. and not earlier than 325 B. C. - schools named by Kauṭilya and also individual authors - views of Ācāryas are quoted over fifty times and Kauṭilya differs in each case - meaning of 'ācāryas' - literature known to Kauṭilya - Sanskrit official language and the work mentions guṇas of composition - Kauṭilya agrees with Kāmasūtra in several respects - Dr. Jolly and Prof. Keith opine that both works composed about same time - points of difference between the two works - countries and peoples mentioned by Kauṭilya - silks from Cīna and blankets from Nepal - corporations of Licchavis, Vṛjikas and others mentioned - meaning of 'rājāsābdopajīvinah' (in XI-I) - best breeds of horses - Mlecchas sold or pledged children - references to Buddhists and Ājīvakas - weights to be made from stones of Magadha and Mekala - doubtful whether Kauṭilya knew extant text of Mahābhārata - most of the stories cited as illustrations by Kauṭilya occur in the Mahābhārata, but some divergence exists in the case of Janamejaya, Māṇḍavya - Kauṭilya's knowledge of drugs and of rasa (mercury) - references to shrines of Śiva, Skanda &c. - traditional date of 300 B. C. more likely to be correct than 3rd cen-

ture A. D. approved of by Dr. Jolly and Winternitz - two commentaries on Kauṭīliya, *Nayacandrikā* of Mādhavayajvan and *Pratipada-pañcikā* of Bhāṭṭasvāmin - sūtras attributed to Cāṇakya - several niti collections in verse ascribed to Cāṇakya are later than Kauṭīliya.

Sec. 15 *Vaiṣṇānasadharmasūtra* : ... pp. 105-107

Vaiṣṇānasa is one of the six sūtra carāṇas of the black Yajurveda mentioned by Mahādeva in his *Vaijayanti* on *Satyāśaḍha śrautasūtra* - Vaiṣṇānasa occurs in Gautama, Baudhāyana, Vasiṣṭha (9. 10) and Manu (6. 21) - *Vaiṣṇānasadharmapraśna* divided into three praśnas - contents of the work - its age later than Gautama and Baudhāyana - names more mixed castes than even some of the verse smṛtis - devotion to Nārāyaṇa looms very large in the work - Dr. Caland's view that Manusmṛti borrows from Vaiṣṇānasagrhya not correct.

Sec. 16 *Atri* : ... pp. 107-110

Atri named in Manu (III. 16) - *Ātreya dharmasāstra* in nine adhyāyas - summary of contents - form of *Atridharmaśāstra* - several works styled Atri - smṛti - summary of *Atrisamhitā* printed by Jīvananda - Atri quoted as an authority on adoption - Laghu Atri and *Vṛddhātreya smṛti* - *Mahābhārata* (*Anuśāsana* 65. 1) quotes a verse of Atri.

Sec. 17 *Uśanas* : ... pp. 110-116

Uśanas wrote on politics, as Kauṭīliya shows - *Mahābhārata* (Śānti 56. 29-30) refers to work of Uśanas on politics - *Nitiprakāśikā* on Śukra as arranger of *rājaśāstra* - An Auśanasa *dharmasāstra* in verse - contents - peculiar views of Uśanas about offspring of inter-caste marriages - several verses common to Uśanas and Manu - names the views of numerous writers on dharma - Haradatta and *Smṛticandrikā* knew a work of Uśanas dealing with all branches of dharma - Uśanas smṛti in verse - verses of Uśanas on *vyavahāra* - *Śukranitisāra* edited by Oppert.

Sec. 18 *Kaṇva and Kāṇva* : ... pp. 116-117

Ap. Dh. S. (I. 6. 19) shows that Kaṇva and Kāṇva were two distinct authors - verses of Kaṇva quoted in *Smṛticandrikā*,

Sec. 19 *Kaśyapa and Kaśyapa* : ... pp. 117-118

Baudhāyana (Dh. S. I. 11.20) cites a verse in which Kaśyapa's view is contained - there was a dharmasūtra of Kaśyapa - a Kaśyapa smṛti in prose contained in Deccan College Mss. - contents thereof Smṛticandrikā includes Kaśyapa among 18 upasmṛtis.

Sec. 20 *Gārgya* : ... p. 119

A sūtra work of Gārgya on dharma existed - Gārgya and Vṛddha Gārgya - a Gārgīsamhitā on astronomy and astrology - Jyotir Gārgya and Bṛhad Gārgya.

Sec. 21 *Cyavana* : ... p. 119

Seems to have written a sūtra work on dharma.

Sec. 22 *Jātukarnya* : ... pp. 119-120

A verse of Vṛddha Yājñavalkya names Jātukarnya as a dharma śāstrakāra - quotations in verse in Mitākṣarā and later works.

Sec. 23 *Devala* : ... p. 120

A dharmasūtra of Devala existed once - Mitākṣarā and other works also contain quotations in verse on ācāra, vyavahāra, śrāddha - this latter a later compilation - Devalasmṛti in 90 verses on purifications is also a late work - jurist Devala flourished about the same time as Bṛhaspati and Kātyāyana.

Sec. 24 *Paithinasi* : ... pp. 121-122

An ancient sūtrakāra, as Viśvarūpa quotes his sūtras - Dr. Jolly thinks he belongs to Atharvaveda - Paithinasi on *sati*, inheritance, on absence of untouchability under certain circumstances.

Sec. 25 *Budha* : ... p. 123

A sūtrakāra cited by Hemādri, Aparārka, Kalpataru and Jimūtavāhana - a brief compilation and not very early in age.

Sec. 26 *Bṛhaspati* : ... pp. 123-126

An ancient teacher of arthaśāstra mentioned in Kautīliya - Mahabhārata (Śānti 59. 80-85) credits him with compression of vast work of Brahṁa on *trivarga* and mentions several of his views - Kāmasūtra speaks of Bṛhaspati as writer on *artha* - peculiar views of

Bṛhaspati according to Kauṭīliya - Bṛhaspati also wrote a prose work on vyavahāra and prāyaścitta - probably the authors of the two are different - 700 verses on vyavahāra ascribed to Bṛhaspati are quoted in the Mitākṣarā - this is an independent work composed between 300-500 A. D. - smaller compilations in verse ascribed to Bṛhaspati - Bṛhaspatya Arthaśāstra edited by Dr. Thomas is a late work.

Sec. 27 *Bhāradvāja and Bhāradvāja* : ... pp. 126-128

A śrautasūtra and grhya of Bhāradvāja exist - Viśvarūpa's work establishes existence of a sūtra work on dharma of Bhāradvāja - there was smṛti in verse also attributed to Bhāradvāja - Kauṭīliya shows that Bhāradvāja was an ancient author on politics - some views of Bhāradvāja - Mahābhārata on Bhāradvāja - verses on vyavahāra attributed to Bhāradvāja - this probably different from work on politics.

Sec. 28 *Śātātapa* : ... pp. 128-129

A sūtra work of Śātātapa on dharma dealing with prāyaścitta, śrāddha and ācāra must have existed - verses of Śātātapa quoted in Mitākṣarā and other later works - this is probably different from smṛti work - several verse compilations ascribed to Śātātapa - Vṛddha Śātātapa and Brhat Śātātapa.

Sec. 29 *Sumantu* : ... pp. 129-131

A sūtra work on ācāra and prāyaścitta ascribed to Sumantu existed - Yājñavalkya and Parāśara do not enumerate Sumantu among expounders of dharma - Sumantu mentioned in Mahābhārata and Bhāgavata - verses from Sumantu on dharma are cited by Apararka - this is a different work - numerous verses on vyavahāra quoted from Sumantu in Sarasvativilāsa.

Sec. 30 *The Smṛtis* : ... pp. 131-135

Two senses of the word smṛti, viz. all orthodox ancient non-Vedic works (such as Pāṇini's grammar, Śrauta sūtras, Mahābhārata Manu, &c.) and (a narrower sense) dharmasāstra - smṛti, a source of dharma according to Gautama and others - number of smṛtis went on increasing - Yājñavalkya enumerates twenty writers of smṛtis, Parāśara 19 - Tantravārtika speaks of 18 dharmasamhitās - Catur-

viṃśatimata gives views of 24 writers - a smṛti called Ṣaṭ - triṃśanmata - Paithīnasi enumerates 36 and so does Aparārka - Vṛddha Gautama enumerates 57 - Viramitrodaya enumerates 18 smṛtis, 18 upasṁṛtis and 21 more- total number of smṛtis about 100 - these are products of widely separated ages - some entirely in prose, some entirely in verse, some are mixed - chronology of smṛtis presents perplexing problems - two or three smṛtis go under the same name, e. g. Hārīta, Atri, Śātātapa - sectarian zealots fabricate certain smṛtis - the prefixes laghu, brhat and vṛddha applied to smṛtis - well-known verses are ascribed to different authors, as authors quote from memory.

Sec. 31 *The Manusmṛti* :

... pp. 135-158

Numerous editions - Manu as the father of mankind in the Rgveda and other Vedas - Manu and the deluge in Śatapatha-brāhmaṇa - Manu in the Nirukta - Manu quoted as law-giver in Gautama, Āpastamba and Mahābhārata - introduction to Nārada-smṛti and Manu - how the Manusmṛti is narrated - four versions of Svāyambhuva śāstra according to Bhaviṣyapurāṇa - almost impossible to say who composed extant Manusmṛti - Bühler's theory that our Manu is a recast of Mānavadharmasūtra shown above to be unsustainable - the Mānavagrhya differs from Manusmṛti in several particulars - Vināyakaśānti of Mānavagrhya and tests for selecting a bride not contained in our Manu - Mahābhārata distinguishes between Svāyambhuva Manu and Prācetasā Manu, former promulgating dharmasāstra - these two works combined in the present Manu - extant Manu has 12 chapters and 2694 verses - its style - contents of Manu - smṛti - extent of literature known to Manusmṛti - the author of the Manusmṛti is not the first legislator - age of Manusmṛti - external evidence - Medhātithi's is first extant commentary - Viśvarūpa quotes 200 verses - Śaṅkara, Kumārila and Śabara refer to Manu - Brhaspati had the present text of Manu before him - Aśvaghoṣa in his Vajrasūci quotes several verses from 'Mānavadharmā' some of which are found in our Manu - Rāmāyaṇa (Kiṣkindhā 18. 30-32) contains Manu VIII. 318 and 316 - Manu attained present form long before 2nd century A. D. - there are earlier and later strata in Manu - contradictory statements as to Brāhmaṇa marrying a śūdra woman, about appropriate forms of marriage, about niyoga, about H. D. D.

flesh-eating - Bühler's conclusion is that cosmological and philosophical portions in 1st and 12th books, rules about mixed castes and duties of castes in 10th book are later additions - all additions made before 3rd century A. D. - Manusmṛti has not suffered several recasts - quotations cited as Vṛddha Manu and Bṛhan-Manu are later than Manusmṛti - extant Manu older than Yājñavalkya - Manu mentions Yavanas, Kāmbojas, Śakas, Pahlavas and Cinas - extant Manusmṛti composed between 2nd century B. C. and 2nd century A. D. - relation of Mahābhārata and Manu - conflict of views between Mandlik, Hopkins and Bühler - Hopkins holds that there was a mass of floating verses ascribed to mythical Manu on which both Manusmṛti and Mahābhārata drew - Bühler says that the floating mass of verses was not all attributed to Manu - Manu mentions stories and names that occur in the Mahābhārata but these names go into Vedic antiquities - Manu never names the Mahābhārata, while the latter often refers to 'rājadharmas or śāstra of Manu' or to 'what Manu said' - Both Hopkins and Bühler hold that the Anuśāsanaparva and Śāntiparva knew a Manusmṛti, but earlier books, whenever they speak of Manu, refer to floating mass of popular verses - this conclusion not correct - final conclusion, viz., long before 4th century B. C. there was a dharmasāstra in verse attributed to Svāyambhuva Manu, there was another work on rājadharma attributed to Prācētesa Manu, that probably there was one work, then between 200 B. C. and 200 A. D. Manusmṛti was recast - extant Mahābhārata later than extant Manusmṛti - influence of Manu spread to Cambodia and other countries beyond India - Manu had several commentators, Medhātithi, Govindarāja, Kullūka, Nārāyaṇa, Rāghavānanda, Nandana and Rāmacandra - Asahāya commented on Manu - Udayakara is another commentator and so is Dharaṇīdhara - Nārāyaṇa flourished between 1100-1300 A. D. - Rāghavānanda later than 1400 A. D. - Vṛddha Manu and Bṛhan-Manu - explanation as to how these originated.

Sec. 32 *The two Epics* :

... pp. 158-160

Rāmāyaṇa is relied upon as a source of dharma though less frequently than the Mahābhārata - Ayodhyakāṇḍa and Aranyakāṇḍa contain disquisitions on politics - age of the epics a difficult problem more appropriate for a separate treatise - table indicating where dharmasāstra topics occur in the Mahābhārata and the Rāmāyaṇa.

Sec. 33 *The Purāṇas* :

... pp.160-167

Purāṇas as a class of literature mentioned in Taittirīya Āraṇyaka, Chāndogya Upaniṣad, Gautama Dh. S., Mahābhāṣya - extant purāṇas are recasts made of older material - some of the extant Purāṇas like Vāyu earlier than 6th century A. D. - Names of principal 18 Purāṇas - 18 Upapurāṇas - Matsyapurāṇa contains much dharmaśāstra material - Agnipurāṇa contains disquisition on rājadharma and chapters 253-258 contain almost the whole of the vyavahāra section of Yājñavalkya - Garuḍapurāṇa borrows about 400 verses from ācāra and prāyaścitta sections of Yājñavalkya - chronology of Purāṇas passed over - Divergence as to the names of the principal 18 purāṇas and as to their extent - Purāṇas very valuable for study of social and religious questions as to mediæval and modern India - Padmapurāṇa divides 18 Purāṇas into three groups of sāttvika, rājasa, tāmasa and divides eighteen smṛtis also in the same way - table showing which dharmaśāstra topics are dealt with in which purāṇa.

Sec. 34 *The Yājñavalkyasmṛti* :

... pp. 168-190

Yājñavalkya, a name most illustrious among Vedic sages - stories about strained relations between Vaiśampāyana and Yājñavalkya - Yājñavalkya and Janaka in the Śatapathabrāhmaṇa - Yājñavalkya, a great philosopher in the Bṛhadāraṇyaka - Yājñavalkya smṛti claims that the Āraṇyaka and Yogaśāstra were composed by the author of the smṛti - slight variation in the number of verses contained in Yājñavalkyasmṛti according to Viśvarūpa, Mitākṣarā and Aparārka - arrangement of verses different in Viśvarūpa and Mitākṣarā, particularly in the prāyaścittakāṇḍa - readings of the two commentators also differ - Agnipurāṇa affords excellent check for consideration of text of Yājñavalkya - Readings of Agnipurāṇa compared with those of Viśvarūpa and the Mitākṣarā - conclusion is that the Agnipurāṇa represents a text midway between Viśvarūpa and that of the Mitākṣarā - So Agnipurāṇa represents a text of Yājñavalkya current about 900 A. D. - total number of verses on vyavahāra in the Agnipurāṇa is 315, out of which the first 31 are not taken from Yājñavalkya - almost all of these 31 taken from Nārada-Garuḍapurāṇa (chap. 93) expressly says that the dharma promulgated by Yājñavalkya was imparted therein - Garuḍa (chap. 93-106

contains dharmaśāstra material taken from ācāra and prāyaścitta sections of Yājñavalkya - Garuḍa (93-102) deals with ācāra and 102-106 with prāyaścitta—Garuḍapurāṇa omits rājadharmā section of Yājñavalkya - only a few verses of Yāj. are repeated word for word, while a summary only is given of several verses - comparison of the text of the Garuḍapurāṇa with Viśvarūpa's text and that of the Mitākṣarā - Garuḍapurāṇa represents text intermediate between Viśvarūpa and Mitākṣarā - are there different strata in Yājñavalkya? text mainly the same from 700 A. D. and little evidence to show that the text of Yājñavalkya as we have it contains several strata - comparison of Yājñavalkyasmṛti with Manusmṛti - close agreement in phraseology between the two - Yājñavalkya usually tries to compress Manu's dicta - Yāj. adds Vināyakaśānti and Grahaśānti and ordeals, while Manu omits first two and cursorily refers to two ordeals - Yāj. silent on origin of world which we have in Manu - style of Yājñavalkya - contents of smṛti - literature known to Yājñavalkyasmṛti - enumerates 19 authors on dharma - close agreement between Viṣṇu Dh. S. and Yājñavalkya and between Kauṭilya and Yāj. - Manu and Yāj. differ on several points and Yāj. represents a more advanced state of thought than Manu - Manu allows brāhmaṇa to marry śūdra girl, Yāj. does not - Manu condemns niyoga, Yāj. does not - same case with gambling - Yāj. takes Vināyakaśānti from Mānavagrhya - Yājñavalkyasmṛti in intimate relation to white Yajurveda and literature appurtenant to it - Yājñavalkya closely agrees with Pāraskaragrhya - Dr. Jolly's theory that Yājñavalkya's work goes back to a dharmaśūtra of White Yajurveda is without foundation - date of Yājñavalkyasmṛti - Viśvarūpa separated from the smṛti by several centuries - probable date of Yājñavalkya between 100 B. C. and 300 A. D. - Laṅkāvatārasūtra (gāthās 814-816) refers to Yājñavalkyasmṛti - Dr. Jolly thinks that Yāj. shows acquaintance with Greek astrology - Dr. Jacobi's theory that naming of week days after planets first introduced by Greeks and borrowed by Indians - these theories untenable - Yāj. does not mention week days, but only the nine planets (in I. 296) - Yāj. does not mention the zodiacal signs - he arranges the nakṣatras from Kṛttikā to Bharanī (I. 268) as the Taittirīyabrāhmaṇa does - 'susthe indau' in Yāj. explained by Viśvarūpa without reference to zodiacal signs - from Vedic times nakṣatras divided into auspicious and inauspicious - Yājñavalkya's reference to nānakas - Yāj. regards sight of yellow-

robed people as an evil omen - Dr. Jolly's date of 400 A. D. for Yājñavalkya is far too late - there is a Vṛddha-Yāj., a Yoga-Yāj., and a Brhad-Yāj. - Yoga-Yājñavalkya existed much earlier than 800 A. D. as Vācaspatimiśra quotes a half verse from Yoga-Yāj. and Aparārka quotes profusely from him - mss. of Yoga-Yājñavalkya in Deccan College collection in 12 chapters and 495 verses and of Brhad-Yogi-Yājñavalkya in 12 chapters and 920 verses - Yoga-Yājñavalkya and Brhad-Yogi-Yājñavalkya of the mss. are entirely different works - several commentaries on Yājñavalkya, viz. of Viśvarūpa, Vijñāneśvara, Aparārka and Śūlapāṇi.

Sec. 35 *Parāśarasmr̥ti* :

... 190-196

Yāj. mentions Parāśara, but the extant Parāśarasmr̥ti is probably a recast of an older smr̥ti - Garuḍapurāṇa (chap. 107) gives a summary of 39 verses of Parāśarasmr̥ti - From Kauṭilya it appears there was a work of Parāśara on politics - extant Parāśara in 12 chapters and 592 verses deals with ācāra and prāyaścitta alone - Parāśara, an ancient name - Parāśara mentions 19 smr̥ti writers - contents of the smr̥ti - Parāśara has peculiar views - authors cited by Parāśara - views of Manu frequently cited - several identical verses in Manu and Parāśara - age of Parāśarasmr̥ti between 100-500 A. D. - a Brhat-Parāśara saṁhitā in 12 chapters and 3000 verses - contents thereof - it is a late work - Vṛddha Parāśara quoted by Aparārka.

Sec. 36 *The Nāradasmr̥ti* :

... pp. 196-207

Two versions of Nārada on vyavahāra, a smaller and a larger one - com. of Asaḥṛya as revised by Kalyāṇabhaṭṭa is contained in Dr. Jolly's edition - Nārada not mentioned by Yāj. or Parāśara in list of expounders of dharma - three introductory chapters on judicial procedure and on sabhā, then 18 *vyavaharapadas*, then an appendix on theft from Nepal ms. - some difference in the names of titles between Nārada and Manu - printed Nārada contains 1028 verses - about 700 verses of Nārada quoted in digests - Viśvarūpa's and Medhātithi's quotations from Nārada agree with printed Nārada - Agnipurāṇa chap. 253 contains thirty verses of Nāradasmr̥ti defining the eighteen titles from ṛṇādāna to prakirṇaka in the same order - Nārada's verses on ācāra, śrāddha and prāyaścitta quoted in Smṛti-candrikā, Hemadri - probably this is a different Nārada - form, style and metre of Nārada - Literature known to Nārada - 50 verses are

identical in Manu and Nārada - many more verses of Nārada closely correspond to Manu's - Nārada based upon Manu, almost the same as the extant one - Some verses of Mahābhārata are the same as Nārada's - some verses of Kauṭilya and Nārada agree - points in which Manu and Nārada differ - many subdivisions of topics in Nārada - some topics peculiar to Nārada, viz. 14 kinds of impotent persons, three punarbhūṣ and four svairiṇis- Nārada somewhat later than Yāj. - Nārada propounds several juristic and political principles, fixes the period of minority at 16 - Nārada earlier than 8th century at the latest - Bāṇa's reference to Nāradiya explained - Nārada wrote a work on politics also - one half verse common to Vikramorvaśīya and Nārada—'dīnāra' occurs in Nārada - Dr. Jolly says Nārada is later than 300 A. D.— Jolly's assumption wrong - dīnāras may have been introduced into India about beginning of Christian era - Nārada flourished between 100-300 A. D. - home of Nārada cannot be ascertained - Dr. Jolly's theory that he came from Nepal is pure guess-work - Jyotir-Nārada, Brhan-Nārada, Laghu-Nārada—Mahābhārata quotes Nārada's view on flesh-eating, on utpātas.

Sec. 37 *Brhaspati* :

... 207-213

The complete smṛti of Brhaspati on vyavahāra not yet discovered - Brhaspati closely follows Manu, pointedly refers to Manu's text and explains and defines the laconic terms of Manu - Brhaspati treats of nine ordeals - order in which topics of vyavahāra were dealt with in Brhaspati - Brhaspati first to clearly distinguish between civil and criminal justice—elaborate rules of procedure - close agreement between Nārada and Brhaspati on many points - Brhaspati agrees closely with Manu, but differs from him as to partibility of clothes and as to maximum interest on corn, fruit, wood and beasts of burden - age of Brhaspati - later than Manu and Yāj. - Brhaspati uses the words nāṇaka and dīnāra - probably of same age as Nārada - Kātyāyana who is regarded as an ancient sage by Viśvarūpa about 825 A. D. frequently refers to the views of Brhaspati - Dr. Jolly wrong in assigning Brhaspati to 6 or 7th century - Brhaspati flourished between 200-400 A. D. - home of Brhaspati cannot be determined - verses of Brhaspati on ācāra, śraddha, āsauca and saṁskāra in Mitākṣarā, Smṛticandrikā and other works - a Vṛddha Brhaspati and a Jyotir-Brhaspati.

Sec. 38 *Kātyāyana* :

... pp. 213-221

Work of Kātyāyana on vyavahāra not yet recovered – account given here based on quotations – Nārada and Brhaspati are models of Kātyāyana – on several points he presupposes Nārada – Nārada very brief on stridhana, while Kātyāyana's treatment is classical – Kātyāyana first to give definitions of some kinds of stridhana – Kātyāyana often refers to Brhaspati's views – About 900 verses of Kātyāyana on vyavahāra quoted in digests – he refers to Bhṛgu 20 times – only a few of these are found in Manu – Many of the views attributed in Kātyāyana to Manu are not found in extant Manusmṛti – some of the views ascribed to Mānavas by Kātyāyana differed from the views of the extant Manusmṛti – some verses are ascribed to Kātyāyana and Manu, Yājñavalkya and Brhaspati in the digests – Kātyāyana is in advance of Nārada and Brhaspati in the matter of definitions and as to rules on stridhana – Kātyāyana probably first to distinguish between *jayapatra* and *paścātikāra* – date of Kātyāyana – later than Yājñavalkya, Nārada and Brhaspati – flourished between 400-600 A. D. – Medhātithi (on Manu 7. 1) quotes a Kātyāyana sūtra in prose – Brhat Kātyāyana and Vṛddha Kātyāyana – Hemādri speaks of Upa-Kātyāyana – the Karmaśāstra of Kātyāyana or Gobhilaśmṛti in 500 verses – contents thereof – authors named by Karmaśāstra – some verses of it identical with Manu, Yājñavalkya and Mahābhārata – Karmaśāstra profusely quoted in Aparārka and Smṛticandrikā and to a lesser degree by Mitākṣarā – some quotations ascribed to Kātyāyana on topics other than vyavahāra are not found in the Karmaśāstra – Kātyāyana composed some large work of which Karmaśāstra is part or abridgment – no sufficient data to identify jurist Kātyāyana and the author of the Karmaśāstra.

Sec. 39 *Āṅgiras* :

... pp. 221-223

Quoted frequently on all topics except vyavahāra by writers from Viśvarūpa-Smṛticandrikā quotes some prose passages from Āṅgiras – several compilations on prāyaścitta attributed to Āṅgiras – Brhad-Āṅgiras and Madhyamāṅgiras.

Sec. 40 *R̥ṣyaśṛṅga* :

... p. 223

Frequently quoted by Mitākṣarā, Aparārka and Smṛticandrikā on ācāra, āsauca and śrāddha – one verse on partition – a prose quotation in Smṛticandrikā.

Sec. 41 *Karṣajini* : ... p. 223

Sec. 42 *Caturvīṃśatimata* : ... p. 223-225

Embodies in 525 verses the opinions of 24 sages - contents - quoted by Mitākṣarā and Aparārka, but not by Viśvarūpa and Medhātithi - probably compiled about 8th or 9th century A. D. - Bhaṭṭoji commented upon it.

Sec. 43 *Dakṣa* : ... pp. 225-226

Mentioned by Yāj. - Viśvarūpa quotes him several times - Aparārka quotes a prose passage - contents of printed Dakṣasmṛti in 220 verses.

Sec. 44 *Pitāmaha* : ... pp. 226-227

Quotations from Pitāmaha occur mostly on vyavahāra, particularly ordeals - he treats of nine ordeals - 50 *chālas* enumerated by Pitāmaha in which king took action without a complaint - views peculiar to Pitāmaha, viz. 18 lowest castes, eight constituents of hall of justice, &c. - mentions Brhaspati - flourished between 400-700 A. D.

Sec. 45 *Pulastya* : ... p. 228

An expounder of dharma named in a verse of Vṛddha Yājñavalkya - Viśvarūpa, Mitākṣarā, Aparārka cite many verses on āhnikā and śrāddha - Dānaratnākara cites a prose passage of Pulastya - composed between 4th and 7th century A. D.

Sec. 46 *Pracetasa* : ... p. 229

A dharmasāstra writer mentioned by Parāśara, though not by Yāj. - prose and verse quotations cited by Mitākṣarā and Aparārka - a few prose quotations in Haradatta on Gautama and Smṛticandrikā - Vṛddha Pracetas and Brhat Pracetas.

Sec. 47 *Prajāpati* : ... pp. 229-230

Prajāpati cited as authority by Baudhāyana Dh.-S. (II. 4. 15) and Vasiṣṭha (III. 47 &c.) - they mean probably Manu - a compilation in 198 verses ascribed to Prajāpati - Mit. and Aparārka and others quote Prajāpati on āsauca, prāyaścitta, śrāddha, ordeals and vyavahāra.

Sec. 48 *Marīci* : ... pp. 230-231

Quoted on ahnika, āsauca, śrāddha and vyavahāra by Mitākṣarā, Aparārka and Smṛticandrikā - recommends writing as essential for sale, mortgage, gift and partition of immovables.

Sec. 49 *Yama* : ... pp. 231-235

Yama quoted in Vas. Dh. S. (18. 13-15 and 19. 48) - various printed compilations in verse ascribed to Yama — Brhad Yama in 5 chapters and 182 verses— Viśvarūpa and others quote about a hundred verses of Yama on all topics including vyavahāra—some of these found in printed text - a few prose passages of Yama quoted by Aparārka - Anuśāsanaparva 104. 72-74 quotes gāthās of Yama - some views of Yama on vyavahāra set out - Brhad Yama, Laghu Yama and Svalpa Yama.

Sec. 50 *Laugākṣi* : ... pp. 235-236

Mitākṣarā quotes verses on āsauca and prāyaścitta, while Aparārka quotes prose and verse passages on saṁskāras, vaiśvadeva &c.

Sec. 51 *Viśvāmītra* : ... p. 236

Named by Vṛddha Yājñavalkya - verses quoted on all topics except vyavahāra.

Sec. 52 *Vyāsa* : ... pp. 236-238

Printed compilation ascribed to Vyāsa in 250 verses - contents - about two hundred verses of Vyāsa on vyavahāra cited in Aparārka, Smṛticandrikā and other works - his doctrines closely agree with those of Nārada, Brhaspati and Kātyāyana - some of his views on vyavahāra set out - flourished between 200-500 A. D. - Aparārka cites many verses from Vyāsa on saṁskāras, śrāddha &c. - probably Vyāsa the jurist is identical with the latter - Gadya-Vyāsa, Vṛddha-Vyāsa and Brhad-Vyāsa, Mahavyāsa and Laghu Vyāsa.

Sec. 53 *Ṣaṭ-triṁsan-mata* : ... pp. 238-239

This was a compilation like Caturviṁśati-mata - quotations from it cited in Kalpataru, Mitākṣarā, Smṛticandrikā and Aparārka - Viśvarūpa and Medhātithi do not mention it - date between 700-900 A. D. - no verse quoted from this on vyavahāra.

Sec. 54 *Samgraha or Smṛtisamgraha* : ... pp. 239-242

Quoted by Mitākṣarā, Aparārka and Smṛticandrikā on several topics of dharma—quotations on vyavahāra are many and important for history of Hindu Law - views of Saṁgrahakāra and Dhāreśvara coincide in many respects and were criticized by Mitākṣarā - date of Saṁgraha between 8th and 10th centuries.

Sec. 55 *Samvarta* : ... pp. 242-244

Mentioned as dharmasāstrakāra by Yāj. - cited on all topics of dharma by Viśvarūpa, Medhātithi, Mitākṣarā - Aparārka quotes about 200 verses - some of his views on vyavahāra - contents of printed Samvarta in 230 verses - Bṛhat Samvarta and Svalpa Samvarta.

Sec. 56 *Hārta* : ... p. 244

Verses from Hārta on vyavahāra deserve special treatment - some of his views set out, e. g. definition of vyavahāra, four aspects of vyavahāra, importance of writing, defects of plaint and reply, protection of long possession, when title by itself is decisive against long possession, five kinds of sureties, treatment of erring wives - his date between 400-700 A. D.

Sec. 57 *Commentaries and Nibandhas* : ... pp. 246-247

Dharmasāstra literature falls into three periods, the first from 600 B. C. to 100 A. D. being the period of the dharmasūtras and of the Manusmṛti, the 2nd from 100 A. D. to 800 A. D. of Yājñavalkya and other smṛtis and third from 700 to 1800 of commentators and authors of digests - first part of this last period contains commentaries - digests written from 11th century - no hard and fast line between commentaries and digests - these to be treated of in chronological order as far as possible.

Sec. 58 *Asahaya* : ... pp. 247-251

Portion of his bhāṣya on Nārada (up to verse 21 of abhyupetyāśuśrūṣa) published by Dr. Jolly - Kalyāṇabhaṭṭa revised it - exact relationship of Kalyāṇabhaṭṭa's revision to original not clear, but he took great liberties - Kalyāṇabhaṭṭa was encouraged by

Keśavabhāṭṭa - Viśvarūpa on Yāj. (III. 263-264) mentions Asahāya by name and quotes latter's explanation of Gautama 22. 13. - Hāralatā of Aniruddha speaks of bhāṣya of Asahāya on Gautama - from a passage of Sarasvatīvilāsa it appears that Asahāya commented on Manu also - Medhātithi on Manu 8. 156 quotes Asahāya - Mitākṣarā mentions the views of Asahāya - date of Asahāya between 600-750 A. D. - a few views of Asahāya set out, viz. definition of dāya, succession to Śulka of a woman, succession to a childless brāhmaṇa.

Sec. 59 *Bhartr̥yajña* : ... pp. 251-252

An ancient Bhāṣyakāra mentioned by Medhātithi (on Manu 8. 3) - his views cited by Trikaṇḍamaṇḍana - he wrote bhāṣya on Kātyāyana śrautasūtra and Pāraskara gr̥hyasūtra - probably he commented on Gautamadharmasūtra - flourished about 800 A. D.

Sec. 60 *Viśvarūpa* : ... pp. 252-264.

His commentary called Bālakriḍā on Yāj. published at Trivandrum - Mitākṣarā refers to it in introductory verses and on Yāj. (I. 80 and III. 24) - printed com. of Viśvarūpa on vyavahāra portion of Yāj. is very meagre - literature referred to or quoted by Viśvarūpa - most of the quotations from Svāyambhuva found in extant Manu, but not so those ascribed to Bhṛgu - quotes prose passages of Bṛhaspati on vyavahāra - quotes a verse of Viśālākṣa on politics and refers to arthaśāstras of Bṛhaspati and Uśanas - Kauṭilya not named, yet Viśvarūpa seems to have had his work before him - Viśvarūpa's work saturated with doctrines of Pūrvamīmāṃsā - quotes Śābara and Śloka-vārtika - quotes his own kārīkās on Yāj. I. 7. and other places - his philosophical views identical with Śaṅkarācārya's - Dr. Jolly's view that citations of Viśvarūpa in the Smṛticandrikā on certain points not traced in the printed Bālakriḍā examined and shown to be incorrect - some citations of Viśvarūpa's views in Gr̥hastharatnākara and Hemādri not found in printed text of Viśvarūpa - points in which Viśvarūpa and Mitākṣarā differ set out - Viśvarūpa must have flourished between 750 and 1000 A. D. - If Viśvarūpa identical with Sureśvara, pupil of Śaṅkara, then he flourished between 800-850 - reasons for identity set out - Maṇḍana and

Sureśvara not identical - Bhavabhūti and Umbeka identical, but not same as Sureśvara - a digest called Viśvarūpanibandha by another Viśvarūpa - a Viśvarūpasamuccaya mentioned by Raghunandana.

Sec. 61 *Bhāruci* : ... pp. 264-266

His views quoted by Mitākṣarā on Yāj. I. 81 and II. 124 - a Bhāruci mentioned as an ancient teacher of Viśiṣṭādvaita system by Rāmānujācārya in his Vedārthasaṁgraha - Bhāruci the philosopher is probably identical with Bhāruci the jurist - from notices in the Sarasvativilāsa Bhāruci seems to have commented on the Viṣṇu-dharmasūtra - Bhāruci and Mitākṣarā disagreed on numerous points.

Sec. 62 *Śrīkara* : ... pp. 266-268

Views of Śrīkara set out - first writer to propound the view that spiritual benefit was the criterion for judging of superior rights to succession - probably a Maithila - difficult to say whether he wrote a commentary or an independent digest - flourished between 800-1050 A. D.

Sec. *Medhātithi* : ... pp. 266-275

Wrote an extensive commentary on Manu - printed bhāṣya corrupt in 8th, 9th and 12th chapters - reference to king Madana having restored Medhātithi's bhāṣya explained - Dr. Jolly says Medhātithi was a southerner - this is wrong - He was a northerner and probably a Kashmirian - literature known to Medhātithi - smṛtis quoted by him - mentions Asahāya, Bhartr̥yajña, Yajvan, Upādhyāya, R̥ju, Viṣṇusvāmin - Medhātithi saturated with Pūrva-mīmāṃsā - his reference to Śārīraka explained - Medhātithi and Śaṅkarācārya - peculiar views of Medhātithi set out - wrote Smṛti-viveka from which he quotes verses in his Manubhāṣya - date of Medhātithi - flourished between 825-900 A. D.

Sec. 64 *Dhāreśvara Bhojadeva* : ... pp. 275-279

Mitākṣarā (on Yāj. II. 135 and III 24) mentions views of Dhāreśvara - Dhāreśvara is to be identified with king Bhojadeva of Dhārā - works on numerous branches of knowledge attributed to Bhoja of Dhārā such as on Poetics, Rājamarṅga (on astrology), a com. on Yogasūtras - Śuddhikaumudī of Govindānanda mentions

Rājamārtanda of Bhoja on *srāddha* - *Mitākṣarā* and *Dhāreśvara* disagree on several points, e. g. on the question whether ownership was known from *śāstra* alone, on the meaning of 'duhitarah' in *Yāj.* - on other points the two agree - *Bhūpālapaddhati* or simply *Bhūpāla* or *rāja* refers to a work of Bhojadeva - *Bhujabalabhīma* of Bhojarāja quoted in *Tithitattva* and *Āhnikatattva* of *Raghunandana* as distinct from the *Rājamārtanda* - Bhoja reigned from 1000 to 1055 A. D. - *Dharmapradīpa* of Bhoja is the work of another Bhoja, who was son of *Bhāramalla* and king of *Āśāpura* - it was written between 1400-1600 A. D.

Sec. 65 *Devasvāmin* : ... pp. 279-281

Said by *Smṛticandrikā* to have composed a digest of *smṛtis* - *Nārāyaṇa*, commentator of *Āśvalāyanagr̥hya*, relies on *bhāṣya* of *Devasvāmin* - he composed a digest on *ācāra*, *vyavahāra* and *āśauca* - *Smṛticandrikā* quotes his views on the meaning of *Yautaka*, on the meaning of *duhitarah* in *Yāj.*, on *Manu* 9. 141 - A *Devasvāmin* commented on *Pūrvamīmāṃsāsūtras* and on the *Samkarṣakāṇḍa* - difficult to say whether he is identical with the writer on *dharmaśāstra* - *Devasvāmin* flourished about 1000-1050 A. D.

Sec. 66 *Jitendriya* : ... 281-283

He is frequently quoted by *Jīmūtavāhana* in his three works - *Jitendriya* held that the wives of a person whether separated or joint succeeded to their deceased husband - no early writer other than *Jīmūtavāhana* cites him - flourished between 1000-1050 A. D.

Sec. 67 *Bālaka* : ... pp. 283-284

Mentioned by *Jīmūtavāhana*, *Śulapaṇi*, *Raghunandana* - several views of *Bālaka* set out - flourished before 1100 A. D.

Sec. 68 *Balarūpa* : ... pp. 284-286

The opinions of *Balarūpa* are cited in the *Smṛtisāra* and *Vivāda-candra* - also in the *Vivādacintāmaṇi* - he wrote at least on *vyavahāra* and *Kāla* - *Bālaka* and *Balarūpa* are probably identical - *Balarūpa* is certainly earlier than 1250 A. D. - *Vivādacandra* once speaks of 'author of *Balarūpa*', suggesting thereby that *Balarūpa* was a work,

Sec. 69 *Yogloka* :

... pp. 286-287

Known only from works of Jimūtavāhana and Raghunandana - Jimūtavāhana only rarely agrees with him and generally criticizes him and taunts him with being a logician merely - Brhad Yogloka and Svalpa Yogloka - Yogloka wrote at least on vyavahāra and Kāla - flourished between 950-1050.

Sec. 70 *Vijñāneśvara* :

... pp. 287-293

The unique position of the Mitākṣarā on account of being esteemed as of paramount authority by British Indian courts - the several names of the Mitākṣarā - quotes a host of smṛti writers and six predecessors as authors of commentaries and digests - personal history of Vijñāneśvara - profound student of pūrvamīmāṃsā - date of Vijñāneśvara - between 1070-1100 - out of many commentators of the Mitākṣarā three famous - peculiar doctrines of the Mitākṣarā - seems to have been author of Āśaucadaśaka also - several commentaries on Āśaucadaśaka by Harihara, Raghunātha and Bhaṭṭoji - Vijñāneśvara not the author of Trimsat-sloki - Nārāyaṇa, a pupil of Vijñāneśvara, wrote Vyavahāra-śiromaṇi.

Sec. 71 *Kāmadhenu* :

... pp. 293-296

An ancient digest not yet discovered - quoted by Kalpataru, Hāralatā, and other works - Gopāla, the author of Kāmadhenu - Aufrecht's view that Śambhu is the author of Kāmadhenu wrong - Śambhu is a nibandhakāra on dharma cited by Smṛticandrikā and Hemādri - Mr. Jayasval wrongly ascribes Kāmadhenu to Bhoja - probable date of Kāmadhenu between 1000-1100 A. D.

Sec. 72 *Halāyudha* :

... pp. 296-301

A jurist quoted by Kalpataru, Smṛtisāra and other works - he flourished between 1000-1100 A. D. - he was probably a Maithila or a Bengal writer - Halāyudha, author of Abhidhānaratnamāla, Kavirahasya and Mṛtasañjīvanī (com. on chandaḥ-sūtra), is different - he hailed from the Deccan and flourished between 940-995 A. D. - another Halāyudha, author of Brāhmaṇasarvasva - personal history of this Halāyudha - judge of Lakṣmaṇasena, king of Bengal - Halāyudha's literary activity between 1175-1200 A. D. - another Halāyudha, author of Prakāśa, commentary on the śrāddhakalpasūtra of Kātyāyana - he flourished between 1150 and 1500 A. D.,

Sec. 73 *Bhavadevabhāṭṭa* : ... pp. 301-306

Author of *Vyavahāratilaka* - also of *Karmānuṣṭhānapaddhati* or *Daśakarmapaddhati* - contents of latter - another work is *Prāyaścittanirūpaṇa* - light on personal history of Bhavadeva in inscription at Bhuvaneśvara - he was a great builder of temples and tanks - flourished between 1050-1150 A. D. - Bhavadeva and *Pradipa* - other authors on *dharmaśāstra* named Bhavadeva.

Sec. 74 *Prakāśa* : ... pp. 306-308

An ancient work on *vyavahāra*, *dāna*, *śrāddha* &c. - whether an independent digest is doubtful - was probably a commentary on *Yājñavalkyasmṛti* composed between 1000-1100 A. D. - *Mahārṇava-prakāśa*, *Smṛtimahārṇava* or *Mahārṇava* quoted by Hemādri are all names for the same work - probably *Prakāśa* and *Smṛtimahārṇava-prakāśa* are identical.

Sac. 75 *Pārijāta* : ... pp. 308-309

Several works on *dharma* end in *Pārijāta* - an ancient work called *Pārijāta* quoted by *Kalpataru* - it dealt with at least *vyavahāra*, *dāna* - composed between 1000-1125 A. D.

Sec. 76 *Govindarāja* ... pp. 309-315

Wrote com. on *Manusmṛti* and a work called *Smṛtimañjarī* - personal history of Govindarāja - he is not to be identified with king Govindacandra of Benares - *Kullūka* frequently criticizes Govindarāja - contents of *Smṛtimañjarī* - date of Govindarāja between 1050-1140 A. D.

Sec. 77 *The Kalpataru of Lakṣmīdhara* : ... pp. 315-318

An extensive work which exercised great influence over early Mithila and Bengal writers - personal history of Lakṣmīdhara - work divided into fourteen *kāṇḍas* - their arrangement - contents of *vyavahāra*, *rājadharmā* and *dāna kāṇḍas* - date of *Kalpataru* between 1100-1150 A. D. - *Caṇḍeśvara* borrowed extensively from *Kalpataru*.

Sec. 78 *Jimatavahana* : ... pp. 318-327

He is first of the three great Bengal writers on *dharmaśāstra* - only three works known, *Kalaviveka*, *Vyavahāramātrkā* and *Dāya*.

bhāga - these three parts of a projected digest called Dharmaratna - object and contents of Kālaviveka - works quoted in Kālaviveka - profound study of Pūrvamīmāṃsā displayed therein - contents of Vyavahāra-mātrkā - works quoted in it - Dayabhāga most famous of his works and of paramount authority in Bengal on Hindu Law - contents of Dayabhāga - doctrines peculiar to Dayabhāga - authors and works named in the Dayabhāga - personal history of Jimūtavāhana - his date - divergent views - literary activity lies between 1090-1130 A. D. - Did Jimūtavāhana know the Mitākṣarā ?

Sec. 79 *Aparārka* : ... pp. 328-334

Wrote a voluminous commentary on Yājñavalkyasmṛti - authors and works quoted by Aparārka - studiously avoids naming his predecessors who were writers of digests - peculiar views of Aparārka - evidence to show that Aparārka knew the Mitākṣarā - date of Aparārka - Smṛticandrikā criticizes Aparārka - Aparārka was a Śilāhara prince - inscriptions of Śilāhāras - commentary written about 1125 A. D.

Sec. 80 *I'radīpa* : ... pp. 334-335

An independent work on vyavahāra, śrāddha, śuddhi and other topics - between 1100-1150 A. D.

Sec. 81 *Smṛtyarīhasāra of Śrīdhara* : ... pp. 335-337

Contents of - personal history of Śrīdhara - authors and works relied on as authorities - Śrīdhara probably composed another larger work - date between 1150-1200 A. D.

Sec. 82 *Aniruddha* : ... pp. 337-340

An early and eminent Bengal writer - wrote Hāralatā and Pitṛdayitā alias Karmopadeśinīpaddhati - contents of Hāralatā and of Pitṛdayitā - authors and works named in them - personal history of Aniruddha - flourished in 3rd quarter of 12th century.

Sec. 83 *Ballalasena* : ... pp. 340-341

Compiled at least four works, Ācārasāgara, Adbhutasāgara, Dānasāgara, Pratiṣṭhāsāgara - subjects dealt with in Dānasāgara - Adbhutasāgara left incomplete and finished by his son Lakṣmanasena - Dānasāgara valuable for checking the text of the *Purāṇas* -

literary activity in 3rd quarter of 12th century, as Dānasāgara was composed in śake 1091 - Aniruddha was *guru* of Ballālasena.

Sec. 84 Harihara :

... pp. 341-343

A writer on vyavahāra - he flourished before 1300 A. D. - Harihara composed commentary on Pāraskaragrhyasūtra - this Harihara flourished between 1150 and 1250 A. D. - whether he was pupil of Vijñāneśvara - a Harihara comments on Āsaucadaśaka - jurist Harihara probably identical with bhāṣyakāra of Pāraskara - several Hariharas known.

Sec. 85 Smṛticandrika of Devaṇṇabhaṭṭa :

... pp. 343-347

An extensive digest - printed text deals with saṁskāra, ācāra, vyavahāra, śrāddha and āsauca - he wrote on prāyaścitta also - name variously written - profusely quotes Smṛtikāras, 600 verses of Kātyāyana alone on vyavahāra being quoted - authors and works named - author a southerner - contents - points in which Mitākṣarā and Smṛticandrikā differ - date between 1150 and 1225 A. D. - several works named Smṛticandrikā.

Sec. 86 Haradatta :

... pp. 347-353

His fame high as a commentator - his Anākulā on Āpastambagrhyā, Anāvilā on Āśvalāyanagrhyā, Mitākṣarā on Gautamadharmasūtra, Ujjvalā on Āpastambadharmaśāstra and a com. on the Āpastambamantrapāṭha - explains grammatical peculiarities at great length - he was a southerner - a great devotee of Śiva - tradition says Rudradatta and Haradatta are identical - Haradatta on widow's right of succession - interesting information from Haradatta - date, a difficult problem - between 1100-1300 A. D. - Haradatta, commentator of dharmaśāstra works, is identical with Haradatta, author of Padamañjarī - Haradattācārya mentioned in Bhaviṣyottarapurāṇa and Śivarahasya is probably the Haradattācārya cited in Sarvadarśanasamgraha - Hariharatāratamya and Caturvedatātparyasamgraha are works ascribed to Haradatta.

Sec. 87 Hemadri :

... pp. 354-359

He and Mādhava the two outstanding dākṣiṇātya writers on dharmaśāstra - his Caturvargacintāmaṇi is a huge work of an encyclopaedia.

clopædic character - projected to contain five sections - printed parts comprise vrata, dāna, śrāddha and kāla - Hemādri a profound student of Pūrvamīmāṃsā - predecessors named by him - personal history of Hemādri - his connection with Yādavas of Devagiri - genealogy of the Yādavas - Caturvargacintāmaṇi composed about 1270 A. D. - com. on Śaunaka's Praṇavakalpa and a śrāddhakalpa according to Kātyāyana are attributed to him - Vopadeva, a friend and a protegee of Hemādri - references to Hemādri's work in grants.

Sec. 88 *Kullakabhaṭṭa* : ... pp. 359-363

A famous commentator of Manusmṛti - he drew largely upon Medhātithi's bhāṣya and Govindarāja - Sir William Jones on Kullūka - authors and works quoted by him - personal history - he wrote Smṛtivateka, of which Aśaucasāgara, Śrāddhasāgara and Vivādasāgara were parts - contents of Śrāddhasāgara - this is full of Pūrvamīmāṃsā discussions - date of Kullūka uncertain - flourished between 1150-1300 A. D.

Sec. 89 *Śrīdatta Upadhyaya* : ... pp. 363-365

One of the earliest *nibandhakaras* on dharmasāstra from Mithilā - contents of Ācārādarsa and authors quoted therein - his Candogāhnikā - his Pitṛbhakti - authors quoted in it - his Śrāddhakalpa - his Samayapradīpa - contents of the work - flourished between 1200-1300 A. D., probably about 1275-1300 A. D. - another Śrīdattamiśra, a Maithilā writer, who flourished towards end of 14th century.

Sec. 90 *Caṇdeśvara* : ... pp. 366-372

Most prominent among Maithilā *nibandhakaras* - compiled extensive digest called Smṛtiratnākara in seven sections on dāna, kṛtya vyavahāra, suddhi, pūjā, vivāda and grhastha - contents of Kṛtyaratnākara, Grhastharatnākara, Dānaratnākara, Vivādaratnākara and other ratnākaras - he also compiled Kṛtyacintāmaṇi, the Rājanītiratnākara, Dānavākyāvali and Śivavākyāvali - contents of Rājanītiratnākara - he drew principally upon five viz. Kāmadhenu, Kalpataru, Parijata, Prakāśa and Halāyudha - authors and works quoted - personal history of Caṇdeśvara - genealogy - he was minister of Harisimhadeva of Mithilā and later of Bhavēśa and weighed himself against gold in 1314 A. D. - literary activity between 1314-1370 A. D.

Sec. 91 *Harinātha* : ... pp. 372-374

Author of a digest called *Smṛtisāra* - names numerous authorities - contents - flourished in first half of 14th century - several works styled *Smṛtisāra*.

Sec. 92 *Madhavācārya* : ... pp. 374-381

The most eminent of *dākṣiṇātya* writers on *dharmaśāstra* - two works on *dharmaśāstra* deserve special notice, viz. *Parāśara Mādha-viya* and *Kālanirṇaya* - authors and works quoted in them - contents of *Kālanirṇaya* - family and personal history of *Mādhavācārya* - his brother *Sāyaṇa* - *Mādhava* founded *Vijayanagar* in 1335 A. D. - pedigree of *Vijayanagar* kings - the two works were composed between 1340-1360 A. D. - literary activity of *Mādhava Vidyāranya* between 1330-1385 A. D. - *Mādhava Vidyāranya* different from *Mādhava mantrin* who was governor of *Banavase* and *Goa* - several commentaries of *Kālanirṇaya*.

Sec. 93 *Madanapāla and Viśveśvarabhaṭṭa* : ... 381-389

Four works attributed to *Madanapāla*, a great patron of learning like *Bhoja*, viz. *Madanapārijāta*, *Smṛtimahārṇava* or *Madanamahārṇava*, *Tithinirṇayasāra* and *Smṛtikaumudī* - *Madanapārijāta* really composed by *Viśveśvarabhaṭṭa* - contents of *Madanapārijāta* - *Mahārṇava* ascribed to *Māndhātā*, a son of *Madanapāla* - principal topics of the work - *Tithinirṇayasāra* - *Smṛtikaumudī* deals with *dharma*s of *Sādras* - contents - all the above four works probably composed by *Viśveśvarabhaṭṭa* - *Subodhini*, com. on *Mitākṣarā* by *Viśveśvarabhaṭṭa* is a leading authority in *Benares* school of *Hindu Law* - pedigree of *Madanapāla* - other works on astronomy and medicine attributed to *Madanapāla* - date of *Madanapāla*, between 1300-1400 A. D. - *Madanavinodanighaṇṭu* composed in 1431 of *Vikrama* era i. e. 1375 A. D.

Sec. 94 *Madanaratna* : ... pp. 389-393

An extensive digest on *dharmaśāstra*, variously styled - seven *uddyotas* of it on *samaya*, *acāra*, *vyavahāra*, *prayaścitta*, *dāna*, *buddhi*, *śānti* - contents of *uddyotas* on *samaya*, *dāna*, and *śānti* - work composed under *Madanasimhadeva*, son of *Śaktisimhadeva* - pedigree of the family - *Madanasimha* called together four learned men,

Ratnakara, Gopinātha, Viśvanātha and Gaṅgādhara, and entrusted composition of work to them - date of Madanaratna between 1350-1500, probably about 1425-50.

Sec. 95 *Śalapaṇi* :

... pp. 393-396

His authority in Bengal is next only to Jimūtavāhana's - *Dīpa-kalikā*, commentary on Yājñavalkya, his earliest work - holds archaic views on inheritance - his *Smṛtiviveka*, of which fourteen parts ending in '*viveka*' are known - *Durgotsavaviveka* is amongst his latest works - *Śrāddhaviveka* is his most famous work - authors and works named by him - personal history little known - exact age uncertain - flourished between 1375-1460 A. D.

Sec. 96 *Rudradhara* :

... pp. 396-398

A Maithila writer - wrote *Śrāddhaviveka*, *Śuddhiviveka*, *Vratapaddhati* and *Varṣakṛtya*, the first being the most famous of his works - flourished between 1425-1460 A. D.

Sec. 97 *Misarumiśra* :

... pp. 398-399

Wrote *Vivādacandra* - contents - work composed under orders of queen Lachimādevī, wife of prince Candrasīmha of Mithilā - flourished about 1450 A. D.

Sec. 98 *Vācaspatiśiṣya* :

... pp. 399-405

The foremost nibandhakāra of Mithilā - his *Vivādacintāmaṇi* of paramount authority on matters of Hindu Law in Mithilā - a voluminous writer - several works of his styled *Cintāmaṇi* on *ācāra*, *āhnikā*, *kṛtya*, *tīrtha*, *dvaita*, *nīti*, *vivāda*, *vyavahāra*, *śuddhi*, *śūdrācāra*, *śrāddha* - works named by him - a group of his works ends in '*nirṇaya*' viz. *Tithinirṇaya*, *Dvaitanirṇaya*, *Mahādānanirṇaya*, *Vivādanirṇaya*, *Śuddhinirṇaya*, - he also contemplated writing seven works styled *Mahārṇava* on *kṛtya*, *ācāra*, *vivāda*, *vyavahāra*, *dāna*, *śuddhi* and *pitṛyajña* - other works of his- *Śrāddhakalpa* or *Pitrbhaktitarāṅgiṇī* his last work - personal history of *Vācaspati* - connected with king Bhairava and his son Rāmabhadra - genealogy of Kāmeśvara kings - *Vācaspati* flourished between 1425-1480 A. D. - philosopher *Vācaspati* different.

Sec. 99 *Nṛsiṃhaprasāda* :

... pp. 406-410

An encyclopædic work - divided into 12 sections called '*sāra*' - the author's name variously given as *Dalapati* or *Dalādhīśa* - personal

history - writers and works named - contents of the work - flourish-
ed between 1400-1510 A. D., probably about 1490 to 1510.

Sec. 100 *Pratāparudradeva* : ... pp. 410-414

He was king of the Gajapati dynasty in Orissa and composed *Sarasvativilāsa* - pedigree and history of family - purpose and con-
tents of *Sarasvativilāsa* - works quoted - composed between 1497-1539
A. D. - Foulke's theory about date not acceptable - the *Pratāpamār-
taṇḍa* or *Praudhapratāpamārtanḍa* of *Pratāparudradeva*.

Sec. 101 *Govindananda* : ... pp. 414-415

Author of *Dānakaumudī*, *Śuddhikaumudī*, *Śrāddhakaumudī*
and *Varṣakriyākaumudī* and a com. called *Arthakaumudī* on the
Śuddhidīpikā of *Śrinivāsa* and a com. *Tattvārthakaumudī* on the
Prāyaścittaviveka of *Śūlapāṇi* - literary activity between 1500-1540
A. D.

Sec. 102 *Raghunandana* : ... pp. 416-419

Last great writer of Bengal on *dharmaśāstra* - wrote an *encyclo-
paedia* called *Smṛtitattva* in 28 sections - names over 300 authors
and works - 28 *tattvas* enumerated - other works besides these 28-
wrote also com. on *Dāyabhāga* - personal history - authors and
works quoted - flourished between 1500- 1575.

Sec. 103 *Nārāyaṇabhaṭṭa* : ... pp. 419-421

The most famous member of the *Bhaṭṭa* family of Benares -
personal history - born in 1513 A. D. - among his works are *Antye-
ṣṭipaddhati*, *Tristhalisetu*, *Prayogaratna*, and com. on verses of
Kālamādhava - literary activity between 1540-1570 A. D. - *Nārāyaṇa*
author of *Dharmapravṛtti* different.

Sec. 104 *Toḍarānanda* : ... pp. 421-423

An encyclopaedia on *dharma*, several parts of which were call-
ed *Saukhyā* - authors and works quoted - personal history of *Toḍar-
amalla* - he died in 1589.

Sec. 105 *Nandapaṇḍita* : ... pp. 423-432

A voluminous writer on *dharmaśāstra* - author of com. on
Parāśarasmṛti and on the *Mitākṣarā* of *Vijñāneśvara* - his *Śrāddha-*

kalpalatā - his Śuddhicandrikā, a com. on the Śaḍaśīti - his work styled Smṛtisindhu and a summary of it styled Tattvamukta-valī - his Vaijayantī, a com. on Viṣṇudharmasūtra - his agreements and disagreements with Mitākṣarā - Dattaka-mīmāṃsā, his most famous work - it is regarded by British Indian courts and Privy Council as standard work on adoption - his views set out - personal history - he had various patrons - his thirteen works - Vaijayanti composed in 1623 A. D.

Sec. 104 *Kamalakarabhaṭṭa* : ... pp. 432-437

Grandson of Nārāyaṇabhaṭṭa - personal history - composed more than 22 works on several śāstras - about a dozen works on dharmasāstra, the Nirṇayasindhu, Śūdrakamalākara and Vivādatāṇḍava being most famous - he meant all the works on dharmasāstra to be parts of a digest called Dharmatattva - contents of Pūrtakamalākara, Śāntiratna, Vivādatāṇḍava, Śūdrakamalākara and Nirṇayasindhu - the last, one of his earliest works composed in 1612 A. D. and so his literary activity lies between 1610-1650 A. D.

Sec. 107 *Nilakanṭhabhaṭṭa* : ... pp. 438-440

Grandson of Nārāyaṇabhaṭṭa and son of Śaṅkarabhaṭṭa - personal history - his work Bhagavantabhāskara divided into twelve mayūkhas composed in honour of Bhagavantadeva, Bundella chieftain - also wrote Vyavahāratattva - estimate of his qualities as a writer - his Vyavahāramayūkha is of paramount authority on Hindu Law in Gujerat, Bombay Island and North Konkan - his literary activity - flourished between 1610-1650 - divergence of views between the cousins Kamalākara and Nilakanṭha..

Sec. 108 *The Viramitrodaya of Mitramiśra* : ... pp. 440-446

Viramitrodaya, a vast digest composed by Mitramiśra on all topics of dharmasāstra - sections called prakāśas - contents of the printed prakāśas on Lakṣaṇa, āhnika, vyavahāra, tīrtha, pūjā, saṁskāra, rājanīti - highly controversial work - generally follows Vijñāneśvara, but at times severely criticizes him - a work of high authority in Benares school of modern Hindu Law - Mitramiśra also wrote a commentary on Yājñavalkyasmṛti - personal history - account

and pedigree of his patron Virasimha - meaning of title 'Viramitrodaya' - his literary activity lay in the first half of the 17th century.

Sec. 109 *Anantadeva* : ... pp. 447-453

Composed a vast digest called *Smṛtikaustubha* on *saṁskāra*, *ācāra*, *rājadharmā*, *dāna*, *utsarga*, *pratiṣṭhā*, *tithi* and *saṁvatsara* - *Samśkārakaustubha* is most popular work - contents of *Samśkārakaustubha* - portion of it on adoption called *Dattakadidhiti* - summary of important views on adoption - contents of *Abdadidhiti* and *Rājadharmakaustubha* - pedigree of his patron's family - *Anantadeva* wrote at command of *Baz Bahadurcandra* - *Anantadeva* was great-grand-son of *Ekanātha*, a great Marathi poet and saint - his younger brother *Jivadeva* - literary activity between 1645-1695.

Sec. 110 *Nāgojibhaṭṭa* : ... pp. 453-456

His learning of an encyclopaedic character - wrote standard works on grammar, *dharmaśāstra*, *yoga*, &c. - total number of works about 30 - wrote about ten works on *dharmaśāstra* - personal history - his patron *Rāma* of the *Bisen* family - pedigrees of *Bhaṭṭoji Dikṣita* and *Nāgoji's* connection with *Bhaṭṭoji* - literary activity between 1700-1750 A. D.

Sec. 111 *Balakṛṣṇa or Bālabhāṭṭa* : ... pp. 456-462

Lakṣmīvyākhyāna or *Bālabhāṭṭi* is a com. on the *Mitākṣarā* of *Vijñāneśvara* - *Bālabhāṭṭi* favours latitudinarian views about the rights of women - estimate of *Bālabhāṭṭi* according to judicial decisions - author of *Bālabhāṭṭi* somewhat of an enigma - introductory verses about the authoress *Lakṣmīdevī* - real author *Balakṛṣṇa*, son of *Vaidyanātha Pāyagunḍa*, who was a pupil of *Nāgojibhaṭṭa* - *Balakṛṣṇa* also wrote *Upakṛtitattva*, *Dharmaśāstrasamgraha* - *Vaidyanātha*, the commentator of *Alaṁkāra* works, different from *Vaidyanātha*, *Pāyagunḍa*, the father of *Bālabhāṭṭa* - flourished between 1730-1820 A. D.

Sec. 110 *Kaṣṭhātha Upadhyaya* : ... pp. 463-465

Composed extensive work called *Dharmasindhusāra* - leading work in Deccan now on religious matters - subjects of the work -

personal history - his other works - Dharmasindhu composed in 1790-91 A. D.

Sec. 113 *Jagannātha Tarkapañcānana* : ... pp. 465-466

Among digests compiled under the British the Vivādabhaṅgārṇava of Jagannātha is the most famous - Colebrooke translated it in 1796 - topics treated of in it - Jagannātha died in 1806.

Sec. 114 *Conclusion* : ... pp. 466-467

Motives actuating writers on dharmasāstra - their contribution to culture - their defects - their admirable and useful work.

HISTORY OF DHARMAŚĀSTRA.

1. Meaning of Dharma.

Dharma is one of those Sanskrit words that defy all attempts at an exact rendering in English or any other tongue. That word has passed through several vicissitudes. In the hymns of the R̥gveda the word appears to be used either as an adjective or a noun (in the form *dharman*, generally neuter) and occurs at least fifty-six times therein. It is very difficult to say what the exact meaning of the word *dharma* was in the most ancient period of the vedic language. The word is clearly derived from root *dhṛ* (to uphold, to support, to nourish). In a few passages, the word appears to be used in the sense of 'upholder or supporter or sustainer' as in R̥g. I. 187.1¹ and X. 92.2². In these two passages and in R̥g. X. 21.3³ the word *dharma* is clearly masculine. In all other cases, the word is either obviously in the neuter or presents a form which may be either masculine or neuter. In most cases the meaning of *dharman* is 'religious ordinances or rites' as in R̥g. I. 22. 18, V. 26. 6, VIII. 43. 24, IX. 64. 1 &c. The refrain 'tāni dharmāṇi prathamānyāsan' occurs in R̥g. I. 164, 43 and 50, X. 90. 16. Similarly we have the words 'prathamā dharmā' (the primeval or first ordinances) in R̥g. III. 17. 1. and X. 56. 3 and the words 'sanatā dharmāṇi (ancient ordinances) occur in R̥g. III. 3. 1. In some passages this sense of 'religious rites' would not suit the context, e. g. in IV. 53. 3⁴, V. 63. 7⁵, VI. 70. 1⁶, VII. 89. 5⁷. In these passages the meaning seems to be 'fixed principles or rules of conduct'. In the Vājasaneyasamhitā the above senses of the word *dharman* are found and in II. 3 and V. 27 we have the words 'dhruveṇa dharmanā'. In the same Samhitā

1 पितुं नु स्तोत्रं मृगे धर्मां तर्षिषीत् । This occurs in सुक्लयजुर्वेद 34.7.

2 इममन्वत्प्राप्तुमये अकृण्वत धर्मानमसि विदधेस्य साधनम् ।

3 एवे धर्मान आसते जुहुमिः सिञ्चतीरिष ।

4 आमा रजांसि द्विष्यामि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मे ।

5 धर्मेणा मित्रावसना विपश्चिता व्रता रक्षेथे अमुंरस्य मायया ।

6 साधोपश्रुषी वरुणस्य धर्मेणा विष्कमिजे अजरे मूरितसा ।

7 अर्षिज्ञी वसतु धर्मा युवोपिम ना मुस्तास्मादेनसो देव रीरिषिः ।

the form 'dharmaḥ' (from *dharma*) becomes frequent, e. g. X. 29, XX. 9. The Atharvaveda contains many of those verses of the Ṛgveda in which the word *dharman* occurs, e. g. VI. 51. 3 (*acittyā chet tava dharmā yuyopima*), VII, 5. 1 (*Yajñena yajñamayajanta*) VII. 27. 5 (*trīṇi padā vicakrame*). In XI. 9. 17 the word 'dharmaḥ' seems to be used in the sense of 'merit acquired by the performance of religious rites⁸.' In the Aitareya-brāhmaṇa, the word *dharma* seems to be used in an abstract sense⁹, viz. 'the whole body of religious duties'. In the Chāndogya-upaniṣad¹⁰ (2. 23) there is an important passage bearing on the meaning of the word *dharma* 'there are three branches of *dharma*, one is (constituted by) sacrifice, study and charity (i. e. the stage of house-holder); the second (is constituted by) austerities (i. e. the stage of being a hermit); the third is the *brahmacārī* dwelling in the house of his teacher and making himself stay with the family of his teacher till the last ; all these attain to the worlds of meritorious men ; one who abides firmly in *brahman* attains immortality.' It will be seen that in this passage the word 'dharma' stands for the peculiar duties of the *āśramas*. The foregoing brief discussion establishes how the word *dharma* passed through several transitions of meaning and how ultimately its most prominent significance came to be 'the privileges, duties and obligations of a man, his standard of conduct as a member of the Āryan community, as a member of one of the castes, as a person in a particular stage of life.' It is in this sense that the word seems to be used in the well-known exhortation to the pupil contained in the Taittiriya-upaniṣad (I. 11) 'speak the truth, practise (your own) *dharma* &c.' It is in the same sense that the Bhagavadgītā uses the word *dharma* in the oft-quoted verse 'svadharmaṁ nidhanam śreyah.' The word is employed in this sense in the *dharmaśāstra* literature. The Manusmṛiti (1. 2) tells us that the

⁸ कृतं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च । भूतं भविष्यदुच्छिष्टे वर्यं लक्ष्मीर्बलं बले ॥

⁹ धर्मस्य गोप्ताजनीति तन्मय्युक्तमेषैवैविदिभिषेक्षन्नेतयाचाभिमन्त्रयेत । ऐ. ब्रा. VII. 17; vide also a similar passage at A. Br. VIII. 13. The form *dharman* occurs in the Upaniṣads and in classical Sanskrit in Bahuvrīhi compounds, e. g. अनुच्छिस्तिधर्मा in the बृहदारण्यकोपनिषद् and the sūtra धर्मादनिच् केवलात् (पा. V. 4. 124).

¹⁰ त्रयो धर्मस्कन्धा यज्ञोप्ययनं दानमिति प्रथमस्तप एवेति द्वितीयो ब्रह्मचार्योपायकुलवासी तृतीयोऽन्यन्तमात्मानमाचार्यकुलेवसादयन् सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमुतस्त्वमेति ।
Vide वेदान्तसूत्र III. 4. 13-20 for a discussion of this passage.

sages requested Manu to impart instruction in the *dharma*s of all the *varṇas*. The Yājñyavalkya-smṛiti (I. 1) employs it in the same sense. In the Tantra-Vārtika¹¹ also we are told that all the *dharma*-sūtras are concerned with imparting instruction in the *dharma*s of *varṇas* and *āśramas*. Medhātithi commenting on Manu says that the expounders of *smṛitis* dilate upon *dharma* as five-fold, e. g. *varṇadharmā*, *āśrama-dharma*, *varṇāśrama-dharma*, *naimittikadharmā* (such as *prāyaścitta*) and *guṇadharmā* (the duty of a crowned king, whether Kṣatriya or not, to protect)¹². It is in this sense that the word *dharma* will be taken in this work. Numerous topics are comprehended under the title *dharmaśāstra*, but in this work prominence will be given to works on *ācārā* and *vyavahāra* (law and administration of justice).

It would be interesting to recall a few other definitions of *dharma*. Jaimini¹³ defines *dharma* as 'a desirable goal or result that is indicated by injunctive (Vedic) passages.' The word *dharma* would mean such rites as are conducive to happiness and are enjoined by Vedic passages. The Vaiśeṣikasūtra¹⁴ defines *dharma* as 'that from which results happiness and final beatitude.' There are several other more or less one-sided definitions of *dharma* such as 'ahiṃsā paramo dharmah' (Anuśāsanaparva 115. 1.), 'ānṛśaṃsyam paro dharmah' (Vanaparva 373. 76), 'ācārāḥ paramo dharmah' (Manu I. 108). Hārīta defined *dharma* as 'śrutipramāṇaka'¹⁵ (based on revelation). In the Buddhist sacred books the word *dharma* has several senses. It often means the whole teaching of Buddha (S. B. E. Vol. X. p. XXXIII). Another meaning of *dharma* peculiar to the Buddhist system is 'an element of existence, i. e. of matter, mind and forces'¹⁶.

The present work will deal with the sources of *dharma*, their contents, their chronology and other kindred matters. As the

11 'सर्वधर्मसूत्राणां वर्णाश्रमधर्मोपदेशित्वात्' p. 237.

12 हरदत्त on गो. ध. सू. 19. 1 and गोविन्दराज on मनु 2.25 give the same fivefold classification.

13 बोधनालक्षणार्थो धर्मः । पू. मी. सू. I. 1. 2.

14 अथातो धर्मं व्याख्यास्यामः । यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः । वैशेषिकसूत्र.

15 अथातो धर्मं व्याख्यास्यामः । श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा वैदिकी तान्त्रिकी च । quoted by कुल्लूक on मनु. 2. 1.

16 Vide Dr. Stecherbatsky's monograph on 'the central conception of Buddhism' (1923) p. 73.

material is vast and the number of works is extremely large, only a few selected works and some important authors will be taken up for detailed treatment. More space will be devoted to comparatively early works.

2. Sources of Dharma.

The Gautamadharmasūtra¹⁷ says 'the Veda is the source of *dharma* and the tradition and practice of those that know it (the Veda).' So Āpastamba¹⁸ says 'the authority (for the *dharma*s) is the consensus of those that know *dharma* and the Vedas.' Vide also the Vasiṣṭhadharma-sūtra¹⁹ (I. 4-6). The Manusmṛti²⁰ lays down five different sources of *dharma* 'the whole Veda is (the foremost) source of *dharma* and (next) the tradition and the practice of those that know it (the Veda); and further the usages of virtuous men and self-satisfaction.' Yājñavalkya²¹ declares the sources in a similar strain 'the Veda, traditional lore, the usages of good men, what is agreeable to one's self and desire born of due deliberation—this is traditionally recognised as the source of *dharma*.' These passages make it clear that the principal sources of *dharma* were conceived to be the Vedas, the Smṛtis, and customs. The Vedas do not contain positive precepts (*vidhis*) on matters of *dharma* in a connected form; but they contain incidental references to various topics that fall under the domain of dharmaśāstra as conceived in later times. Such information to be gathered from the Vedic Literature is not quite as meagre as is commonly supposed. In another place²² I have brought together about fifty Vedic passages that shed a flood of light on marriage, the forms of marriage, the different kinds of sons, adoption of a son, partition, inheritance, *śrāddha*, *śrīdhana*. To take only a few examples. That brotherless maidens found it difficult to secure husbands is made clear by several Vedic passages.

17 वेदो धर्ममूलम् । तद्विदा च स्मृतिशिले । गो. ध. सू. I. 1-2.

18 धर्मज्ञसमयः प्रमाणं वेदाश्च । आप. ध. सू. I. 1. 1. 2.

19 अतिस्मृतिविहितो धर्मः । तदलाभे शिष्टाचारः प्रमाणम् । शिष्टः पुनरकामात्मा ।

20 वेदोक्तिलो धर्ममूलं स्मृतिशिले च तद्विदाम् । आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ मनु-
स्मृति II. 6.

21 अतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः । सम्यक्सङ्कल्पजः कामो धर्ममूलमिदं
स्मृतम् ॥ याज्ञ. I. 7.

22 Vide JBRAS. vol. XXVI (1922), pp. 57-82,

'Like (a woman) growing old in her parents' house, I pray to thee as Bhaga from the seat common to all²³'. Vide also R̥gveda I 124. 7; IV. 5. 5 and Atharvaveda I. 17. 1 and Nirukta III. 4-5. These passages constitute the basis of the rules of the dharmasūtras and the Yājñavalkya-smṛti against marrying a brotherless maiden²⁴. This bar against marrying a brotherless maiden seems to have been due to the fear that such a girl might be an appointed daughter (*putrika*) and that a son born of such a girl would be affiliated to his mother's father. This custom of *putrika* is an ancient one and is alluded to in the R̥gveda, according to Yāska²⁵. R̥gveda X. 85 is a very interesting hymn as regards marriage; verses from it are used even to this day in the marriage ritual.²⁶ It shows that in the remote Vedic age the marriage rite resembled in essence the Brāhma form as described in the Dharmasūtras and Manu.²⁷ But the purchase of a bride (i. e. what is called Āsura marriage in later literature) was not unknown in the Vedic age. A passage of the Maitrāyaṇīyasaṃhitā (I. 10. 11) is referred to in the Vasiṣṭhadharmasūtra²⁸ in this connection, viz. 'she who being purchased by the husband'. The Gāndharva form is hinted at in the words²⁹ 'when a bride is fine-looking and well adorned, she seeks by herself her friend among men'. The importance of the *aurasa* son was felt even in the remote Vedic ages. 'Another (person) born of another's loins, though very pleasing, should not be taken, should not be even thought of (as to be taken in adoption³⁰)'. The Taittiriya-saṃhitā (VI. 3. 10. 5) propounds the well-known theory of the three debts³¹. The story

23 अमाजूरिव पित्रोः सत्त्वा सती समानादा सदसस्त्वामिधे भगम् । ऋग्वेद II. 17. 7.

24 अरोणिर्णी आतृमतीमसमानावर्गोन्नजाम् । याज्ञ. I. 53; vide also मनु III. 11.

25 Vide R̥gveda III. 31. 1. and Nirukta III. 4.

26 e. g. the verse गृण्णामि ते सोमगुत्वायु (ऋग्वेद X. 85. 36). Vide आप. न. सू. II. 4. 14.

27 नौ. ध. सू. IV. 4; बौ. ध. सू. I. 11. 2; आप. ध. सू. II. 5. 11. 17; मनु III. 27.

28 वसिष्ठधर्मसूत्र I. 36-37; note आप. ध. सू. II. 6. 13. 11 where the word 'purchase' is tried to be explained away and also पृ. मी. सू. VI. 1. 15. 'कथस्य धर्ममात्र-स्वयम्'.

29 मद्भा धधुर्भवति यस्तुपेशोः स्वयं सा मित्रं वनुते जने' चित् । ऋग्वेद X. 27. 12.

30 न हि सजाधारणः सुशेषो अन्योदयो मनसा मन्तवा उ । ऋग्वेद VII. 5. 8.

31 जायमानो वे ब्राह्मणक्षत्रिभिराजवा जायते ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया वितुन्वः ।

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of Śunaḥśepa in the Aitareya-brāhmaṇa (VII. 3) suggests that a son could be adopted even when there was an *aurasa* son. The Taittiriya-saṁhitā (VII. 1. 8. 1) tells the story of Atri who gave an only son in adoption to Aurva. The Kṣetrajña son of the Dharma-sūtras is often referred to in the earliest Vedic literature. 'What (sacrificer) invites you (Aśvins) in his house to a bed as a widow does a brother-in-law or a young damsel her lover'³². The Taittiriya-saṁhitā makes it clear that a father could distribute his wealth among his sons during his own life time 'Manu divided his property among his sons' &c.³³ Another passage of the same *Saṁhitā* seems to suggest that the eldest son took the whole of the father's wealth 'therefore people establish their eldest son with wealth'³⁴. Even in the Vedic ages the son excluded the daughter from inheritance 'a son born of the body does not give the paternal wealth to (his) sister'³⁵. A passage of the Taittiriya-saṁhitā is relied upon by ancient and modern writers on *dharmasūtra* for the exclusion of women in general from inheritance 'therefore women being destitute of strength take no portion and speak more weakly than even a low person'³⁶. The R̥gveda eulogises the stage of studenthood and the Śatapathabrāhmaṇa speaks of the duties of the Brahmacārin such as not partaking of wine and offering every evening a *samidh* to fire³⁷. The

32 कौ बो शयुत्रा विधर्वव देवर मर्ये न योषा कृणुते सधस्थ आ । ऋग्वेद X. 40. 2.

33 मनुः पुत्रेभ्यो दायं स्वभजत् । तै. सं. III. 1. 9. 4. This passage is relied upon by आप. ध. सू. II. 6. 14. 11 and बो. ध. सू. II. 2. 2.

34 तस्माज्ज्येष्ठं पुत्रं धनेन निरवसाययन्ति । तै. सं. II. 5. 2. 7. This passage is referred to by आप. ध. सू. II. 6. 14. 12 and बो. ध. सू. II. 2. 5.

35 'न ज्ञामुषे तान्वो' रिक्थमारेकु' ऋग्वेद III. 31. 2. Vide निरुक्त III. 5 for explanations of this verse.

36 तस्मात्त्रियो निरिन्द्रिया अदायादीरपि पापात्पुंस उपस्तितरं वदन्ति । तै. सं. VI. 5. 8. 2. Here the portion spoken of is really that of the *soma* beverage. Vide बो. ध. सू. II. 2. 47 for reliance on this passage and also हरदत्त (on आप. ध. सू. II. 6. 14. 1) and सरस्वतीविलास (para. 21 and 336). Vide also शतपथब्रा. IV. 4. 2. 13 for a similar passage.

37 ब्रह्मचारी चरति वेविषाद्विषः स देवानां भवत्येकमङ्गलम् । ऋग्वेद X. 109. 5. The शतपथब्रा. (XI. 5. 4. 18) reads ' तदाहुः । न ब्रह्मचारी सम्मवदनीयात् ? Compare मनु II. 177. Vide शतपथब्रा. XI. 3. 3. 1 for *samidh*,

Taittiriya-saṁhitā (VI.2. 8. 5) relates³⁸ how Indra consigned *Yatis* to wolves (or dogs) and how Prajāpati prescribed a *Prāyaścitta* for him. The Śatapathabrāhmaṇa speaks of the king and the learned Brāhmaṇa as the upholder of the sacred ordinances.³⁹ The Taittiriya-saṁhitā says 'therefore the Śūdra is not fit for sacrifice⁴⁰.' The Aitareya Brāhmaṇa tells us that when a king or other worthy guest comes, people offer a bull or a cow⁴¹. The Śatapatha-brāhmaṇa speaks of Vedic study as *yajña* and the Taittiriya-āraṇyaka⁴² enumerates the five *yajñas*, which are a prominent feature of the Manusmṛti. The Ṛgveda eulogises the gifts of a cow, horses, gold and clothes⁴³. Another passage of the Ṛgveda⁴⁴ (thou art like a *prapā* in a desert) is relied upon by Śabara on Jaimini (I. 3. 2) and by Viśvarūpa on Yājñavalkya as ordaining the maintenance of *prapās* (places where water is distributed to travellers). The Ṛgveda condemns the selfish man who only caters for himself⁴⁵.

The foregoing brief discussion will make it clear that the later rules contained in the *dharmaśāstras* and other works on *dharmaśāstra* had their roots deep down in the most ancient Vedic tradition and that the authors of the *dharmaśāstras* were quite justified in looking up to the Vedas as a source of *dharma*. But, as said above, the Vedas do not profess to be formal treatises on *dharma*; they contain only disconnected statements on the various aspects of *dharma*; we have to turn to the *smṛtis* for a formal and connected treatment of the topics of the *dharmaśāstra*.

38 इन्द्रो यतीन् सालावृकेभ्यः प्रायच्छत् । मेधातिथि (on मनु XI. 45) quotes this.

Vide ऐ. ब्रा. 7. 28 and ताण्ड्यमहाब्रा. 8. 1. 4, 13. 4. 17 and अथर्ववेद II. 5. 3.

39 एष च श्रोत्रियश्चैतो ह वे द्वौ मनुष्येषु धृतव्रतौ । शतपथ V. 4. 4. 5.

40 तस्माच्छूद्रो यज्ञेऽनवकृत्तः । ते. सं. VII. 1. 1. 6.

41 तयथैवाद्वा मनुष्यराजे आगनेन्यस्मिन्वाहृत्युक्षाणं वा वेहतं वा क्षदन्त एवमस्मा एतत्क्ष-
दन्ते यदग्निं मथनन्ति । ऐ. ब्रा. I. 15. Compare वसिष्ठधर्मसूत्र 4. 8.

42 पञ्च वा एते महायज्ञाः सतति प्रतायन्ते सतति सन्तिष्ठन्ते देवयज्ञाः पितृयज्ञो भूतयज्ञो
मनुष्ययज्ञो ब्रह्मयज्ञाः । ते. आ. 2. 10. 7.

43 उच्चा दिवि दक्षिणावन्तो अश्वेषु अश्वदाः सह ते सूर्येण । हिरण्यदा अमृतत्वं भजन्ते
वासादाः सोमं प्रतिरन्त आर्यः ॥ ऋग्वेद X. 107. 2.

44 अथर्वन्निव प्रया असि त्वमन्न इयक्षवे' पूर्वे' प्रल राजन् । ऋग्वेद X. 4. 1.

45 केवल्लपो भवति केवलादी । ऋग्वेद X. 117. 6.

3. When Dharmasāstra works were first composed

The important question is to find out when formal treatises on *dharma* began to be composed. It is not possible to give a definite answer to this question. The Nirukta (III. 4-5) shows that long before Yāska heated controversies had raged on various questions of inheritance, such as the exclusion of daughters by sons and the rights of the appointed daughter (*putrikā*). It is very likely that these discussions had found their way in formal works and were not merely confined to the meetings of the learned. The manner in which Yāska writes suggests that he is referring to works in which certain Vedic verses had been cited in support of particular doctrines about inheritance⁴⁶. It is further a remarkable thing that in connection with the topic of inheritance Yāska quotes a verse, calls it a śloka and distinguishes it from a ṛk.⁴⁷ This makes it probable that works dealing with topics of *dharma* existed either composed in the śloka metre or containing ślokas. Scholars like Bühler would say that the verses were part of the floating mass of mnemonic verses, the existence of which he postulates without very convincing or cogent arguments in his Introduction to the Manusmṛti (S. B. E. vol. 25 Intro.xc). If works dealing with topics of *dharma* existed before Yāska, a high antiquity will have to be predicated for them. The high antiquity of works on *dharmasāstra* follows from other weighty considerations. It will be seen later on that the extant *dharmasūtras* of Gautama, Baudhāyana and Āpastamba certainly belong to the period between 600 to 300 B. C. Gautama⁴⁸ speaks of *dharmasāstras* and the word *dharmasāstra* occurs in Baudhāyana also (IV. 5.9). Baudhāyana speaks of a *dharmapāṭhaka* (I. 1. 9.). Besides Gautama quotes in numerous places the views of others in the words 'ityeke' (e. g. II. 15, II. 58, III. 1, IV. 21, VII. 23). He refers to Manu⁴⁹ in one place and to 'Ācāryas' in several places (III. 36, IV. 18 and 23).

46 अथैतां जान्या रिक्थप्रतिषेध उदाहरन्ति ज्येष्ठं पुत्रिकाया इत्येके । Vide S. B. E. Vol. 25, LXI (footnote) for Bühler's view refuting Roth's opinion that the whole discussion in the Nirukta is an interpolation.

47 तदेतदृक्श्लोकाभ्यामभ्युक्तम् । अङ्गादङ्गत्सम्भवति...त जीव शरदः शतम् ॥ अविशेषेण पुत्राणां दायो भवति धर्मतः । मिथुनानां विसर्गादौ मनुः स्वायम्भुवोऽवसीत् ॥

48 गौ. ध. सू. 9.21 'तस्य च व्यवहारो वेदो धर्मशास्त्राण्यङ्गानि उपवेदाः पुराणम्'. The words पृथग्धर्मविद्वज्जयः in गौ. ध. सू. 28.47 appear to refer to students of धर्मशास्त्र.

49 जीणि प्रथमाम्बनिर्देश्यानि मनुः । गौ. ध. सू. 21.7.

Baudhāyana mentions by name several writers on dharma, viz. Aupajāṅhani, Kātya, Kāśyapa, Gautama, Maudgalya and Hārīta. Āpastamba also cites the views of numerous sages such as those of Eka, Kaṇva, Kautsa, Hārīta and others. There is a Vārtika which speaks of Dharmaśāstra⁵⁰. Jaimini speaks of the duties of a Śūdra as laid down in the dharmaśāstra⁵¹. Patañjali shows that in his days *dharmaśāstras* existed and that their authority was very high, being next to the commandments of God⁵². He quotes verses and dogmas that have their counterparts in the dharmaśāstras. The foregoing discussion establishes that works on the *dharmaśāstra* existed prior to Yaska or at least prior to the period 600-300 B. C. and in the 2nd century B. C. they had attained a position of supreme authority in regulating the conduct of men.

In this book the whole of the extant literature on *dharma* will be dealt with as follows :—First come the dharmaśāstras, some of which like those of Āpastamba, Hiraṇyakeśin and Baudhāyana form part of a larger Sūtra collection, while there are others like those of Gautama and Vasiṣṭha which do not form part of a larger collection ; some *dharmaśāstras* like that of Viṣṇu are, in their extant form, comparatively later in date than other *sūtra* works ; some *sūtra* works like those of Śaṅkha-Likhita and Paithinasi are known only from quotations. Then early metrical smṛtis like those of Manu and Yājñavalkya will be taken up for discussion ; then later versified smṛtis like that of Nārada ; there are many smṛti works like those of Bṛhaspati and Kātyāyana that are known only from quotations. The two epics, the Mahābhārata and the Rāmāyaṇa, and the Purāṇas also have played a great part in the development of the Dharmaśāstra. The commentaries on the smṛtis, such as those of Viśvarūpa, Medhātithi, Vijñāneśvara, Aparārka, Haradatta will be next passed

50 धर्मशास्त्रं च तथा । Vide महाभाष्य vol. I, p. 242.

51 शूद्रश्च धर्मज्ञास्त्वान् । पू. मी. सू. VI.7. 6.

52 नैवेद्यं आह्नापयति नापि धर्मसूत्रकाराः पठन्ति अपवादैरुत्सर्गा बाध्यन्तामिति । महाभाष्य vol. I, p. 115 and vol. II, p. 365. पतञ्जलि quotes आन्त्राश्रय सिक्ताः पितरश्च प्रीणिताः (vol. I, p. 14) for which vide आप. ध. सू. I. 7. 20. 3 तद्यथास्त्रे फलार्थे निमित्ते छाया गन्ध इत्यनूत्ययेते. पतञ्जलि says 'तैलं न विक्रेतव्यं मांसं न विक्रेतव्यम्' and लोभनस्यं स्फुट्टा शौचं कर्तव्यम् (vol. I p. 25).

in review and then the digests on *dharma* such as the works of Hemādri, Toḍaramalla, Nīlakaṇṭha and others.

It is very difficult to settle the chronology of the works on *dharmaśāstra*, particularly of the earlier ones. The present writer does not subscribe to the view of Max Müller (H. A. S. L. p. 68) and others that works in continuous Anuṣṭubh metre followed sūtra works⁵³. Our knowledge of the works of that period is so meagre that such a generalisation is most unjustifiable. Some works in the continuous śloka metre like the Manusmṛti are certainly older than the Viṣṇudharmasūtra and probably as old as, if not older than, the Vasiṣṭhadharmasūtra. One of the earliest extant dharmasūtras, that of Baudhāyana, contains long passages in the śloka metre, many of which are quotations and even Āpastamba has a considerable number of verses in the śloka metre. This renders it highly probable that works in the śloka metre existed before them. Besides a large literature on *dharma* existed in the days of Āpastamba and Baudhāyana which has not come down to us. In the absence of that literature it is futile to dogmatise on such a point.

4. The Dharmasūtras.

It seems that originally many, though not all, of the *dharmaśāstras* formed part of the Kalpasūtras and were studied in distinct *sūtracarāṇas*. Some of the extant dharmasūtras here and there show in unmistakable terms that they presuppose the Gṛhyasūtra of the *carāṇa* to which they belong. Compare Ap. Dh. S. I. 1. 4. 16 with Āp. Gr. S. I. 12 and II. 5; and Baud. Dh. S. II. 8. 20 with Baud. Gr. S. II. 11. 42 (and other sūtras)⁵⁴. The Dharmasūtras belonging to all sūtracarāṇas have not come down to us. There is no dharmasūtra completing the Aśvalāyana Śrauta and Gṛhya sūtras; no Mānavadharmasūtra has yet come to light, though the

⁵³ Vide S. B. E. vol. II, p. IX, but see Goldstücker's Pāṇini (pp. 59, 60, 78) against Max Müller and Prof. D. R. Bhandarkar's Carmichael lectures for 1918, pp. 105-107.

⁵⁴ अग्निमिदृश्वं परिसमूहं समिध आदध्यात् सायं प्रातर्यथोपदेशम् । आप. ध. सू. I. 1. 4. 16; अग्निमिदृश्वं प्रागग्रैर्दग्धैर्मि परितृणालि । आप. गृ. I. 12 and इमम्राद्याया-
चारवाचतयति दर्शपूर्णमासवत्सूणीम् । आप. गृ. II. 5; शेषमुकमष्टकाहमे (बौ. ध. सू. II. 8. 20) refers to बौ. गृ. II. 11. 42; मूर्धललाटनासाप्रमणा याज्ञिकस्य वृक्षस्य
द्वयः (बौ. ध. सू. I. 2. 16) refers to बौ. गृ. II. 5. 66 and other places where
पलाश is one of the याज्ञिक trees.

Mānava Śrauta and *Grhya sūtras* are extant ; in the same way we have the *Śaṅkhāyana Śrauta* and *Grhya sūtras*, but no *Śaṅkhāyanadharmasūtra*. It is only in the case of the *Āpastamba*, *Hiranyakeśin* and *Baudhāyana Sūtracaraṇas* that we have a complete *kalpa* tradition with its three components of *Śrauta*, *Grhya* and *Dharma sūtras*. The *Tantravārtika* of *Kumārila* contains very interesting observations on this point. It tells us that *Gautama* (*dharmasūtra*) and *Gobhila* (*grhyasūtra*) were studied by the *Chandogas* (*Sāmavedins*), *Vasiṣṭha* (*dharmasūtra*) by the *Ṛgvedins*, the *dharmasūtra* of *Śaṅkha-Likhita* by the followers of *Vājasaneyasaṁhitā* and the *sūtras* of *Āpastamba* and *Baudhāyana* by the followers of the *Taittiriya Śākhā*⁵⁵. The *Tantravārtika* (p. 179) establishes it as a *sid-dhanta* (on *Jaimini I. 3. 11*) that all the *dharma* and *grhya sūtras* are authoritative for all Aryan people. From this it appears that although originally all *sūtracaraṇas* might not have possessed *dharmasūtras* composed by the founder of the *caraṇa* or ascribed to him, yet gradually certain *dharmasūtras* were specially taken over or appropriated by certain *caraṇas*. As the *dharmasūtras* were mostly concerned with rules about the conduct of men as members of the Āryan community and did not deal with ritual of any kind, all *dharmasūtras* gradually became authoritative in all schools.

The *dharmasūtras* were closely connected with the *grhyasūtras* in subjects and topics. Most of the *Grhyasūtras* treat of the sacred domestic fire, the divisions of *Grhya* sacrifices, the regular morning and evening oblations, sacrifices on new and full moon, sacrifices of cooked food, annual sacrifices, marriage, *pumsavana*, *jātakarma*, *upanayana* and other *samskāras*, rules for students and *snātakas* and holidays, *śrāddha* offerings, *madhuparka*. In most cases the *Grhya-sūtras* confine themselves principally to the various events of domestic life ; they rarely give rules about the conduct of men, their rights, duties and responsibilities. The *dharmasūtras* also contain rules on some of the above topics such as marriage and the *samskāras*;

55. तन्त्रवार्तिक p. 179 'पुराणेमानवेतिहासस्यतिरिक्तगौतमवासिष्ठशङ्खलिक्षितद्वारातिपस्तम्ब-
बौधायनादिप्रणीतधर्मशास्त्राणां गृह्यसूत्रानां च प्रातिशाख्यलक्षणावप्रतिचरणं पाठव्यव-
स्थोपलभ्यते । तद्यथा गौतमीयगोभिलीये छन्दोगैरेव परिगृहीते । वासिष्ठं बह्वचरेव शङ्ख-
लिक्षितोक्तं च वाजसनेयिभिः । आपस्तम्बबौधायनयोर्नैसिरियैरेव प्रतिपन्ने । एवं तत्र तत्र
गृह्यव्यवस्थानुपगमादि दर्शयित्वा विचारयितव्यम् । किं तानि तेषामेव प्रमाणान्युत
सर्वेषाम् । (on पृ. मी. सू. I. 3. 11).

rules for Brahmācārya and snātakas and holidays, on śrāddha and madhuparka. It is therefore not to be wondered at that in the Āpastamba-grhyasūtra the topics of the duties of the Brahmācārin and of the house-holder, of *atithis* and of *śrāddha* are meagrely treated as compared with the Āpastamba-dharmasūtra. The dharmasūtras very rarely describe the ritual of domestic life; they merely touch upon it; their scope is wider and more ambitious; their principal purpose is to dilate upon the rules of conduct, law and custom. Some sūtras are common to both the Āpastamba-grhya and the dharmasūtra⁵⁶. Sometimes the grhyasūtra appears to refer to the dharmasūtra⁵⁷. There are certain points which distinguish the dharmasūtras (the more ancient of them at least) from smṛtis. (a) Many dharmasūtras are either parts of the Kalpa belonging to each sūtracaraṇa or are intimately connected with the grhyasūtras. (b) The dharmasūtras sometimes betray some partiality in their Vedic quotations for the texts of that Veda to which they belong or in the caraṇas of which they are studied. (c) The authors of the (older) dharmasūtras do not claim to be inspired seers or superhuman beings⁵⁸, while the other smṛitis such as those of Manu and Yājñavalkya are ascribed to Gods like Brahmā. (d) The *dharmasūtras* are in prose or in mixed prose and verse; the other smṛitis are in verse. (e) The language of the *dharmasūtras* is generally more archaic than that of the other smṛitis. (f) The *dharmasūtras* do not proceed upon any orderly arrangement of topics, while the other smṛitis (even the oldest of them, viz. Manusmṛiti) arrange their contents and treat of the subjects under three principal heads viz. *ācāra*, *vyavahāra* and *prāyaścitta*. (g) Most of the *dharmasūtras* are older than most of the other smṛitis.

5. The Dharmasūtra of Gautama.

This has been printed several times (there is Dr. Stenzler's edition of 1876, the Calcutta edition of 1876, the Ānandaśrama

56 e. g. पालाशो दण्डो ब्राह्मणस्य... इत्यवर्णसंयोगेनेक उपदिशन्ति । आप. गृ. IV. 17. 15. 16 and आप. ध. I. 1. 2. 38.

57 e. g. the आप. गृ. says 'मासि श्राद्धस्यापरपक्षे यथोपदेशं कालाः' (VIII. 21. 1.). This has in view आप. ध. सू. II. 7. 16. 4-22.

58 Compare गो. ध. I. 3-4 and आप. ध. सू. I. 2. 5. 4. 'तस्मादप्येऽवरेषु न जायन्ते नियमानि क्रमात्' and आप. ध. सू. II. 6. 13. 9 तदन्वीक्ष्य प्रयुजानः सदिश्ववरः.

edition with the commentary of Haradatta, and the Mysore Government edition with the bhāṣya of Maskari; it was translated by Bühler in S. B. E., Vol. II. with an introduction). The Ānandaśrama edition of 1910 which is incorrect in a few places (e. g. 21. 7) has been used in this work. This dharmasūtra is, as we shall see, the oldest of those we have. The Gautama-dharmasūtra was specially studied by followers of the Sāmaveda (see note 55 above). The commentary on the Caranavyūha tells us that Gautama was one of the nine subdivisions of the Rāṇāyānīya school of the Sāmaveda. A teacher Gautama is mentioned frequently in the Lātyāyanaśrautasūtra (e. g. I. 3. 3 and I. 4. 17) and in the Drahyaṇaśrauta (e. g. I. 4. 17, IX. 3. 15) of the Sāmaveda. The Gobhilagrhya (III. 10. 6) which belongs to the Sāmaveda cites Gautama as an authority. Therefore it is not improbable that a complete Gautamasūtra embodying Śrauta, Gṛhya and Dharma doctrines once existed. There are other indications pointing to the close connection of the Gautama-dharmasūtra with the Sāmaveda. Chapter 26 of the dharmasūtra about *Kṛicchra* penance is the same, almost word for word, as the Sāmavidhāna⁵⁹ Brāhmaṇa (I. 2, Burnell's ed.). Among the purificatory texts (21 in number) mentioned in Gau. Dh. S. (19. 12) there are nine that are Sāmans. The mention of the five utterances ('Vyāhrtis') resembles the number in the Vyāhrtisāma⁶⁰ though the order is different. It is however to be noted that Gautama is a generic name. In the Kathopaniṣad, both Naciketas (II. 4. 15, II. 5. 6) and his father (I. 1. 10) are styled Gautama. In the Chāndogyopaniṣad there is a teacher Hāridrumata Gautama (IV. 4. 3).

59 There are however considerable divergences; e. g. गौ. ध. सू. 26. 10-12 are 'आपो हि द्वेति तिसृभिः पवित्रवर्तीभिर्मार्जयीत द्विरण्यवर्णाः शुचयः पावका इत्यष्टाभिः । अथोदकतर्पणम् । नमोहमाय &c. while the सामविधान is 'आपोहिष्ठीयाभिरथोदकतर्पणं नमोहमाय'. गौ. ध. सू. 26.12 contains many additions. Wherever there is divergence, it is generally Gautama that amplifies the passages found in the सामविधान.

60 गौ. ध. सू. I. 52 ओंपूर्वा व्याहृतयः पञ्च सत्यान्ताः. Again in गौ. ध. सू. 25. 8 we have प्रतिषिद्धवाङ्मनसापचारे व्याहृतयः पञ्च सत्यान्ताः; while in गौ. 28. 8. the five व्याहृतिः seem to be भूः, भुवः, स्वः, तपः, सत्यं. As हरदत्त remarks the five व्याहृतिः in व्याहृतिसाम are भूः, भुवः, स्वः, सत्यं, पुरुषः. The व्याहृतिः are generally declared to be seven (ते. आ. 10. 28.1), the first three being styled सप्तव्याहृतिः (vide मनु II. 81.)

According to Haradatta the dharmasūtra has 28 chapters. The Calcutta edition adds one chapter on *Karmavipāka* after chapter 19. In many places Gautama unmistakably refers to his own previous *dicta*; e. g. Yathoktam vā (23. 16) refers to 23. 10 ; 23. 26 refers to 17. 8-26 ; 17. 18 refers to 15. 18. The following are briefly the contents of the Gautamadharmasūtra :—1. Sources of dharma, rules about interpretation of texts, time of *Upanayana* for the four *varṇas*, the appropriate girdle, deer skin, cloth and staff for each *Varṇa*, rules about *śauca* and *ācamana*, method of approaching the teacher ; 2 rules about those not invested with sacred thread, rules for the *brahmacārīn*, control of pupils, period of study ; 3 The four *āśramas*, the duties of *brahmacārīn*, *bhikṣu*, and *vaikhāṇasa* ; 4 rules about the house-holder, marriage, age at time of marriage, eight forms of marriage, sub-castes ; 5 rules about sexual intercourse on marriage, the five great daily sacrifices, the rewards of gifts, *madhuparka*, method of honouring guests of the several castes ; 6 rules about showing respect to parents, relatives (male and female) and teachers, rules of the road ; 7 rules about the avocations of a *brāhmaṇa*, avocations for him in distress, what articles a *brāhmaṇa* could not sell or deal in ; 8 the forty *saṃskāras* and the eight spiritual qualities (such as *dayā*, forbearance &c.) ; 9 the observances for a *snātaka* and householder ; 10 the peculiar duties of the four castes, the responsibilities of the king, taxation, sources of ownership, treasure-trove, guardianship of minor's wealth ; 11 *Rājadharmā*, the qualities of the king's *purohita* ; 12 punishments for libel, abuse, assault, hurt, adultery and rape, theft in the case of the several *varṇas* and rules about money-lending and usury and adverse possession, special privileges of *brāhmaṇas* as to punishments ; payment of debts, deposits ; 13 rules about witnesses, falsehoods when excusable ; 14 rules of impurity on birth and death ; 15 *Śrāddha* of five kinds, persons not fit to be invited at *Śrāddha* ; 16 *Upākarma*, period of Vedic study in the year, holidays and occasions for them ; 17 rules about food allowed and forbidden to *Brāhmaṇas* and other castes ; 18 the duties of women, *niyoga* and its conditions, discussion about the son born of *niyoga* ; 19 the causes and occasions of *prāyaścitta*, five things that remove sin (*japa*, *tapas*, *homa*, fasting, gifts), purificatory Vedic prayers, holy food for one who practises *japa*, various kinds of *tapas* and gifts, appropriate times and places for *japa* &c ; 20 abandoning a sinner who does not undergo *prāyaścitta* and the way of doing it ; 21 sinners of various grades, *mahāpātakas*, *upapātakas*

&c. ; 22 *prāyaścittas* for various sins such as *brahmahatyā*, adultery, killing a Kṣatriya, Vaiśya, Śūdra, cow and other animals &c. ; 23 *prāyaścitta* for drinking wine, and nasty things, for incest and unnatural offences, and for several transgressions by *brahmacārin* ; 24 secret *prāyaścittas* for *mahāpātakas* and *upapātakas* ; 26 the penances called *Kṛcchra* and *Atikṛcchra* ; 27 the penance called *Cāndrāyaṇa* ; 28 partition, stridhana, reunion, twelve kinds of sons, inheritance.

The Gautama-dharmasūtra is written entirely in prose and it contains no verses either quoted or composed by the author himself, as is the case with the other *dharmasūtras*. Here and there occur sūtras that look like portions of Anuṣṭubh verses e.g. 23. 27⁶¹. The language of Gautama agrees far more closely with the standard set up by Pāṇini than the *dharmasūtras* of Baudhāyana and Āpastamba. It is not very easy to account for this difference. It is obvious that commentators and generations of students that were brought up in the tradition of the Pāṇinean grammar tampered with the text and improved it in accordance with their notions of correct Sanskrit. But why this process should not have been carried out to the same extent in the case of Āpastamba it is difficult to say. A conjecture may be hazarded that the Āp. Dh. S. being a well-knit component of the Āp. *Kalpa* and being studied as such was less liable to being tampered with than the Gautama Dh. S., which probably did not in its origin belong to any particular *kalpa*. The same commentator, Haradatta, explained both Gautama and Āpastamba. Haradatta, who as will be seen later on, was a great grammarian, shows in several places that the current reading was ungrammatical from the Pāṇinean stand-point and that he preferred readings that were in consonance with Pāṇini's rules⁶². There are still a few un-Pāṇinean words, e.g. in 1. 14 ('dvāvimśateḥ' for *dvāvimśāt*') and 9. 52 (*kulaṁkula*). The *Tantravārtika* (p. 99) appears

61 आक्रोशानृतर्हिस्तान्नु त्रिरात्रं परमं तपः ।

62 e.g. on गो. ध. सू. 16. 21 (कम्यजुषं च सामशब्दो यावत्) he says 'कम्यजुषं कम्यजुषम् । अचतुरेत्यादिना निपातः । षष्ठ्यन्तपाठस्तु (i.e. कम्यजुषां) नास्मभ्यं रोचते ;' on गो. ध. सू. 25. 8 (प्रतिषिद्धाङ्गमनसाप्रचारे) he says बाङ्गमनसोरिति पाठोऽस्मभ्यं न रोचते । अचतुरेति समासान्तविधिसङ्ख्यत् ।'

to discuss the various readings in Gautama (I. 45⁶³). A few sūtras quoted from Gautama in the *Mitākṣarā* (e. g. the sūtra 'utpatyaiva arthsvāmitvam labhante), the *Śmṛticandrikā* ('dvyamśam vā pūrvajāḥ syāt') and other works are not found in the extant text. This fact along with the fact of an interpolation of one chapter makes it clear that the present text of Gautama is of somewhat doubtful authority.

The literature known to the Gautama-dharmaśūtra was extensive. Besides the Vedic saṁhitās and Brāhmaṇas it mentions the following works; Upaniṣads (19. 13), the Vedāṅgas (8. 5 and 11. 19), Itihāsa (8. 6), Purāṇa (8. 6 and 11. 19), Upaveda (11. 19), dharmśāstra (11. 19). That he borrows a chapter from the Sāma-vidhāna-brāhmaṇa has been mentioned above. He borrows the first six sūtras of the 25th chapter from the Taittiriya Āraṇyaka (11.18). The śramaṇaka (in Gautama III. 26) is, according to Haradatta, the Vaikhāṇasa-śāstra (either composed by Vikhanas or treating of the duties of hermits). Gautama refers to Ānvikṣikī (XI. 3). The only teacher of *dharma* he quotes by name in Manu (in 21. 7) who is cited for the proposition that there is no expiation for the three sins of *brahmahatyā*, drinking wine and violation of the bed of the *guru*. Haradatta says that in the extant Manusmṛti the same propositions are laid down about *brahmahatyā* and *surāpāna* (in Manu 11. 89 and 146 respectively), but that as to violation of *guru-talpa* a passage from the Manusmṛiti has to be searched out (i. e. such a passage is not found there). From this Bühler drew the conclusion that Gautama refers to the dharmaśūtra attributed to Manu (and not to any versified Manu-smṛti). But Bühler is not right in drawing this inference. In the first place in spite of what Haradatta says there are verses in the extant Manusmṛiti (XI. 104-105) which say that death is the expiation for violation of the *guru's* bed. In the second place there is nothing to show, even if Haradatta were correct, that Gautama refers only to a *dharmaśāstra* of Manu and not to a versified work. Besides Manu, Gautama frequently quotes certain views ascribed to the 'Ācāryas' (e. g. III. 35, IV. 18). What teachers are meant by the word 'Ācāryaḥ' (which occurs in the Nirukta, in Kauṭilya and various other works), it is difficult to say.

63 It follows from the discussion in the तन्त्रवार्तिक that the ancient *pūṭha* in its day was 'लेपगन्धापकर्षणं शौचममेव्यालिप्तस्य' while the present text has 'शौचममेव्यस्य'. *Vide* वसिष्ठवर्मसूत्र III. 48 which reads '०कर्षणे शौचममेव्यालिप्तस्य' etc.

Probably the word means 'the general traditional view of most writers in that particular śāstra on a particular point.' In numerous places Gautama refers to the views of his predecessors in the words 'eke' (2. 15, 40 and 56, 3. 1, 4. 17, 7. 23 &c.) and 'ekeṣām' (28. 17 and 38). This proves that Gautama was preceded by great literary activity in the sphere of dharmasāstra. Gautama 11. 28 seems to be a reminiscence of the Nirukta (II. 3)⁶⁴.

The earliest reference to Gautama as an author on dharma occurs in the Baudhāyanadharmasūtra. Baudhāyana discusses the authoritativeness of usages peculiar to the north or the south and quotes Gautama as saying that it is wrong to hold that certain customs must be held authoritative in certain countries (even though opposed to Vedic tradition and smṛti). This refers to G. Dh. S. 11. 20. In another place Baudhāyana gives it as his view that a Brāhmaṇa, if he cannot make a living by teaching, officiating as a priest or by gifts, should earn his livelihood as a Kṣatriya and quotes the views of Gautama as opposed to this⁶⁵. The extant Gautama on the other hand teaches the same view as that of Baudhāyana⁶⁶. Buhler made the plausible suggestion that the sūtra in the extant Gautama is an interpolation. Govindasvāmī, the commentator of Baudhāyana, suggests that another Gautama is referred to by Baudhāyana. It is possible to suggest that in the Ms. of Gautama used by Baudhāyana the sūtra about living as a Kṣatriya did not occur and the next sūtra about living as a Vaiśya alone occurred. Chapter 19 of the Gautama-dharmasūtra which forms an introduction to *prāyaścittas* in Gautama seems to have been borrowed wholesale by Baudhāyana (III. 10) with slight changes. That Baudhāyana borrows follows from the fact that the chapter in Baudhāyana occurs in the middle of the discussion about *prāyaścittas* and not as an introduction, which is the case in Gautama. Baudhāyana treats of penances in several places (II. 1, III. 5. 10 and IV. 1. 4). There are besides many sūtras in both Gautama and Baudhāyana that exhibit a close correspondence, e. g.

64 'दण्डो दमनादित्याहुस्तेनादान्ताद्भवेत्.' The Nirukta has दण्डो ददते... दमनादित्यौप-मन्यवः'.

65 क्षत्र्यापनयाजनप्रतिग्रहैरशकः क्षत्रधर्मेण जीवेत्प्रत्यनन्तरत्वात् । नेति गौतमोत्पद्यते हि क्षत्रधर्मो ब्राह्मणस्य । बो. ध. सू. II. 2. 69-70.

66 याजनाभ्यापनप्रतिग्रहाः सर्वेषाम् । पूर्वः पूर्वो गुरुः । तदलामे क्षत्रवृत्तिः । तदलामे वैश्यवृत्तिः । गौ. ध. सू. 7. 4-7.

Gautama III. 25-34 and Baudhāyana II. 6. 17 about Vaikhānasa, Gaut. 3. 3 and 35 and Baud. II. 6. 29, Gaut. 15. 29 and Baud. II. 8. 2, Gaut. 23. 8-10 and Baud. II. 1. 12-14, Gaut. 24. 2 and Baud. II. 3. 8. The Āp. Dh. S. II. 6. 15. 25 speaks of Smṛti as laying down that up to *upanayana* there is no *adbikāra* for *homa*. This probably refers to Gautama II. 1-3. The Vasiṣṭhadharmasūtra also quotes the views of Gautama in two places (4. 34 and 36, impurity on death). The first refers to Gautama 4. 41 but the second cannot be traced in the extant Gautama. Chapter 22 of Vasiṣṭha is borrowed from the Gautamadharmasūtra, chapter 19. There are besides many sūtras that are the same or almost the same in Gautama and Vasiṣṭha, e. g. Gautama 3. 31-33 and Vas. 9. 1-3, Gaut. 3. 26 and Vas. 9. 10, Gaut. I. 44 and Vas. 3. 37, Gaut. 1. 40 and Vas. 3. 38, Gaut. 1. 45-46 and Vas. 3. 48, Gaut. 1. 28 and Vas. 3. 49, Gaut. 14. 5-7 and Vas. 4. 24-26. Gautama is referred to in the Manusmṛti (III. 16) as the son of Utathya. Gautama is one of the authors of *dharmasāstras* enumerated in Yājñavalkya (I. 5). Aparārka quotes a verse from the Bhaviṣyapurāṇa which speaks of Gautama's prohibition about drinking⁶⁷. Similarly Kullūka (on Manu XI. 146) quotes a verse from the same Purāṇa which refers to Gautama 23.2. Kumārila in his Tantravārtika quotes over a dozen sūtras from Gautama which present the same text as we have⁶⁸. Gautama 11. 29 and 12. 4 are quoted by Śaṅkara in his *bhāṣya* on Vedāntasūtra III. 1. 8 and I. 3. 38 respectively. Viśvarūpa in his commentary on Yājñavalkya quotes numerous sūtras from Gautama. In Medhātithi's *bhāṣya* on Manu the writer more frequently quoted than any other is Gautama (e. g. on Manu II. 6, VIII. 125 &c.).

The foregoing discussion about the literature known to the Gautama Dh. S. and the authors and works that mention Gautama or quote the dharmasūtra helps us in arriving at the approximate age of the dharmasūtra. He is separated by a long interval from the Sāmavidhāna Brāhmaṇa. He is later than Yāska and wrote at a time when Pāṇini's system was either not in existence or had not attained a pre-eminent position. The extant text was known to Baudhāyana and Vasiṣṭha and was in the same state long before 700 A. D. The sūtra betrays no knowledge of the onslaught delivered on Brahma-

⁶⁷ प्रतिषेधः मुरापाने मयस्य च नराधिप । द्विजोत्तमानामेवोक्तः सततं गौतमादिभिः ॥
मविष्यत्प्राण quoted by अपरार्क p. 1076.

⁶⁸ Vide JBBRAS vol. I (new series) for 1925, pp. 66-67.

nism by Buddha and his followers. He uses the term *Bhikṣu* (3. 10) instead of the term *parivrajaka* that occurs in *Bauddhāyana*, *Āpastamba* and other sūtra works and lays down that a *bhikṣu* is to stay in one place in the rains, which reminds one of the Buddhist 'bhikkhu' and 'Vasso'. Gautama cites the opinion of some that Yavana is the offspring of a Kṣatriya male and a Śūdra female (4. 17). It is supposed by many scholars that the Yavanas became known to the Indians only at the time of Alexander's invasion and hence every work in which the word *yavana* occurs must be later than 320 B. C. Bühler (S. B. E. vol. II. Intro. LVI.) seems to suggest that the sūtra where the word Yavana occurs in Gautama may be an interpolation. This is not a satisfactory explanation. One may ask, if Bühler believes that the Indians borrowed their alphabet centuries before Alexander from the neighbours of the Greeks, why it is improbable that the Indians may not have heard of the word Yavana centuries before Alexander and why Yavanas may not have resided in India long before that date. Taking all these things into consideration the Gautama-dharmasūtra cannot be placed later than the period between 600-400 B. C.

Haradatta wrote a learned commentary on the Gautama-dharma-sūtra called *Mitākṣarā*. For an account *vide* sec. 87 below. In numerous places he quotes the explanations of other commentators of Gautama (e. g. 9. 52 ; 10. 12, 56, 66 ; 11. 17 ; 12. 32 ; 21. 9 &c.). The *bhāṣya* of Maskari, son of Vāmana, is also a learned one, but may probably be later than Haradatta, since the interpretations which he quotes as given by others are found to be those of Haradatta (*vide* on Gaut. 12. 30, 13. 20-22).

Asahāya seems to have written a *bhāṣya* on Gautama ; *vide* sec. 59 below.

The *Mitākṣarā*, the *Smṛticandrikā*, Hemādri, Mādhava, and other writers quote a śloka-Gautama. *Vide* Parāśara-Mādhaviya, vol. I, part I, p. 7. Aparārka, Hemādri and Mādhava quote Vṛddha-Gautama, while the Dattakamīmāṃsā (p. 72) quotes Vṛddha-Gaut. and Bṛhad-Gaut. side by side on the same point. These are later works. Jivānanda publishes a *smṛti* of Vṛddha-Gautama in 22 chapters and about 1700 verses (part II, pp. 497-636), where it is said that Yudhiṣṭhira asked Kṛṣṇa about the *dharma*s of the four castes. This *smṛti* seems to have been originally taken from the *Āśvamedhikaparva* of the *Mahābhārata*, as Mādhava and others cite

verses occurring in it as from that parva (vide Parāśaramādhaviya vol. I, part I, pp. 108-110).

6. The Baudhāyana Dharmasūtra.

This has been edited several times (text by Dr. Hultzsch at Leipzig in 1884, text in the Ānandāśrama collection of smṛtis and in the Mysore Government Oriental Series in 1907 with the commentary of Govindasvāmin; translated in S. B. E., Vol. 14, with an Introduction). The Mysore edition has been used in this work. Baudhāyana is a teacher of the Kṛṣṇayajurveda. A complete set of the Baudhāyanasūtras has not yet been recovered and has not been as carefully preserved as the sūtras of Āpastamba and Hiranyakeśin. Dr. Burnell arranges Baudhāyana's sūtras into six sūtras, the Śrautasūtra in 19 praśnas (probably); Karmāntasūtra in 20 adhyāyas; Dvaidhasūtra in four praśnas; Grhyasūtra in four praśnas; Dharmasūtra in four praśnas; Śulvasūtra in three adhyāyas. The commentators offer no indication as to the place originally assigned to the *grhya*, *dharma* and *śulva sūtras* in the whole collection. Dr. Caland in his monograph (A. D. 1903) 'Über das Rituelle sūtra des Baudhāyana' gives on p. 12 the contents of the Baudhāyanasūtra as follows:—Praśnas I-XXI Śrauta, XXII-XXV Dvaidha, XXVI-XXVIII Karmānta; XXIX-XXXI Prāyaścitta, XXXII Śulvasūtra, XXXIII-XXXV Grhyasūtra, XXXVI Grhyaprayaścitta; XXXVII Grhyaparibhāṣā, XXXVIII-XLI Grhyapariśiṣṭa; XLII-XLIV Pitrmedha, XLV Pravara, XLVI-XLIX Dharma. Dr. Caland edited nine *praśnas* of the Śrautasūtra for the B. I. Series (A. D. 1904). Dr. R. Sham-sastri published for the Mysore University (in 1920) the Baudhāyanagrhyasūtra with *paribhāṣa*, *grhyāśeṣa*, Pitrmedhasūtra. The Grhyasūtra cites the view of Baudhāyana himself (I. 7). The Baudhāyana-dharma refers to the Grhya and presupposes it in several places (vide note 54). In the Baudhāyanagrhya (III. 9. 6) we have a reference to *padakāra* Ātreya, Vrttikāra Kauṇḍinya, pravacanakāra Kaṇva Bodhāyana, and Sūtrakāra Āpastamba.^{68a} A similar passage

68a अथ दक्षिणतः प्राचीनावीतिनो वैशम्पायनाय कलिङ्गवे तिस्रिषे उक्तायोक्त्यायात्रये आत्रेयाय पदकाराय कोण्डिन्याय वृत्तिकाराय कण्वाय बोधायनाय प्रवचनकारायापस्तम्बाय सूत्रकाराय सत्याषाढाय हिरण्यकेशाय वाजसनेयाय याज्ञवल्क्याय भरद्वाजायाम्निवेशायाचार्येभ्य ऊर्ध्वरेतोभ्यो दानप्रस्थेभ्यो वंशस्थेभ्य एकपत्नीभ्यः कल्पयानीति. The epithets must be understood as arranged above, since elsewhere the epithet सूत्रकार is specially appropriated to आपस्तम्ब. The हिरण्यकेशिगुण (II. 20. 1,

occurs in the Bhāradvāja Grhyasūtra. In the Baudhāyana-dharma-sūtra (II. 5. 27 Ṛṣitarpaṇa) we have Kaṇva Bodhāyana, Āpas-tamba sūtrakāra and Satyāśāḍha Hiranyakeśin one after another. These references show that Kaṇva Bodhāyana was an ancient sage when the Baudhāyana-dharmasūtra was written and that he could not have been the author of the grhya or the dharma sūtras of Baudhāyana. Baudhāyana may have been a descendant of this Kaṇva Bodhāyana. This surmise is supported by Govindasvāmin who explains Baudhāyana occurring in Baudhāyanadharmasūtra I. 3. 13, as Kāṇvāyana. In the dharmasūtra Baudhāyana is himself cited as an authority several times (e. g. I. 4. 15 and 24, III. 5. 8, III. 6. 20). In all these places the Mysore edition reads Bodhāyana, while the Ānandaśrama reads Baudhāyana. In one or two places he is styled 'bhagavān' (III. 6. 20). Several explanations are offered by the commentator Govindasvāmin (on I. 3. 13). He says that it is the practice of the Ācāryas to refer to themselves in the third person (as Medhātithi says on Manu⁶⁹) or that the author of the dharmasūtra is a pupil of Baudhāyana as the Manusmṛti is promulgated by Bhṛgu, the pupil of Manu, or there was some other Baudhāyana whose works have not come down to us.

The following are the contents of the Baudhāyana-dharmasūtra:—
Praśna 1:—Sources of *dharma*, who are *śiṣṭas*, *pariṣad*, different practices of northern and southern India, countries where *śiṣṭas* reside and where mixed castes reside, *prāyaścitta* for visiting countries of the latter type; 2. Studenthood for 48, 24 or 12 years, time of *upanayana* and the girdle, skin, staff appropriate to each caste, duties of *brahmacārin*, eulogy of *brahmacarya*; 3. The duties of the *snātaka* who has completed his studies and observances but has not yet married; 4. directions about carrying the earthen jar (in the case of the *snātaka*); 5. bodily and mental *śauca*, purification of various substances, impurity on birth and death, meaning of *sapinda* and *sakulya*, rules of inheritance, purification on touching a corpse or a woman in her menses or on dog-bite, what flesh and food was

ed. by Kirste in 1889) makes this clear. It reads 'आत्रेयाय पदकाराय कौण्डिन्याय वृत्तिकाराय सूत्रकारेभ्यः सत्याषाढाय प्रवचनकर्तृभ्य आचार्येभ्यः &c. भारद्वाजगृह्य (quoted by Dr Caland in 'Über das Rituelle &c. p. 3. n. 2) reads 'बोधायनाय भरद्वाजाय सूत्रकारायापस्तम्बाय सर्वेभ्यः सूत्रकारेभ्यः &c.'

६९ 'प्रायेण ग्रन्थकाराः स्वमतं परापदेशेन कुर्वते. '

allowed and forbidden ; 6. Purification from the point of view of sacrifice, purification of clothes, ground, grass, fuel, vessels, and articles used in sacrifice ; 7. Rules about the importance from the sacrificial point of view of sacrifice, of the sacrificial utensils, priests, the sacrificer and his wife, ghee, cooked offerings, the victim, *soma* and fires; 8. The four *varṇas* and the sub-castes ; 9. Mixed castes ; 10. the duties of kings, the five great sins and punishments for them, punishments for killing birds, witnesses ; 11. The eight forms of marriage, holidays ; *Praśna* II. 1. *Prāyaścittas* for *brahmahatya* and other great sins, *prāyaścittas* for a *brahmachārin* violating his vow of celibacy, for marrying a *sagotra* girl, for marrying before elder brother, sins lesser than the great ones, description of such penances as *Parāka*, *Kṛcchra*, *Atikṛcchra* ; 2. Partition of heritage, larger share for the eldest, the several substitutes for an *aurasa* son, exclusion from inheritance, dependence of women, *prāyaścitta* for adultery by men and women, rules about *niyoga*, means of subsistence in distress, continuous duties of the house-holder such as *Agnihotra* &c.; 3. The daily duties of the householder such as bathing, *ācamana*, *Vaiśvadeva*, giving food ; 4. *Sandhyā* ; 5. Rules about the manner of bathing, of *Ācamana*, worship of the sun, and about the method of propitiating (‘*tarpaṇa*’) gods, sages and pitris ; 6. The five great daily *yajñas* ; the four castes and their duties ; 7. regulations about dinner ; 8. *Śrāddha* ; 9. eulogy of sons and spiritual benefit from sons ; 10. rules about *sannyāsa* ; *Praśna* III. 1. modes of subsistence for the two kinds of householders, *Śālina* and *Yāyāvara* ; 2. the means of subsistence called ‘*Ṣaṇnivartanī*’ ; 3. the duties of the forest hermit and his means of livelihood ; 4. *prāyaścitta* for not observing the vows of *brahmachārin* or householder ; 5. method of reciting *Aghamarṣaṇa*, the holiest of texts ; 6. the ritual of *prasṛtayāvaka* ; 7. the purificatory *homa* called *Kūṣmāṇḍa* ; 9. the penance called *cāndrāyaṇa* ; 9 the recital of the Vedas without taking food ; 10. theories about purifications for sin, purifying things ; *Praśna* IV. 1. *prāyaścittas* of various kinds viz. for eating forbidden food or drink &c.; 2. *prāṇāyāmas* and *Aghamarṣaṇa* as purifiers in case of several sins ; 3. secret *prāyaścittas* ; 4. Various Vedic texts as *prāyaścittas* ; 5. Means of securing *siddhi* by means of *japa*, *homa*, *iṣṭi* and *yantra* : the penances called *Kṛcchra*, *Ati-Kṛcchra*, *Sāntapana*, *Parāka*, *Cāndrāyaṇa* ; 6. the muttering (*japa*) of holy texts, the *iṣṭis* ; 7. praise of *Yantras*, various Vedic texts used in *homa* ; 8. censure of those who enter on the means of *siddhi* out of great greed, permis-

sion to get these things done through another in certain circumstances.

The extant Dharmasūtra does not appear to have come down intact. The fourth *praśna* is most probably an interpolation. Most of the eight chapters of that *praśna* are full of verses, the portion in prose being very small. The last three chapters (6-8) are entirely in verse. The style is quite different from that of the first two *praśnas*. The first five chapters of the fourth *praśna* dealing with *prāyaścittas* are more or less superfluous, the same subject having been dealt with in II. 1 and III. 4-10. Some of the sūtras in the earlier *praśnas* are repeated *verbatim* in the fourth, e. g. II. I. 33-34 and IV. 2. 10-11 (avakīrṇi-prāyaścitta). The third *praśna* also is not free from doubt. The tenth chapter of the third *praśna* is as said above taken from Gautama. The sixth chapter of the third *praśna* agrees very closely in phraseology with the 48th chapter of the Viṣṇudharmasūtra. But it is rather difficult to say which is the borrower. Dr. Jolly (S. B. E. Vol. VII. p. XIX) is inclined to think that both borrowed from a common source. It seems more probable that Viṣṇu borrows from Baudhāyana, as the Viṣṇudharmasūtra uses the form 'punīta' in place of 'punatha' (in Baud.) and as the Viṣṇu-Dharmasūtra omits all reference to Rudra (Baud. III. 6. 12.) and omits the words "gaṇān paśyati, gaṇādhipatim paśyati... bhagavān Bodhāyanaḥ" (Baud III. 6. 20.). In the Mysore edition all the four *praśnas* of the *Dharmasūtra* are divided into *adhyāyas*, but the Mss used by Bühler appear to have divided the first two *praśnas* into *kaṇḍikās* and the last two into *adhyāyas*. There are many repetitions even in the first two *praśnas*, which therefore make one rather doubtful about the authenticity of the first two *praśnas* also in their entirety. For example II. 6. 11 and 31 are identical; in II. 7, 22 and II. 10. 53 the same verse ("aṣṭau grāsā" &c.) is quoted. Such repetitions are frequent in the two last *praśnas* e. g. III. 2. 16 and III. 3. 23; III. 4. 5 and III. 7. 12. Some of the quotations ascribed to Baudhāyana in the *Mitākṣarā* and other works are not taken from the *dharmasūtra*, but from the *Gṛhyasūtra* or its supplements (e. g. the words 'ekāṁ śākhāṁ-adhīte śrotṛiṇaḥ' quoted in the *Mit.* on Yāj. III. 24, which are cited by Hultsch (on p. 125) are taken from the *Gṛhya* (vide note 78 below).

The Dharmasūtra of Baudhāyana is somewhat loose in structure and is not concise. Govindasvāmin remarks (on I. 2. 19.) that

Baudhāyana does not aim at brevity.⁷⁰ Several subjects are treated of in two places and often without any logical connection with what precedes or follows. Rules of inheritance (*dāya-bhāga*) occur in the midst of rules about *prāyaścitta* (in II. 2.); rules about holidays (*anadhya*) occur immediately after the eight forms of marriage and the condemnation of the sale of a daughter (I. 11). Rules about *snātaka* occur in two places (I. 3 and II. 3. 10 ff.). Baudhāyana quotes at least 90 verses introduced by the words “ *athāpyudāharanti*,” more than 80 being from the first two *praśnas* alone. There are over two hundred other verses, about 80 of which occur in the first two *praśnas* and about ten are Vedic. Some of the verses even in the first two *praśnas* do not appear to be quotations e. g. I. 1. 16, II. 2. 1, II. 3. 50, II. 3. 52-54 and 56. A verse quoted is in the *Varṇasātha* metre (IV. 3. 14); there are two verses in the *Upajāti* metre taken as a quotation (II. 3. 18). There are some prose quotations introduced with the words “ *athāpyudāharanti* ” (e. g. II. 4. 5 and II. 6. 30 which refers to the *asura* Kapila, son of *Prahlāda*). The language of the Baud. Dh. S. is archaic and often departs from the Pāṇinian standard. Baudhāyana employs such un-Pāṇinian forms as “ *grhya* ” (for *grhītvā* in II. 5. 1), *pūjya* (II. 9. 5.), “ *adhigacchānaḥ* ” (in II. 9. 9.), *ānayitvā* (III. 3. 6), “ *punatha* ” (in III. 6. 5, probably a quotation), “ *tebhiḥ* ” (for *taiḥ* in III. 2. 16, a quotation). In several places Baudhāyana states opposite views and then gives his own opinion on the point, e. g. Baud. I. 5. 105-109 (about impurity on birth); II. 1. 49-51.

As regards the literature known to Baudhāyana the following points may be noted. All the four Vedas are mentioned by name in II. 5. 27 (*tarpaṇa*). He quotes very frequently the *Taittiriya Saṁhitā*, *Tai. Brāhmaṇa* and the *Tai. Āraṇyaka* (in the *Āndhra* recension). Well-known hymns of the *R̥gveda* such as the *Aghamarṣaṇa*, the *Puruṣasūkta* and also simple ‘*ṛks*’ are frequently referred to. In III. 10 (which is almost the same as *Gautama* 19) there is a *sūtra* enumerating the *Upaniṣads*, the *Saṁhitās* of all the Vedas and several *sāmans* as purificatory texts. There are long quotations taken from the *Śatapatha-brāhmaṇa* (XI. 3. 3. 1 ff and XI. 5. 6. 3) in Baud. (I. 2. 52 about *brahmacārī* and II. 6. 7-9 about *brahmayajña*). It is noteworthy that in the *tarpaṇa* there is an invocation of the

70 ननु द्विजातिषु स्वकर्मस्थेषु इति सूत्रयितव्ये किमिति सूत्रद्वयारम्भः । सत्यं, अयं स्वाचार्यो नातीव ग्रन्थलाघवाभिप्रायो भवति ।

Atharvaveda and immediately afterwards of the Atharvāṅgirasah. The same is found in the Baudhāyanagṛhya also (III. 2. 9 and 22). In the Upaniṣads (Brhadāraṇyaka II. 4. 10, IV. 1. 2) it is the word Atharvāṅgirasah that stands for the Atharvaveda. Baudhāyana quotes a gāthā of the Bhāllavins (I. 1. 29) about the geographical limits of Āryāvarta. Vasiṣṭha adduces the same verse (I. 15) and says that it is taken from the Nidāna work of the Bhāllavins. The Nirukta also mentions a school of Vedic interpretation called Naidānāḥ. It is difficult to say what Nidāna works contained. *Itihāsa* and *Purāṇa* occur in the *tarpaṇa* (II. 5. 27). The *āṅgas* of the Vedas occur in I. 1. 8 and the six *āṅgas* in II. 8. 2. Whether the word “*rahasya*” in II. 8. 3 means the Aranyakas (as Govindasvāmin explains) is doubtful. Baudhāyana mentions a Vaikhānasa-śāstra in II. 6. 16, which appears to refer to the work of Vikhanas on hermits and speaks of Śrāmaṇaka (the rites prescribed by Vikhanas for initiation as hermit), just as Gautama does. Among the authors on *dharma* mentioned by name are : Aupajāṅghani (II. 2. 33 for the view that only *aurasa* son was to be recognised and not the other kinds of sons⁷¹), Kātya (I. 2. 47), Kāśyapa (or Kāśyapa in other editions, I. 11. 20 on the point that a woman bought cannot be a *patnī*), Gautama (I. 1. 23 and II. 2. 70), Prajāpati (II. 4. 15 about failure in Sandhyopāsana, and II. 10. 71 about *sannyāsa*), Manu (IV. 1. 14 and IV. 2. 16), Maudgalya (II. 2. 61, about observances of a widow being restricted only to six months after her husband's death), Hārīta (II. 1. 50). Baud. I. 2. 7 quotes a verse, which Vasiṣṭha ascribes to Hārīta (Vas. II. 6). As to Gautama, *vide* p. 17 above. Manu is only mentioned in the fourth praśna, the authenticity of which, as said above, is very doubtful. Baudhāyana II. 2. 16 (about the efficacy of *Aghamarṣaṇa*) closely agrees with Manu XI. 260. The first reference to Manu's teaching cannot be traced in the Manusmṛti. Prajāpati (in III. 9. 21) seems to stand for god Brahmā and not for any real or mythical writer on *dharma*. One remarkable piece of information contained in Baudhāyana (II. 6. 30) is that he quotes from a work (of the Brāhmaṇa class in language) a prose passage wherein the division into four āśramas is ascribed to an *asura* Kapila, son of Pralhāda. In II. 2. 79 Baudhāyana quotes a *gāthā* from the

71 One of the verses (अममसा रक्षत तन्तुमेनं) is referred to by शबरस्वामी on

पू. नी. सू. I. 2. 13 (अपराधात् कर्तुश्च पुत्रदर्शनम्).

M. D. 4.

dialogue between the daughter of Uśanas and the king Vṛṣaparvan⁷², which is nearly the same as Mahābhārata I. 78. 10 and 34. Baud. quotes the view of *Ācāryas* (II. 6. 29) as Gautama does. In several places he refers to the views of his predecessors on *dharma* as "others" (*eke, āpare*) e. g. I. 4. 23, I. 5. 16, I. 6. 105-106, II. 5. 2. In II. 3. 18 two verses in the Upajāti metre are quoted as sung by "anna" (food). From the numerous quotations in verse cited by Baudhāyana on topics of *dharma*, it follows that the Dharmasūtra was preceded by a considerable number of works on *dharma* in verse. Bühler (SBE vol. XIV, p. XLIII) says that Vijñāneśvara was the first writer who quoted the Baud. D. S. But there are writers who flourished centuries before Vijñāneśvara that regarded Baudhāyana as a writer on *dharma* and either quoted his words or pointedly referred to them. Śābara in his *bhāṣya* on Jaimini, I. 3. 3 says that the rule in the Smṛtis about the period of Vedic study being 48 years is opposed to the Vedic injunction "one who has begot sons and whose hair are dark should consecrate the sacrificial fires⁷³." This must be regarded as referring to the words of Baudhāyana (I. 2. 1). Śābara uses the same word "Vedabrahmacarya" that Baud. employs. It is true that Gautama and Āpastamba both refer to the rule about 48 years, but they do not employ the word "*veda-brahmacarya*." The Tantravārtike of Kumārila says that the words of Āpastamba (II. 6. 15. 1) which seem to accept the validity of local and family usages (even though opposed to Smṛti tradition) stand refuted by the words of Baudhāyana (I. 1. 19-24) who cites only such censured usages as are opposed to Smṛti. Kumārila appears to think that Baudhāyana attacks the extant work of Āpastamba, i. e. the present Baud. is later than the present Āpastamba. It is not necessary to follow

⁷² स्तुवतो दुहिता त्वं वे याचतः प्रतिगृह्यतः । अथाहं स्तूयमानस्य ददतोप्रतिगृह्यतः ॥

⁷³ शबर's words are 'अष्टाचत्वारिंशद्वर्षाणि वेदब्रह्मचर्यचरणं जातपुत्रः कृष्णकेशोर्ध्वना-
दधीत-इत्यनेन विरुद्धम्' on I. 3. 3, and again on I. 3. 4 'अपुस्त्वं प्रच्छादयन्तश्चा-
ष्टाचत्वारिंशद्वर्षाणि ब्रह्मचर्यं चरितवन्तः'. बोधायन's words are अष्टाचत्वारिंशद्वर्षाणि
पौरोषं वेदब्रह्मचर्यम्. Compare गौ. ध. सू. 2. 52 and आ. ध. सू. I. 1. 2. 12.

⁷⁴ तन्मन्त्रवार्तिके p. 139 'आपस्तम्बवचनं तु बोधायनेन स्मृतिविरुद्धमुदाहारोदाहरणान्येव प्र-
चक्षता निराकृतम्'. The words in the बो. ध. सू. (I. 1. 22) 'तत्र तत्र देश-
प्रामाण्यमेव श्यात्' are opposed to the words of आपस्तम्ब 'एतेन देशकुलधर्मा
व्याख्याताः.'

Kumārila implicitly as regards chronological details, where he is speaking of writers that flourished over a thousand years before him. But his opinion deserves weight. The Tantravāda quotes a Smṛti passage which bears a close resemblance to Baudhāyana (II. 3. 28)⁷⁵. In the commentary of Viśvarūpa (who as we shall see below flourished about 800 A. D.) on Yājñavalkya, Baudhāyana is quoted at least nine times in the chapter on *ācāra* alone. Vide Viśvarūpa on Yāj. I. 21, 26, 29, 53, 64, 69, 72, 79, 195 (Trivandrum edition), where Baud. I. 5. 14, I. 2. 30, I. 5. 5, I. 1. 17, IV. 1. 15, IV. 1. 18, IV. 1. 22, IV. 1. 20 and I. 5. 47 are respectively quoted. There are very few variations from the present text and the only serious variation is as regards the last (I. 5. 47) which is in prose (while Viśvarūpa quotes a verse). It is remarkable that Viśvarūpa quotes several verses from the fourth *praśna*, which shows that even if the fourth *praśna* be an interpolation, it is comparatively an ancient one. The Mit. also (on Yāj. III. 306) quotes a long passage from the fourth *praśna* (IV. 1. 5-11). The words of the Śakuntala⁷⁶ that the first precept is that a girl is to be given away to a meritorious person are probably a reminiscence of Baud. IV. 1. 12. Medhātithi on Manu. V. 117 quotes Baudhāyana I. 5. 47 and on IV. 36 quotes Baud. I. 4. 2 (which is mutilated as printed). On Manu. V. 114 he says that all the rules about purification of substances are contained in Baudhāyana-smṛti. On Manu. V. 118, he quotes Baud. I. 5. 50.

About the home of Baudhāyana it is difficult to advance any positive conclusion. In modern times Baudhāyanīyas are mostly confined to the south. We know that Sāyaṇa, the great commentator of the Vedas, was a Baudhāyanīya. A grant of Nandivarman, a Pallava, of the 9th century mentions Brāhmaṇas of the *pravacana-sūtra* as recipients.⁷⁷ As Baudhāyana is called *pravacanakāra* in the Grhya-sūtras Bühler thinks (S. B. E. vol. 14 p. XLII) that the Brāhmaṇas

75 तन्त्रवार्तिक p. 993 'तथा च स्मृतिः । ...धारयेद्वैणवं दण्डं शुभे रौक्मे च कुण्डले—
इत्यादि सूपपत्स्यते ।' Baud. has वैणवं दण्डं धारयेद्वैणमकुण्डले च. Compare मनु
IV. 36. It is probable that the तन्त्रवार्तिक combines यौ. and मनु.

76 'गुणवते कन्यका प्रदेया इति तावत्प्रथमः कल्पः' शाकुन्तल 4th Act; while Baud.
has 'दद्याद्गुणवते कन्यां नमिकां ब्रह्मचारिणे'.

77 I. A. vol. 8, pp. 273-274.

belonged to the Baudhāyanacarāṇa. Buhler is probably right. In the grant most of the donees are students of the Āpastamba Sūtra. First the Gotra, then the Sūtra and then the name of the donee are introduced in the grant. Therefore as some of the donees are said to be students of "pravacanasūtra," it follows that "pravacana" stands for some sūtra school. It appears that *sūtra* and *pravacana* are two different things, whatever the latter term may mean. Baudhāyana is called *pravacanakāra* and Āpastamba is styled *sūtrakāra*. We are told by the Baudhāyana-grhysūtra⁷⁸ that a Brāhmaṇa who studied *sūtra* and *pravacana* was styled "bhrūṇa." Bühler was inclined to hold that Baudhāyana was a southern teacher for several reasons. Baudhāyana mentions customs of the south and includes sea-faring as a custom peculiar to the north (I. 1. 20), while in another place he places sea-faring at the head of sins (*patanīyas*) lesser than the mortal ones (II. 1. 41). Therefore it is said that he was not a northern teacher. But as against this we have to remember that Baudhāyana (I. 1. 29) quotes with apparent approval a verse in which the countries of Avanti (Ujjain), Aṅga, Magadha, Surāṣṭra (Kathiawar) and Dakṣiṇāpatha are declared to be the home of mixed castes. Dakṣiṇāpatha was generally supposed to be the whole peninsula south of the Narmadā. Baudhāyana, if he was a native of the south, would not have spoken of his country as the home of mixed castes only, unless he put a restricted meaning on the word Dakṣiṇāpatha (which sometimes meant in later days Mahārāṣṭra). Vide J. B. B. R. A. S. for 1917 p. 620.

The extant Baudhāyanadharmasūtra is certainly later than Gautama, as it mentions Gautama twice by name and as one quotation at least is found in the extant Gautama. Besides Baudhāyana quotes by name several teachers on *dharma*, while Gautama quotes only one, Manu. Baudhāyana is far removed from the times of the Upaniṣads. Baud. (II. 7. 15) quotes a verse which is itself an adaptation of a passage from the Chāndogya-upaniṣad.⁷⁹ He

78 The whole passage is interesting ' उपनीतमात्रो व्रतानुचारी वेदानां किञ्चिदधीत्य
ब्राह्मणः । एकां शास्त्रामधीत्य श्रोत्रियः । अङ्गाध्यायनूचानः । कल्पाध्यायी ऋषिकल्पः ।
सूत्रप्रवचनाध्यायी भूषणः । चतुर्वेदादृषिः । अत ऊर्ध्वं देवः । ' बा. गृ. सू. I. 7. 2-8.

79 Baud. 'अथाप्युदाहरन्ति- यथाहि तूलमेषीकममो मोतं प्रदीप्यते । तद्वत्सर्वाणि पापानि
दहन्ते सात्मयाजिनः ॥ ' ; compare छान्दोग्योपनिषद् V. 24. 3. ' तद्यथेषीकातूलममो
मोतं प्रदीप्यते तस्य सर्वा पापानि प्रदीप्यन्ते ' &c.

quotes Harita. It is uncertain whether the Hāritadharmasūtra, a manuscript of which was discovered by the late Vaman Śastri Islampūrkar at Nasik, is the one intended. Bühler thought that the work of Baudhāyana was earlier than that of Āpastamba by a century or two. His first reason was that Kāṇva Baudhāyana receives homage in the *tarpaṇa* before Āpastamba and Hiranyakeśin and that the same order is observed in the Baudhāyana-grhyasūtra. But this reason is far from convincing. It may be conceded that Baudhāyana was regarded as the oldest (or the most authoritative or respectable) of the three schools of the Black Yajurveda. But from this it does not at all follow that the extant *dharma-sūtra* of the Baudhāyanīyas is earlier than that of the Āpastambīyas. For aught we know the sūtra compiled for the school of Baudhāyana may be later than the sūtra manual of the Āpastambīyas. We saw above that orthodox opinion, represented by Kumārila, regards Baudhāyana's work as later than Āpastamba's. All the three founders of the three schools are mentioned in the Baudhāyanagrhya and dharma sūtra. One may equally argue with good reason that both these works knew a sūtra work of Āpastamba and that the extant dharmasūtra of Āpastamba is that work. Another reason assigned for the priority of Baudhāyana's work over Āpastamba's is that, though both have numerous sūtras that agree almost word for word, a comparison of the views of the two writers shows that Āpastamba lays down stricter and more puritanic (and therefore later) views on certain points than Baudhāyana. Gautama, Baudhāyana and Vasiṣṭha mention several secondary sons, while Āpastamba is silent about them. Gautama, Baudhāyana (II. 2. 17, 62), Vasiṣṭha and even Viṣṇu approve of the practice of *niyoga*, while Āpastamba condemns it (II. 6. 13. 1-9). Gautama and Baudhāyana (I. 11. 1) speak of eight forms of marriage, while Āpastamba speaks of only six and omits Prājāpatya and Paisāca (II. 5. 11. 17-20 and II. 5. 12. 1-2). Baudhāyana (II. 2. 4-6) allowed a larger share to the eldest son on a partition, while Āpastamba condemns such a procedure (II. 6. 14. 10-14). The Baudhāyana-grhyasūtra (II. 4. 6) allows upanayana to *rathakāra*, while Āpastamba (grhya 4. 10. 1-4) does not do so (dharmasūtra I. 1. 1. 19). These points are hardly conclusive on the question of date. From very ancient times there was great divergence of opinion among the doctors of the law on most, if not on all, of these points. There is no hard and fast rule that these doctrines were up-

held by early writers and condemned by later ones. Baudhāyana himself quotes the views of an ancient writer, Aupajaṅghani, who condemned all secondary sons. The verses that Baudhāyana quotes on this point (II. 2. 34-36) are quoted by Āpastamba also but without the author's name (Āp. II. 6. 13. 6), there being variants only in the first verse. *Niyoga* was allowed by Manu (9. 56-63) and then condemned (9. 64-68) and Brhaspati refers to this attitude of Manu (vide Kullūka on Manu 9. 68). Even so late a writer as Yājñavalkya (II. 131) approves of *niyoga*. About the *rathakāra* being allowed to consecrate the sacred fires there is a discussion in the sūtras of Jaimini (VI. 1. 44 ff). Vedic passages supported both methods viz. equal division among sons and the bestowal of a larger share on the eldest. Even Yājñavalkya (II. 118) allows a larger share to the eldest son. Therefore hardly anyone of the circumstances relied upon by Bühler as indicating a later age for Āpastamba is conclusive or convincing. The third ground for placing Baudhāyana before Āpastamba is that the style of the former is simpler and older as compared with the latter's. That Baudhāyana is simpler than Āpastamba may be admitted. But this may be due to the fact that Baudhāyana has been tampered with more than Āpastamba. On the other hand Āpastamba contains more un-Pāṇinian forms, more uncouth constructions, more words in an archaic sense than is the case with Baudhāyana. All that is almost certain about the age of the Baudhāyana-dharmasūtra is that it is later than the work of Gautama, that its style, its doctrines and its general out-look on different subjects do not compel us to assign it a later date than that of the other dharmasūtras. We have adduced evidence to show that long before the days of Śābara (whose latest date cannot be later than 500 A.D.) the Baudhāyana-dharmasūtra was an authoritative smṛti ; it follows that the dharmasūtra must be placed somewhere between 500-200 B. C. Numerous sūtras are identical in Baudhāyana and Āpastamba e.g. Āp. I. 1. 2. 30 = Baud. I. 2. 40-41, Āp. I. 2. 6. 8-9 = Baud. I. 2. 39, Āp. I. 5. 15. 8 = Baud. I. 2. 31, Āp. I. 11. 31. 11 and 16 = Baud. II. 3. 39 and 32. There are several verses that occur in both e.g. Baud. II. 1. 42 = Āp. I. 9. 27. 11, Baud. II. 2. 34-36 = Āp. II. 6. 13. 6 (three verses condemning secondary sons), Baud. II. 10. 63 = Āp. 11. 9. 21. 10, Baud. II. 7. 22-23 = Āp. II. 4. 9. 13. (two verses), Baud. II. 6. 36. = Āp. II. 9. 24. 8. Besides these there are numerous Vedic quotations that are common to both. All this,

however, does not establish anything about their relative position. The Vasiṣṭha-dharmasūtra also has numerous quotations in common with Baud. Vide Vas. I. 15. = Baud. I. 1. 28, Vas. III. 5; 6, 11, 20, 56 = Baud. I. 1. 10, 12, 11, 8 and I. 5. 58 (respectively); Vas. 6. 20-21 = Baud. II. 7. 22-23; Vas. VIII. 17 = Baud. II. 2, 1; Vas. XI. 27-28 = Baud. II. 8. 21-22; Vas. XVI. 34 = Baud. I. 10. 35, Vas. XVII. 73 = Baud. IV. 1. 17, Vas. XVII. 86 = Baud. I. 5. 102; Vas. XXII. 10 = Baud. I. 1. 33. It is to be noted that some of these quotations (Baud. II. 8. 21-22, I. 10. 35) occur in the extant Manusmṛti also (III. 125-126 and VIII. 98). There are a few prose sūtras in Vas. that are transformed into verse in Baud. and *vice versa* e. g. Vas. III. 41 (prose) = Baud. I. 5. 20 (quoted as a verse), Vas. III. 57 (quoted as a verse) = Baud. I. 6. 19-20. It is not likely that one borrows from the other. There are two other possible explanations, viz. that both Baud. and Vas. (and Manu also) quote from or adapt a common source or that the three works have been tampered with and interpolations introduced at every step. The latter alternative is too sweeping as the number of verses is very large and makes all the old sūtras except that of Gautama valueless for all chronological purposes. One cannot subscribe to the view that such extensive interpolations took place as the latter theory demands. The first alternative appears more reasonable. What that common source was, whether it was a regular work in verse or whether there was a floating mass of such popular verses as Bühler holds, are questions that present very great difficulties. It is not easy to believe that there were hundreds of floating verses on *dharma* no body knew by whom composed, on which writers of the centuries preceding the Christian era drew for supporting their opinions. That does not sound as a very likely procedure. It is more probable that such verses were contained in a work or works now lost.

In the *tarpaṇa*, Baud. (II. 5. 21) mentions several appellations of Gaṇeśa, viz. Vighna, Vināyaka, Sthūla, Varada, Hastimukha, Vakratuṇḍa, Ekadanta, Lambodara. But this affords no certain clue as to date. The worship of Vināyaka is found in the *Mānavagrhya* also. In the *tarpaṇa* (II. 5. 23) we have the seven planets mentioned in the order of the days of the week and also Rāhu and Ketu; besides the twelve names of Viṣṇu occur in II. 5. 24. In II. 1. 44 Baud. speaks of the profession of an actor or of a teacher of dramaturgy (*Nāṭyācārya*) as an *upapātaka*. Several

sūtras attributed to Baudhāyana on the subject of adoption in the Dattakamīmāṃsā and other later works are taken from the Baudhāyanagrhyasūtra (II. 6), the sutras agreeing very closely with Vasiṣṭha (15. 1-9).

According to Burnell the oldest commentator on the Baudhyānaśrauta-sūtra was Bhavaśvāmin, whom he placed in the 8th century. The commentary of Govindasvāmin on the Dharmasūtra is a learned one and is generally to the point. He appears to be a very late writer.

7. Dharmasūtra of Āpastamba.

This has been edited several times (*viz.* by Bühler in the Bombay Sanskrit series with large extracts from Haradatta's commentary called Ujvalā and also at Kumbhakonam with the complete commentary of Haradatta and translated by Bühler with an introduction in S. B. E. vol. II). The Āpastambakalpasūtra of the Taittiriya Śākhā of the black Yajurveda is divided into 30 *praśnas*. According to Bühler, the first 24 *praśnas* contain the treatment of Śrauta sacrifices; the 25th contains *paribhāṣās*, *pravarakhaṇḍa*, and *Hautraka* prayers to be recited by Hotṛ priests; 26th and 27th *praśnas* constitute the Grhyasūtra, the 28th and 29th Dharmasūtra and the 30th *praśna* is the Śulvasūtra. Bühler seems to be slightly inaccurate here. According to Caṇḍappa, who commented on the Āpastambīya sūtras in the 14th century, the Āpastambīyamantrapāṭha forms the 25th and 26th *praśnas* of the Kalpasūtra and the Grhyasūtra forms 27th *praśna*.⁸⁰ The Śrauta-sūtra of Āpastamba was edited by Dr. Garbe in the B. I. series; the Grhya and Mantrapāṭha were edited by Dr. Winternitz. The Grhya with the commentary of Sudarśanārya has been edited in the Mysore Govt. Oriental series by Pandit Mahadeva Sastri (in 1893). It is divided into eight paṭalas and 23 khaṇḍas. According to the Caranavyūha, Āpastamba (or "bha" as written in many southern mss.) is one of the five subdivisions of the Khāṇḍikiya school of the Taittiriyaśākhā of the Black Yajurveda. Whether the author of the Āpastambīya Śrauta, Grhya and Dharma sūtras is the same is difficult to determine. One sūtra in

80 पंचविंशे षड्विंशे गृह्यमन्त्राः प्रचलिताः । प्रश्नेषु सप्तविंशे स्वाङ्गसूत्रमन्त्राविधिक्रमः ॥

(Dr. Winternitz's edition of Āp. Mantrapāṭha p. IX). The editor further states (p. IX n. 2) that *Paribhāṣās* form part of the 24th *praśna* and not of the 25th, as Bühler says.

the Āpastambadharmā (II. 2. 5. 17) is the same as Ap. Śrauta (III. 17. 8 and VIII. 4. 6). Oldenberg (S. B. E. vol. 30, p. XXXII) does not subscribe to Bühler's view (S. B. E. Vol. II, pp. XIII-XIV) that the authors of the Ap. Śrauta and Dharmā were identical and gives it as his own view that another person of the same school might have imitated the style of the author of the Śrauta. Whatever may be said of the identity of the authorship of the Śrauta and Dharmā sūtras, the Grhya and Dharmā seem to be very closely related and both seem to be the compositions of the same author. The Ap. Grhya sūtra, as compared with the Aśvalāyana-grhya or Gobhila-grhya, is extremely brief and leaves out many rules that are given in other Grhya works. For example, about the choice of a girl Ap. grhya gives only a single rule (I. 3. 19⁸¹). While it is the Dharmasūtra that tells us that the bride must not be *sagotra* nor *sapinda* (Āp. Dh. S. II. 5. 11. 15-16). The Ap. Grhya is silent about the forms of marriage, about holidays, about the duties of *brahmacārins* and such other subjects which are generally treated of in other Grhyasūtras. These subjects are dealt with in the Ap. Dh. S. and there are several places where the Dharmasūtra presupposes the existence of the Grhya and refers to it. Compare Ap. Dh. S. II. 1, 1. 10-11⁸² with Ap. Gr. S. III. 7 (particularly sūtras 1, 17, 23). Vide note 54 above. Some sūtras are identical in the Grhya and Dharmā, e. g. Ap. Dh. S. I. 1. 2. 38 and Grhya IV. 11. 15-16 (about the staff of Brahmacārin); Ap. Dh. S. II. 4. 8. 7 and Grhya V. 13. 19. In some cases the Grhya-sūtra itself seems to refer to the teachings of the Dharmasūtra, e. g. Grhya 8. 21. 1 and Dharmā II. 7. 16. 6-7. All these facts make it highly probable, if not certain, that the Grhya and Dharmā sūtras were composed by the same author and that the details of certain topics were purposely omitted in the

81 बन्धुशिललक्षणसंपन्नामरोगामुपपच्छेत ।

82 'भ्योभूते स्थालीपाकः । तस्योपचारः पार्वणेन व्याख्यातः' । आप. ध. सू., 'अथेनामाग्ने-
वेन स्थालीपाकेन याजयति । एवमत ऊर्ध्वं दक्षिणावर्जमुपोषिताभ्यां पर्वसु कायः ।
पार्वणेनातोभ्यानि कर्माणि व्याख्यातान्याचाराद्यानि गृह्यन्ते । आप. गृ सू. Vide also
आप. ध. सू. II. 7. 17. 6 'सर्वेषु वृत्तेषु सर्वतः समवदाय शेषस्य आसावराध्यं प्राश्नी-
याद्यथोक्तम्' and आप. गृ. सू. 8. 21. 9 'सर्वतः समवदायोत्तरेण यजुषा शेषस्य
आसावराध्यं प्राश्नीयात्' 'उभयतः परिषेचनं यथा पुरस्तात्' आप. ध. II. 2. 3. 17 and
आप. गृ. I. 2. 3.; 'समावृत्तं चे... यथोपदेशं पूजयेत्' आप. ध. सू. II. 2. 5. 4
refers to आ. गृ. सू. V. 13. 2-19.

Grhya to avoid repetition. The Smṛticandrikā (III. p. 458) distinctly asserts that the author of the Dharmasūtra and the Grhya-sūtra was the same.

The contents of the Āp. dharma-sutra are :—

1. the authoritative sources of *dharma* are the Vedas and the usages of those who know *dharma* ; the four *varṇas*, their precedence ; definition of *ācārya* and his greatness, time for *upanayana* according to the *varṇas* and according to one's desire ; *prāyaścitta* if proper time for *upanayana* is gone ; he whose father, grand-father and great-grand-father have no *upanayana* performed becomes *patita*, but he can be purified by *prayaścitta* ; the duties of *brahmacārin*, residence with teacher for 48 years, 36, 25 or 12 years ; rules of conduct for *brahmacārin*, his staff, girdle and garment, rules about begging for food, bringing fuel and offering to fire, the vows of a *brahmacārin* are his *tapas*, rules about saluting teacher and others according to *varṇas* ; giving *dakṣiṇā* to the teacher at the end of study ; rules for *snātaka* ; rules about holidays and about the time and place for Vedic study ; rules about holidays apply to study of the Veda and not to the use of *mantras* in Vedic rites ; the five great daily *yajñas* to the *bhūtas*, men, gods, pitrs, and sages, honouring men of higher castes, old men, parents, brothers and sisters and others, method of inquiring about one's health &c. according to *varṇas* ; occasions of wearing *yajñopavita* ; times and manner of *acamana* ; rules about forbidden and permitted food and drink ; the avocation of a *vaṇij* not allowed to a Brāhmaṇa except in distress ; rules forbidding the sale or exchange of certain things ; grave sins (*pataniya*), such as theft, the murder of a Brāhmaṇa or other man, causing abortion, incest, drinking wine etc ; other sins are not so grave, though they make the perpetrator impure ; discussion of some metaphysical questions such as the knowledge of the soul, Brahma, the moral faults that lead to perdition such as anger, avarice, hypocrisy &c ; the virtues that lead to the highest goal, such as absence of anger or avarice &c. truthfulness, tranquility ; compensation for killing a Kṣatriya, Vaiśya, or Śūdra and women ; *prāyaścitta* for killing a Brāhmaṇa and an Ātreya Brāhmaṇa woman, for killing a *guru* or a Śrotṛiya ; *prāyaścitta* for violating the bed of a *guru*, for drinking wine and for theft of gold ; *prāyaścittas* for killing several birds, cows and bulls, and for abusing those who should not be abused, for sexual intercourse with a Śūdra woman, for taking forbidden food

and drink &c.; rules about Kṛcchra for twelve nights; what constitutes theft; how one should act towards a fallen (*patita*) *guru* and mother; various opinions about *prāyaścitta* for violating *guru*'s bed; *prāyaścitta* for a husband who has intercourse with another woman and for wife's adultery; *prāyaścitta* for killing a *bhrūṇa* (a learned *brāhmaṇa*); *Brāhmaṇa* was not to wield arms, except in self-defence against bodily injury; *prāyaścitta* for *abhiśasta*; *prāyaścittas* for lesser sins; various views about *snātaka* (*Vidyāsnātaka*, *Vratasnātaka* and *Vidyāvratasnātaka*); the observances (*vratas*) of *snātaka* as regards garments, answering calls of nature, about scandalous talk, about not seeing the rising or setting Sun, avoiding moral faults such as anger; II (*prāśna*) the householder's observances commence on marriage (*pāṇigrahana*); rules of conduct for a householder about taking food and fasting, about sexual intercourse; all the *varṇas* attain unmeasured bliss by performing their duties and are re-born in conditions appropriate to their actions and by means of evil deeds are re-born in evil surroundings e. g. a *Brāhmaṇa* who is a thief or a murderer of a *Brāhmaṇa* becomes a *Cāṇḍāla*, a similarly guilty *rājanya* becomes a *paukasa*; the three higher castes should after bathing perform *Vaiśvadeva*; *Śūdras* may cook food for their masters of higher castes under the supervision of *Āryas*; offerings (*balī*) of cooked food; guests (*atithi*) should be first offered food, then children, old men, sick persons and pregnant women (and then the householder himself); no one should be refused food when he comes at the end of *Vaiśvadeva*; rules of receiving guests, such as unlearned *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and *Śūdras*; an householder should always wear an upper garment or his sacred thread may serve that purpose; in the absence of a *Brāhmaṇa* teacher, a *Brāhmaṇa* may learn from a *Kṣatriya* or *Vaiśya* teacher; duties of a married man when his teacher comes as a guest; duty of householder to teach and to observe the rules of conduct laid down for him; in case of doubt as to a guest's caste and character, how to proceed; who is an *atithi*; praise of honouring an *atithi*; procedure in case an *atithi* comes to a king or to one who has consecrated fires; to whom and when *madhuparka* is to be offered; the six *āṅgas* of Veda named; all including dogs and *cāṇḍālas* should be given food after *Vaiśvadeva*; all gifts to be made with water; one must not give at the expense of servants and slaves; one may subject himself, wife and sons to privations (but not servants); amount of food to be taken by

brahmacārin, householder, hermit &c. ; occasions for begging are the teacher, marriage, sacrifice, maintenance of parents and avoidance of the cessation of some worthy observance (like *agnihotra*) ; the peculiar *karmans* of Brāhmanas and the other castes ; rules of war ; the king to appoint a *purohita* skilled in *dharma* and art of government, who is to carry out punishments and penances ; punishments including death sentence according to the gravity of the offences, but a Brāhmaṇa was not to be killed or injured or to be made a slave ; rule of the road ; a man of the lower caste by practising his duties rises higher and higher when re-born and a man of the higher castes goes lower by *adharma* ; one should not marry another wife, when the first has children and is helpful in the performance of *dharma* ; rules about marriageable girl, i. e. she must not be *sagotra* and *sapiṇḍa* of the mother ; six forms of marriage, brāhma, arṣa, daiva, gāndharya, āsura, rākṣasa ; preference among the six ; rules of conduct after marriage ; sons born of wives of the same caste can perform the duties appropriate to the father's caste and inherit parent's property ; the son of a woman who was once married or who is not married according to prescribed forms or who is not of the same caste is censured ; whether the son belongs to the begetter (or to him on whose wife he is begotten) ; there can be no gift or sale of a child ; partition during father's lifetime and equal division ; exclusion from inheritance of the impotent, lunatics and sinners ; the inheritance in the absence of son goes to nearest *sapiṇḍa*, then to the teacher and then to the pupil, or the daughter and ultimately to the king ; the opinion of some that the largest share goes to the eldest son is opposed to the Vedas ; no partition between husband and wife ; usages of countries and families not to be followed if opposed to the Vedas ; impurity on death of agnates, cognates &c ; gifts to be made at proper time, place and to proper person ; *śrāddhas* ; times of *śrāddha* ; materials required at *śrāddha*, food (including flesh) appropriate at *śrāddhas* ; what Brāhmaṇas are to be called at *śrāddha* ; the four *āśramas* ; rules about *parivrāj* i. e. *sannyāsin* ; the duties of forest hermit ; praise of the meritorious and condemnation of evil-doers ; special rules about kings ; founding of his capital and palace ; position of the *sabha* ; extirpation of thieves ; gifts of land and wealth to Brāhmaṇas ; protection of people ; persons exempt from taxation, such as Śrotriyas, women of all castes, students and ascetics ; punishment of young men for adultery ; punishment varied according as the woman wronged was Ārya or

Śūdra; punishments for abuse and for homicide; punishments for various breaches of conduct; dispute between cowherd and master; the perpetrator, the abettor and one who approves of the act are all guilty; who are to decide disputes; in case of doubt decision by inference and by divine proof (ordeals); punishment for perjury; all other *dharma*s should be learnt, according to some, from women and people of all castes.

Each of the two *prāśnas* of the Āpastamba-dharma-sūtra is divided into eleven *paṭalas*, there being 32 and 29 *khaṇḍikās* in the two *paṭalas* respectively. The Dharmasūtra is written in a more concise and compact style than that of Baudhāyana and has more archaic and un-Pāṇinian forms than any other extant Dharmasūtra. For example, the following are against the rules of Pāṇini; Adhāsana (for adha āsana) in I. 1. 2. 21, aglāmsnu (I. 2. 3. 22), muhūṅśca (I. 2. 8. 22), agrhyamāna (I. 4. 12. 8), sarvatopeta (for sarvata upeta) in I. 6. 19. 9, sakhim (for sakhim) in I. 7. 21. 9. Haradatta points out in many places that the current reading was un-Pāṇinian and therefore he read differently (e. g. in II. 2. 5. 2 he reads 'viprakramaṇa', while the current reading was 'viprakramaṇa')⁸³. This makes it probable that in the original text there must have been many more un-Pāṇinian forms than in the one preserved by Haradatta. There are many unfamiliar or rare words used by Āpastamba, i. e. ananiyoga (I. 6. 19. 12), anaiścārika (I. 8. 22. 1), Kartapatya (I. 2. 5. 3), vyupatoda and vyupajāva (-'pa') in I. 2. 8. 15, brahmahasamstuta (I. 1. 1. 32). We meet with strange forms of certain words, such as paryānta (I. 3. 9. 21), praśāsta (II. 8. 19. 3), anātyaya (I. 1. 1. 21 for anatyaya), brahmōjjham (for -ōjjhaḥ) in I. 7. 21. 8, śvāvit (I. 5. 17. 37), ṣṭhevana (I. 11. 30. 19 for ṣṭhivana), ācāryadāre (for -dāreṣu) in I. 2. 7. 27. Though the Āp. *Dharmasūtra* is mainly in prose, there are verses here and there. Some of the verses are expressly stated to be taken from other sources by being introduced with the word "udāharanti" or with "āthāpyudāharanti" e. g. I. 6. 19. 13 (two ślokas from a Purāṇa), I. 6. 19. 15 (compare Manu 8. 317 and Vas. 19. 44), I. 11. 31. 1, I. 11. 32. 24, II. 4. 9. 13 (two verses, same as Baud. II. 7. 22-23), II. 7. 17. 8, II. 6. 13. 6 (three verses almost the same as in Baud. II. 2. 34-36), II. 9. 23. 4-5 (two ślokas from a Purāṇa). Besides these there are several isolated verses, most of which

⁸³ 'प्रायेण मकारात्परिमिकारमधीयते । तत्राप्येष एवार्थः । इकारस्तु छान्दोग्यपाठो वा ।'

seem to be quotations, though not introduced with words like "udāharanti". They are I. 4. 14. 25, I. 6. 19. 14 (the first pāda of which is Manu 4. 212), I. 9. 27. 10, I. 9. 27. 11 (same as Baud. II. 1. 42), II. 2. 4. 14 (compare Manu III. 101). Some of these verses are defective in metre, there being nine syllables in one anuṣṭubh pāda as in I. 9. 27. 10, II. 9. 23. 4-5, II. 2. 4. 14. One of the verses is in the classical Upajāti metre (II. 7. 17. 18), while another closely approaches that metre (I. 9. 27. 11). Besides these there are a few half-verses, II. 5. 11. 5-6 (same as latter half of Vanaparva 133. 1), II. 9. 21. 10 (Manu 6. 43 has the first pāda). Thus in all there are about twenty verses, of which at least six occur in Baudhāyana. Some sūtras that are printed as prose are parts of verses, e. g. I. 2. 5. 11. Besides these there are several verses in the pāṭalas dealing with metaphysics (I. 8. 22. 4-8 and I. 9. 23. 1-3) that are pieced together largely from Upaniṣad passages. Āpastamba in several places employs the first person plural about himself⁸⁴, e. g. I. 1. 1. 27, I. 8. 22. 3, I. 8. 23. 4. Haradatta points out that in his day there was difference in the text as handed down in Northern and in Southern India.⁸⁵

Āpastamba quotes, besides the *Saṁhitās*, the Brāhmaṇas very frequently (e. g., I. 1. 1. 10-11, I. 1. 3. 9, I. 1. 3. 26, I. 2. 7. 7, I. 2. 7. 11, I. 3. 10. 8). He quotes the Vājasaneyaka (I. 5. 17. 31) and the Vājasaneyi-brāhmaṇa (I. 4. 12. 3 on svādhyāya), he speaks of the Upaniṣads (II. 2. 5. 1), his quotations (II. 2. 3. 16-II. 2. 4. 1-9) from the Tai. Āraṇyaka agree, according to Bühler, with the text current in the Āndhra country. He speaks of the six *āṅgas* of the Veda (II. 4. 8. 10) and in the next sūtra enumerates Chandas, Kalpa, grammar, Jyotiṣa, Nirukta, Śikṣā, (phonetics) and Chandoviciti (metrics), which are seven (Śikṣā being probably intended to be included in grammar). There are passages in Āpastamba which agree with the Nirukta, e. g. the definition of *ācārya*⁸⁶.

84 'आपोऽश्वाद् ब्राह्मणस्य... यथा ब्रतेषु समर्थः स्याद्यानि वक्ष्यामः।' आप. I. 1. 1. 27; तत्रात्मलाभीवाच्च श्लोकानुदाहरिष्यामः' I. 8. 22. 3; 'अथ भूतदाहोचाब्दोषानुदाहरिष्यामः' I. 8. 23. 4.

85 On the sūtra अन्वञ्च राहुदर्शनात् (II. 7. 17. 25) he says 'उदीच्यास्तेतत्प्रायेण न पठन्ति । तथा च पूर्वैर्न व्याख्यातम्'.

86 'वस्माद्भर्मानाचिनोति स आचार्यः' आप. ध. सू. I. 1. 1. 14; 'आचार्यः कस्मिन्वाचारं माह्वयति आचिनोत्वर्थानाचिनोति बुद्धिमिति वा' निरुक्त I. 4 and 'तस्मै न बुद्धिस्तत्तमस्त्वनाह' (quoted in निरुक्त II. 3).

He quotes the views of ten writers on *dharma* by name, viz. Eka (I. 6. 19. 7), Kaṇva (I. 6. 19. 3 and I. 10. 28. 1), Kāṇva (I. 6. 19. 7), Kuṇika (I. 6. 19. 7), Kutsa (I. 6. 19. 7), Kautsa (I. 6. 9. 4 and 7, I. 10. 28. 1), Puṣkarasādi (I. 6. 19. 7, I. 10. 28. 1), Vārṣyāyaṇi (I. 6. 19. 5 and 8, I. 10. 28. 2), Śvetaketu (I. 4. 13. 19 and I. 2. 5. 6), Hārīta (I. 4. 13. 11, I. 6. 18. 2, I. 6. 19. 12, I. 10. 28. 1, 5 and 16, I. 10. 29. 12 and 16). Some of the names (viz. Kautsa, Vārṣyāyaṇi, and Puṣkarasādi) occur in the Nirukta. He quotes the view of Śvetaketu in Śvetaketu's own words (in I. 4. 13. 20) that even a married man should every year stay with his teacher for two months to refresh his studies and gives it as his own opinion that Śvetaketu's view is opposed to the Śāstras (the Vedas). In another place (I. 1. 4. 5-6) he speaks of Śvetaketu as an *avara* (a person belonging to later ages) and as one who on account of the remnant of his meritorious actions done in a former life or lives was able to grasp the four Vedas in a short time. It is usual to see in this a reference to Śvetaketu in the Chāndogya Upaniṣad (VI. 1. 1-2), where it is stated that Śvetaketu mastered all the Vedas in twelve years. But this identification is somewhat of doubtful value. Āpastamba quotes Śvetaketu as a teacher of *dharma*. The quotation from Śvetaketu given by Āpastamba has nothing corresponding to it in the Upaniṣad. Besides the Chāndogya Upaniṣad appears to make a distinction between two Śvetaketu's (in VI. 1 and VI. 8), one being called Āruṇeya and the other Āruṇi (son of Āruṇa). Hārīta, whose views are cited so frequently, is quoted by Baudhāyana (II. 1. 50) and also by Vasiṣṭha (II. 6.). From the two sūtras (I. 6. 19. 3 and 7) it follows that Kaṇva and Kāṇva are two distinct writers. The Kumbhakonam edition reads Kāṇva in I. 10. 28. 1, while Bühler reads Kaṇva there. Kāṇva Bodhāyana is a teacher, whose name occurs in the *ṛṣitarpaṇa* in many works. The view ascribed to Kāṇva by Āpastamba in I. 6. 19. 7 seems to be the same as that of the Baudhāyana-dharmaśūtra (I. 2. 19⁸⁷). It has been shown above that there are close parallels in thought and expression

87 'क आश्यान्नः । य ईप्सेदिति कण्वः । ... शुद्धा भिक्षा भोक्तव्यैककुणिको काण्वकुत्सो तथा पुष्करसादि.' आप.ध.सू. I. 6. 19. 2, 3 and 7. Here various views on the question as to whose food should be partaken by begging are set forth. Baudhāyana says 'ते ब्राह्मणाद्याः स्वकर्मस्थाः' which tallies with शुद्धा भिक्षा &c.

between Baudhāyana and Āpastamba. In several places Āpastamba seems to be controverting the views of Baudhāyana or similar views held by others. Āpastamba condemns the view of giving the paternal wealth to the eldest son as opposed to the Vedas and explains the Vedic text (Tai. S. II. 5. 2. 7 quoted above) about the eldest son being endowed with all wealth as a mere *anuvada* and not a *vidhi* (vide Ap. Dh. S. II. 6. 14. 6-13). Baudhāyana cites both the texts of the Tai. S. about equal division among sons and about the eldest son's larger share and seems to favour the latter view by putting it last (II. 2. 2-7.). Similarly the discussion in Āpastamba (I. 1. 4. 5-12) about a *brahmacārī* eating the leavings (*ucchiṣṭa*) of his *guru*, provided the things are not directly forbidden by Śruti, seems to be directed against Baudhāyana (II. 1. 25-26). Although Āpastamba does not expressly quote Gautama, he appears to have had before him the Gautama-dharma-sūtra. He speaks of a *smṛti* (II. 6. 15. 25) that lays down that *upanayana* confers *adhikāra* on a man for śāstric actions and that before *upanayana* one is free to do anything and to eat anything. This, as interpreted by Haradatta, refers to Gautama (II. 1)⁶⁶. There are striking coincidences between Gautama and Āpastamba, e. g. Gaut. I. 19 = Āp. I. 1. 1. 41 (about some teachers prescribing the yellow robe to a *brahmacārī*), Gaut. I. 3 = Ap. II. 6. 13. 7 (about the violation of *dharma* by the great in former ages), Gaut. 9. 52 = Ap. I. 11. 31. 13), Gaut. 23. 9 = Āp. I. 9. 25. 2; Gaut. 16. 19 = Āp. I. 3. 9. 14-15). Āpastamba frequently refers to the views of his predecessors in the words 'eke' (I. 1. 2. 37, 38, 41; I. 1. 4. 17; I. 2. 5. 20; I. 2. 6. 4; I. 3. 9. 3; I. 3. 11. 3 &c.) and 'aparam' (II. 6. 15. 22). It is somewhat remarkable that in many of these cases (where 'eke' occurs), the views are those either held by Gautama or ascribed by him also to others, e. g. Ap. I. 1. 2. 38 about the staff of a *brahmacārī* refers to Gaut. I. 23; Āp. I. 1. 2. 41 is almost same as Gaut. I. 19, Ap. I. 2. 5. 20 seems to refer to Gaut. I. 54-59, Āp. I. 3. 9. 3 (the view of some that Vedic study lasts for four months and a half) seems to refer to Gaut. 16. 2, and Ap. I. 3. 11. 3 (about not studying after dining at a sacrifice for deities that are *manuṣya-prakṛti*) pointedly refers to Gaut. 16. 34 which contains the word '*manuṣyayajñabhojana*'. Āpastamba twice

⁶⁶ अत्र स्थिकारः शास्त्रोर्भवति । सा निष्ठा । स्मृतिश्च । आप. ध. सू. I. 6. 15. 23-25;

प्रागुपनयनात् कामचारः कामवादः काममक्षः । अहुतात् । गो. ध. सू. II. 1-2.

quotes verses from a Purāṇa (I. 6. 9. 13, II. 9. 23. 3) and in one place gives in prose the view of a Purāṇa (I. 10. 29. 7.)⁸⁹. Āpastamba (II. 9. 24. 6) speaks of the view of a Bhaviṣyat-purāṇa (about creation of the world after a periodic dissolution). In one place Āpastamba (II. 11. 29. 11-12) says that 'the knowledge that exists (traditionally) among women and śūdras is the furthest limit of *vidyā* and it is said to be a supplement of the Atharvaveda.' Here he probably refers to Arthaśāstra, which according to the *caranavyūha*, is the Upaveda of the Atharvaveda. Āpastamba refers (II. 7. 16. 1) to Manu as founder of the institution of śraddha. But this appears to be a reference to Manu, the mythical progenitor of mankind, and not to the Manusmṛti. It is noteworthy that Āpastamba (II. 7. 17. 8) quotes a verse, which is the same as Anuśāsanaparva 90. 46 (sambhojanī nāma &c.).

The Āpastambadharmasūtra stands in a peculiar relation to the Pūrvamīmāṃsā. It is the only extant Dharmasūtra that contains many of the technical terms and doctrines of the Mīmāṃsā. He says (I. 1. 4. 8) 'a positive Vedic text is more cogent than an usage which merely leads to an inference (of its being based on a Vedic text now lost⁹⁰). This refers to Jaimini's rule (I. 3. 3) "if there is a conflict between an express Vedic text and Smṛti, the latter is to be disregarded: but if there be no conflict an inference (may be made that the Smṛti is based upon some Śruti)". In another place Āpastamba says (I. 4. 12. 11) 'where an action is done on account of finding pleasure therefrom (i. e. from a worldly motive), there is no (inference of its being based on) Śāstra'. This is the same as Jaimini's teaching (IV. 1. 2)⁹¹. He speaks of the

89 'यो हिंसार्थमभिक्रान्तं हन्ति मन्युरेव मन्युं स्पृशति न तस्मिन्दोष इति पुराणे'। आप. ध. सू. I. 10. 29. 7; this seems to be a summary of a verse like the one in

Baudhāyana (Dh. S. I. 10. 12) and Vasiṣṭha (III. 18) 'स्वाध्यायिनं कुले जातं यो हन्यादाततायिनम् । न तेन भूणहा स स्यान्मन्युस्तं मन्युमृच्छति ॥' (Baud. has अन्व्यापकं कुले and भूणहा भवति).

90 'श्रुतिर्हि बलीयस्यानुमानिकादाचारत्वाद्' आप. ध. सू. 'विरोधे त्वनपेक्ष्यं स्यादसति ह्यनुमानम्' पू. मी. सू.

Vide also 'विमतिषेधे श्रुतिलक्षणं बलीयः' आप. ध. सू. I. 11. 30. 9 for the same position.

91 'अथ तु प्रीत्युपलब्धितः प्रवृत्तिर्न तत्र शास्त्रमस्ति' आप., यस्मिन्प्रीतिः पुरुषस्य तस्य लिङ्गाथलक्षणानिभक्त्यात्, पू. मी. सू. Vide also आप. ध. सू. I. 1. 4. 9-10 'दृश्यते चापि प्रवृत्तिकारणम् । प्रीतिर्दुर्लभ्यते' and 'हेतुदर्शनात्' पू. मी. सू. I. 3. 4.

convention (*samaya*) of those who know Nyāya (i. e. Mīmāṃsā) that āṅgas (such as the Kalpasūtras are) cannot be designated the Vedas (which are the principal), which is clearly a reference to Pūrvamīmāṃsā (I. 3. 11-14)⁹² and he says that those who know Nyāya lay down that a mere *anuvāda* (affirming or reciting) of what is well-known to all is not a positive rule (a *vidhi*), which is similar to Jaimini's rule⁹³. The dictum of Āpastamba that the word "sale" (*kṛaya*) applied to a bride in some Vedic texts is merely figurative closely resembles Jaimini's⁹⁴ remarks on the same point. The remark of Āpastamba that the rules of *anadhyāya* only apply to Vedic study and not to the recital of *mantras* at sacrifices corresponds to a rule in Jaimini⁹⁵ almost in the same words. These examples show that in Āpastamba's day Mīmāṃsā doctrines had been far advanced and that works existed that dealt with Mīmāṃsā topics (Nyāyas). The correspondence in language with the Pūrvamīmāṃsāsūtra is so close that one is tempted to advance the view that Āpastamba knew the extant Mīmāṃsā-sūtra or an earlier version of it that contained almost the same expressions. It cannot be said that all these passages are later interpolations. They have all been explained by Haradatta and one of the sūtras referring to Mīmāṃsā topics occurs in so early a work as the commentary of Viśvarūpa (on Yāj. 1. 7) who quotes "Brāhmaṇoktā vidhayah" (Āp. I. 4. 12. 10). The last passage is quoted by Medhātithi also (on Manu II. 6).

The dharmasūtra of Āpastamba has been quoted from very ancient times as authoritative. Śābara in his *bhāṣya* on Jaimini VI. 8. 18 quotes one sūtra of Āpastamba and a paraphrase of another.⁹⁶ The Tantravārtika refers to the sūtras of Āpastamba about local and

92 'अङ्गानां तु प्रधानैरव्यपदेश इति न्यायवित्तमयः ।' आप. ध. सू. II. 4. 8. 13.

93 'अथापि नित्यानुवादमविधिमाहुर्न्यायविदः' आप. ध. सू. II. 6. 14. 13 ; 'अर्थवद्दो वा विधिशेषत्वासस्मिन्निस्त्यानुवादः' पू. मी. सू. VI. 7. 30.

94 तस्यां कथञ्चनदः संस्तुतिमात्रम् । धर्माद्धि सन्बन्धः । आप. ध. सू. II. 6. 13. 11-13 ; 'कथस्य धर्ममात्रत्वम्' पू. मी. सू. VI. 1. 15.

95 'विद्यां प्रत्यनन्यायः श्रूयते न कर्मयोगे मन्त्राणाम्' आप. ध. सू. I. 4. 12. 9 ; 'विद्यां प्रति विधानाद्वा सर्वकालं प्रयोगः स्वात्कर्मार्थत्वात्प्रयोगस्य' पू. मी. सू. XII. 3. 19.

96 "अथैव स्मृतिः 'धर्मे च अर्थे च कामे च नातिचरितव्या' इति, 'धर्मप्रजासंयजे दारे नाम्नां कुर्वति' इति च एवमिदमपि स्मर्यत एव 'अन्यतराभावे अस्यां कुर्वति इति ।' शबरः, आप. 3078 'धर्मप्रजासंयजे दारे नाम्नां कुर्वति । अन्यतराभावे कार्त्तं प्रजान्मन्त्रयित्वा' II. 5. 11. 12-13.

family usages,⁹⁷ about drinking wine and about the conflict between the views of Baudhāyana and Āpastamba (vide above page 26 also). Śaṅkarācārya in his *bhāṣya* on Brahmasūtra IV. 2. 14 quotes Āpastamba I. 7. 20. 3 (about the planting of trees for fruit as a meritorious act and the collateral benefits of shade and fragrance). He also cites (on Brahmasūtra II. 1. 1.) about the supreme soul a half verse from Āpastamba (I. 8. 23. 2)⁹⁸. In his *bhāṣya* on Brhadāranyaka, he cites Āp. Dh. S. I. 5. 15. 1 (upāsane gurūṇām &c.). The two *paṭalas* of Āpastamba (I. 8. 22 and 23) dealing with *adhyātma* (philosophy) were commented upon by Śaṅkarācārya, who, from the general style and method of the commentary (vide Trivandrum edition of the *adhyātmapaṭala*), seems to be the same as the great ācārya. Sureśvara in his *Vartika* (I. 1. 97) on Śaṅkara's *bhāṣya* on the Brhadāranyakopaniṣad quotes the sūtra about the planting of mango (Āpastamba I. 7. 20. 3⁹⁹) trees. Viśvarūpa, who according to Mādhava, was the same as Sureśvara,¹⁰⁰ quotes (Trivandrum edition) in his commentary on Yājñavalkya (ācāra and vyavahāra only) Āpastamba's sūtras about twenty times. The quotations show that the text of Āpastamba was identical with the one printed, barring a few variations that are no more than mere slips on the part of the scribes of Mss. In his commentary on Yāj. III 237 Viśvarūpa quotes eighteen sūtras of Āpastamba (I. 9. 24. 6-23) consecutively which are the same as those in the printed text. Medhātithi quotes Āpastamba II. 5. 11. 2, II. 4. 7. 16, II. 8. 19. 20, I. 4. 14. 30-31 on Manu II. 247, III. 102, III. 273 and VIII 357 respectively and appears to refer to Āpastamba I. 4. 13. 6 (about "om") on Manu II. 83. The Mitākṣarā has several quotations and Aparārka contains

97 तन्त्रवार्तिक p. 138 'प्रतिदेशं व्यवस्था । आपस्तम्बेन संहृत्य दुष्टदुष्टत्वादृतम् ॥'.

This has in view 'एतेन देशकालधर्मा व्याख्याताः' आप. ध. सू. II. 6. 15. 1; 'यापि चापस्तम्बस्मृतिविधिना तुल्यबलत्वाद्यङ्गान् भवेत्तापि तस्माद् ब्राह्मणः सुरा न पिबेदिति एतेन प्रत्यङ्गमुक्तिविधिना निराकृतेति नेषं विप्रचारप्रामाण्यमाशङ्कितव्यम्.'

98 परमात्मानमेव प्रकृत्यापस्तम्बः पठति 'तस्मात्कायाः प्रभवन्ति सर्वे स मूलं शाश्वतिकः स नित्यः'.

99 आन्ने फलार्थे इत्यादि ह्यापस्तम्बस्मृतेर्वचः । फलवत्त्वं समाचष्टे नित्यानामपि कर्मणाम् । बृहदारण्यकभाष्यवार्तिक. आपस्तम्ब's words are 'तद्यथा आन्ने फलार्थे निमित्ते छाया गन्ध इत्यनुत्पद्येते एवं धर्मं चर्यमाणमर्था अनुत्पद्यन्ते ।'

100 Vide my article in JBBRAS for 1922 pp. 205-206.

about two hundred sūtras of Āpastamba, though rather in a mutilated form. But it is not necessary to refer to these and other later works in detail, since Haradatta's commentary, as will be shown later on, was written about the time of Aparārka. Thus from the days of Śabara (500 A. D. at the latest) to 1100 A. D. we have a host of writers who vouch for the authenticity of the extant text of Āpastamba.

About the home and personal history of Āpastamba little is known. Āpastamba is not an ancient name. It does not occur in the Vedic texts. It occurs in the *gaṇa* "Bīdādi" in Pāṇini IV. 1. 104. He speaks of himself as belonging to later ages (*āvara*). Vide Āpastamba¹⁰¹ I. 2. 5. 4. and II. 6. 13. 9. In the *tarpaṇa* he is generally mentioned after Bodhāyana and before Satyāśāḍha Hiranyakeśin (vide note 68a above). Therefore according to tradition his school was elder or more authoritative than that of Hiranyakeśin. In one place Āpastamba refers to a peculiar śrāddha usage of the *udīcya*s (II. 7. 17. 17).¹⁰² Āpastamba must be supposed to have embodied in his work the usages of his own country. If he specially mentions the usages of a particular locality, it would follow that he did not hail from that locality. But the exact meaning of "Udīcya" is doubtful. Haradatta quotes a verse of the grammarians, according to which the country north of the Śarāvati was called "Udīcya". According to the Mahārṇava quoted in the commentary on the *caranavyūha* the Āpastambīyas were to be found to the south of the Narmadā, in the south-east, that is, in Āndhra and the territory about the mouth of the Godāvarī. Therefore it is natural to suppose that Āpastamba's school had its origin in the south and probably in Āndhra. The Pallavas made land grants to Āpastambīyas. Vide I. A. vol. V. page 155.

The age of the Āpastamba-dharmaśūtra can be settled within only approximate limits. It is probably later than the Gautama Dharmaśūtra and also the Baudhāyana-dharmaśūtra and before 500 A. D. it was an authoritative *smṛti* work according to Śabara. Āpastamba is enumerated by Yājñavalkya as a writer on *dharma* (I. 5)

101 'तस्मादृष्योऽवरेषु न जायन्ते नियमातिक्रमात्' and 'तदन्वीक्ष्य प्रयुक्तानः सीदित्यवरः'.

102 उदीच्यवृत्तिस्त्वाप्तनगतानां हस्तेषु द्वापानयनम् । on this हरदत्त says श्रुत्या उदीच्यवृत्तिः उदीच्यास्तेषां वृत्तिराचारः,

and by Śaṅkha-Likhita. Its style and grammar (which is un-Pāṇinian in the extreme) entitle it to great antiquity. There is no clear reference to Buddhism and other schisms anywhere. It appears to look upon Śvetaketu as not far removed from its own epoch. It was probably written at a time when Jaimini had founded his school. Hence we shall not be far wrong if we assign it to some period between 600—300 B. C. On several points his views are opposed to those of his predecessors, e. g. he rejects secondary sons, condemns *niyoga*, does not admit *Paiśāca* and *Prājāpatya* as valid forms of marriage (vide above page 29). There are other points also wherein Āpastamba differs from Gautama and the other *sūtra-kāras*. Gautama (IV. 14-17) and Baudhāyana (I. 8. 7-12) give long lists of mixed castes and Gautama includes *Yavana* among them. Āpastamba is silent on this point. But this has hardly any bearing on chronology. Even the Vedic works mention the *Niṣāda* and the *Pūrvamīmāṃsāsūtra* has a special *adhikaraṇa* (VI. 1. 51) devoted to him ; the Br. *Upaniṣad* mentions (IV. 3. 22 and 37) such castes as *Cāṇḍāla*, and the *Gītā* mentions the *Śvapāka*. The Āp. *Śrauta* speaks of the *Niṣāda* (9. 14. 12-13). The Āp. Dh. S. (II. 1. 2. 6) mentions *Cāṇḍāla*, *Paulkasa* and *Vaiṇa*. Gautama (17. 30) forbids the eating of the flesh of cows and bulls, while Āp. (I. 5. 7. 30-31) seems to allow it and cites the *Vājasaneyaka* for support. In this connection it has to be noted that *Vasiṣṭha* also has a similar *sūtra* (14. 46). Āp. (I. 9. 27. 10) prescribes a penance for one who practises usury and lays down that one should not eat at the usurer's (I. 6. 18. 22), while Gautama appears to allow usury to a *Brāhmaṇa* as a calling if done through an agent (X. 6). Baudhāyana, on the other hand, quotes verses that condemn usury in strong language as even worse than *brahmahatyā*, holds that a *Brāhmaṇa* who is a usurer should be treated as a *śūdra* and allows the first two castes to practise usury only towards atheists, *śūdras* and such like persons (I. 5. 79-81). So these differences of Āp. from others are hardly conclusive as to his chronological position.

The commentary of Haradatta called *Ujvalā-vṛtti* is the only one so far recovered. For an account of Haradatta, vide sec. 86. The *Smṛticandrikā* (I, page 25) quotes a passage from the *bhāṣya* of Āpastamba (II. 6. 15. 19-20) and (II. p. 300) quotes the explanation of the *bhāṣyakāra* on Āpastamba II. 6 14. 1. Both these passages

are not found in the commentary of Haradatta, though in the latter case, Haradatta holds the same view as that of the Bhāṣyakāra. Similarly the Viramitrodaya (Vyavahāra, page 671) quotes the bhāṣyakāra of Āpastamba, but that quotation does not agree with Haradatta. Haradatta himself does not call his work *bhāṣya*, but *vytti*. Besides the Subodhini on the Mitākṣarā (on Yāj. II. 132) quotes a passage 'from the Āpastambadharmavytti which is found in Haradatta on Āp. II. 6. 14. 1. Haradatta himself cites sometimes two or three other interpretations of the same sūtra (e. g. on Āp. I. 2. 5. 2; I. 3. 10. 6; I. 5. 15. 20; II. 2. 3. 16). So the *bhāṣyakāra* was probably one of his predecessors.

In Aparārka, Haradatta, Smṛticandrikā and other works there are numerous quotations in verse ascribed to Āpastamba. These quotations are concerned with topics of Ahnika, Śrāddha, and Prāyaścitta. The Smṛticandrikā (III. pp. 423 and 426) quotes a Stotrāpastamba. Haradatta on Gautama (22. 18) quotes several verses on prāyaścitta from Āpastamba. Three of these verses are found in the Āpastamba-smṛti in verse (Jivananda's collection vol. I pp. 567-584 chap. I verses 16, 19, 31). The Smṛti printed by Jivananda contains about 207 verses in ten chapters on prāyaścitta and purifications. But the quotations from the Smṛticandrikā and Aparārka show that the verse Āpastamba was a much larger work and since they regarded the versified work as equally authoritative with the sūtra work, the versified smṛti must have been comparatively an ancient work.

8. Hiranyakeśi-dharmasūtra.

The Hiranyakeśi-dharmasūtra forms the 26th and 27th *praśnas* of the Hiranyakeśi-kalpa. The Śrauta sūtra has been published by the Ānandāśrama Press (Poona). The Hiranyakeśi-grhya-sūtra was edited with extracts from the commentary of Mātṛdatta by Dr. Kirste (Vienna, 1889). The Grhya forms the 19th and 20th *praśnas* of the Kalpa, each *praśna* being divided into eight *pāṭalas*. The Śrauta-sūtra is largely based on the Śrauta-sūtra of Āpastamba. The Grhya-sūtra is indebted to the Grhya-sūtra of Bhāradvāja. The Dharmasūtra of Hiranyakeśin can hardly be called an independent work. Hundreds of sūtras are borrowed word for word from the Āpastamba Dharmasūtra. The Dharmasūtra of Hiranyakeśin is therefore the oldest voucher for the authenticity of Āpastamba's text and is very valuable for checking the latter,

The Hiranyakeśins form a sūtra-caraṇa of the Khāṇḍikeya section of the Taittirīyaśākhā and were formed later than the Āpastambīya School. In a grant of the Kongu kings dated in 454 A. D. Brāhmaṇas of the Hiranyakeśi School are mentioned (I. A. vol. V. page 136). According to the Mahārṇava quoted in the commentary of the caraṇavyūha, the Hiranyakeśins were to be found in the south-west between the Sahya mountain and the ocean and near Paraśurāma (i. e. in the Konkan). There are at present many Brāhmaṇas in the Ratnagiri District who call themselves Hiranyakeśins. The Dattaka-mimāṃsā of Nanda-paṇḍita twice quotes passages from the commentary of Śabaravāmin on the sūtra of Satyāśāḍha. If he was identical with the great commentator of the Pūrva-mimāṃsā (which is almost certain), then we have unimpeachable evidence for the existence of the works of the Hiranyakeśins long before the fifth century A. D.

Bühler in his second edition of the Āpastamba-dharmasūtra (1893) gave (in appendix II) the various readings of the Hiranyakeśi-dharmasūtra from two MSS. I secured a modern transcript of the Hiranyakeśi-dharmasūtra from the Deccan College collection (No 138 of 1881-82), which contains the text and also the commentary of Mahādeva thereon. There are 18 folios for the sūtra and 101 for the commentary. That ms. presents some readings which are not noticed by Bühler as found in the two mss. consulted by him. For example, the ms. reads “ saptama āyusḥkāmaṣṭame brahmavarca-sakāmam (reversing the order of years in Āp. I. 1. 1. 21-22), omits the words ‘ yadi snāyāt daṇḍavat plavet ’ (from Āp. I. 1. 2. 30.), reads ‘ vastrāṇyeva vasitobhaya &c. ’ (Āp. I. 1. 3. 9 omits vasita), reads ‘ gurave ’ for ‘ ācāryāya ’ in Āp. I. 1. 3. 31. The ms. of the Hiranyakeśi-dharmasūtra contains certain additions to the sūtras of Āpastamba. For example, a sūtra ‘ kṣāralavaṇa-madhumāṃsāni ca varjayet ’ is added after Āp. II. 9. 22. 14, a sūtra ‘ teṣāṃ pūjā śreyasyātmanah kār्या ’ occurs after Āp. II. 9. 25. 8, and the sūtra ‘ sarva-dharmāṇām svadharmānuṣṭhānāniyameṣu ca yuktaḥ syāt ’ occurs after Āp. II. 9. 25. 13. The manuscript contains a few verses, that are not found in the Āpastambadharmasūtra, introduced by the words ‘ athāpyudāharanti¹⁰³, ’ (except in one case

103 ‘ वक्ष्यन्मुखादाना अस्मा बालवज्रोष्ठ (हु)तः । एतद् ब्राह्मण ते वर्णं तन्मुखादजनी-
कृतः ॥ ’ after आप. ध. सू. I. 7. 21. 4.; अन्वाचकं कुले ज्ञातं यो ह्यन्वादाततामिन् ।

viz. 'putreṇa, &c.) The manuscript also omits certain sūtras found in Āp. e. g. 'varṇajyāyasām cetarair varṇaiḥ' (Āp. II. 5. 11. 8), 'anyatra rāhudaśanāt' (Āp. II. 7. 17. 25), 'athopanayanam tata udakopasparśanam' (Āp. I. 1. 1. 36.). In the case of some sūtras the readings of Hiranyakeśin present a smoother and more classical Sanskrit than that of Āpastamba and are manifestly attempts to bring them in a line with the requirements of the śiṣtas at the time when the Āpastambasūtras were taken over into the Hiranyakeśi school. Hiranyakeśisūtra has 'pādonam' and 'ardhonam' for 'padūnam' and 'ardhena' of Āpastamba (I. 1. 2. 13-14), 'asandaśane' for 'asandaśe' (Āp. I. 1. 2. 29), 'aglāniḥ' for 'aglāmsnuḥ' (Āp. I. 1. 3. 22), 'prakṣālayet' for 'prakṣālayita' (Āp. I. 1. 3. 36), 'kartṛpatyam' for 'kartapatyam' (Āp. I. 2. 5. 3) 'yathāśakti' for 'śaktiviśayeṇa' (Āp. II. 5. 12. 1). Another noticeable feature is that the arrangement of the sūtras into subsections is a good deal different in the two works. Bühler notes that from the 13th khaṇḍikā (6th paṭala) of the second praśna both the manuscripts consulted by him do not indicate the paṭalas. The Deccan College manuscript does not number them from the second paṭala in the second praśna. The number of paṭalas in the first praśna of Hiranyakeśi is eight, while Āpastamba has eleven paṭalas in each of the two praśnas. The distribution of sūtras in the khaṇḍikās is therefore different in the two works. Hiranyakeśi has 31 khaṇḍikās in the first praśna and 20 in the second. Besides a few of the khaṇḍikās are differently placed. The first khaṇḍikā of Hiranyakeśi (first praśna) stops after Āp. I. 1. 2. 1, the third reaches up to Āp. I. 1. 4. 6; Āp. I. 8. 22 and 23 (the adhyātmapaṭala) come in Hiranyakeśi immediately after Āp. I. 6. 19 and are Hiranya. I. 6. 20; Āp. I. 7. 20 and 21 = Hir. I. 6. 21-22; Āp. I. 9. 24 and 25. 1-4 = Hir. I. 6. 23; Āp. I. 9. 25. 4-13 and I. 9. 26. 1-10 = Hir. I. 7. 24; Āp. I. 9. 26. 11-14 and I. 9. 27 = Hir. I. 7. 25; Āp. I. 10. 28 = Hir. I. 7. 26; Āp. I. 11. 31. 1-10 = Hir. I. 8. 29; Āp. I. 11. 31. 11-23 =

न तेन भूण्डा भवति मनुस्तं मनुमृच्छतीति । which is हिरण्यकेशि I. 7. 27. 8 and comes after आप. ध. सू. I. 10. 29. 7; पुत्रेण लोकाजयति पौत्रेणामृतं सते । अथ पुत्रस्य पौत्रेण प्राप्नोति ब्रह्मस्य विष्टपम् ॥ दौहित्रस्तत्पतिमुञ्चति यन्मार्तं महद्भयम् । ब्राह्मदेवास्तदधिकारिणः ॥ after आप. II. 5. 12. 4; 'वेदाध्यायी पञ्चासिद्धिमुपार्णो ज्येष्ठ-सामिकः । ब्राह्मदेवानुसन्तानी पञ्चैते पञ्चिषावनाः ॥ ' after आप. ध. सू. II. 7. 17. 21.

The verse अथ्यापकं is quoted in Baud. Dh. S. I. 10. 18 and Vas. III. 18 'अथ' for पुत्रेण &c. compare मनु 9. 127.

Hir. I. 8. 30. In the second *praśna* the variance in distribution of sūtras into khaṇḍikās is still greater. Besides Āp. II. 4. 8-9 are placed in Hiraṇyakeśi before Āp. II. 3. 6-7 and Āp. II. 6. 13-15 before Āp. II. 5. 10-11. Sometimes a single sūtra of Āpastamba is split up into two and placed in two different khaṇḍikās, e. g. Āp. I. 9. 25. 4 is split into Hir. I. 6. 23. 31 and I. 7. 24. 1 (the portion from 'rājānam gatvā' being the first sūtra of Hiraṇyakeśi's 24th Khaṇḍikā).

The com. of Mahādeva Dikṣita called Ujjvala, is almost word for word the same as that of Haradatta's Ujjvala. That one has borrowed from the other admits of no doubt and Bühler thinks that Mahādeva is the borrower. But there is hardly anything to turn the scale in favour of Haradatta. Sometimes Mahādeva's commentary contains more matter than Haradatta's (e. g. on the sūtras 'Saptame brahmarcasakamam &c. 'Upanayanam vidyārthasya śrūtitah', 'dvādaśavarardhyam') and sometimes Haradatta contains more explanation (e. g. on 'tasmiṃśca vidyākarmāntam &c.; on 'nāpsu ślāghamānaḥ snāyāt', on 'pañisaṃkṣubdhenodakenaika &c.'). Mahādeva differs from Haradatta's explanation of the word 'atha', which the former takes in the sense of 'ānantarya or adhikāra', while the latter takes it only in the sense of 'ānantarya'. That Mahādeva also is an early writer follows from the fact (noted by Bühler p. 117n) that portions of his commentary are contained in the Munich Ms. of Haradatta dated Vikrama-Samvat 1668 (1611-12 A. D.). It is to be noted that Haradatta after saluting Gaṇeśa at the beginning of his Ujjvalā does obeisance to Mahādeva (which may mean God Śiva or the author Mahādeva if he was the *guru* or father of Haradatta). Mahādeva often comments on the sūtras as found in Āpastamba and not on the readings of them as existing in the Hiraṇyakeśi school; e. g. he comments on 'padūnam', on 'adhāsanaśāyī' for ardhāsanaśāyī (the reading of the sūtra), on 'ātmavastyayanārthena' (Āp. II. 5. 11. 9) for 'svastyayanārthena' of the ms. of Hir. The explanations of the two writers sometimes differ, as for example on 'ācaryādhīnas syād-anyatra pataniyebhyaḥ' (Āp. I. 1. 2. 19¹⁰⁴). One more circumstance that is worthy of note is that the Ujjvalā of Haradatta does not contain many quotations from Smṛtis as com-

104 हरदत्त explains 'आचार्याधीनो भवेत्युपनयनान्ते यत्संज्ञासनं तस्मिन्नेवाचार्याधीनता-
नूयते,' while महर्षेय makes it a विधि 'आचार्याधीनतया स्थातव्यमिति विधिः';

pared with his commentary on the Gautamadharmasūtra. Although one may be inclined to hold that it is Mahādeva who borrows, it must be clearly recognized that there is hardly any positive evidence in support of such a view. There is a commentary called *Vaijayanti* on the *Hiranyakeśi-śrauta-sūtra*. This Mahādeva is very likely identical with the Mahādeva who commented upon the *dharmasūtra*.

9. Vasistha-dharmasūtra

This *dharmasūtra* has been printed several times. The collection of Jivananda (part II, pp. 456-496) contains only 20 chapters and a portion of the 21st and so does the collection of Mr. M. N. Dutt (Calcutta 1908). The Ānandāśrama collection of *smṛtis* (1905, pp. 187-231) and the edition of Dr. Führer in the B. S. series (1916) contain thirty chapters. According to Dr. Jolly (R. u S., p. 6) some mss. give only six or ten chapters. The *Vasiṣṭhadharmasūtra* with the commentary called *Vidvanmodini* was printed at Benares. In the following Dr. Fuhrer's edition has been used.

Kumārila (vide note 55 above) tells us that the *dharmasūtra* of Vasiṣṭha was specially studied by the students of the *R̥gveda*, but that along with other *dharmasūtras* it is authoritative for all *caranās*. No *śrauta* and *grhya* sūtras of Vasiṣṭha, if they ever existed, have come down to us. We have therefore to fall back upon one of two hypotheses, viz. either the *dharmasūtra* of Vasiṣṭha is the solitary remnant of a school that might have once possessed a complete *kalpa* or that it was composed as an independent work on *dharma* and was subsequently seized upon by the students of the *R̥gveda*, who had only *śrauta* and *grhya* sūtras of Āśvalāyana. For reasons given elsewhere I incline to the latter view. The *dharmasūtra* of Vasiṣṭha cites quotations from all Vedas and beyond the name Vasiṣṭha there is hardly anything special in the *dharmasūtra* to connect it with the *R̥gveda*. It is true that in the 17th chap. several verses of the *R̥gveda* (such as I. 21. 5, I. 124. 7, V. 4. 10 which occur in sūtras, 3, 16 and 4 respectively) and several passages from the story of Śunaḥśepa in the *Aitareyabrahmaṇa* are quoted by the sūtra and that several hymns of the *R̥gveda*, such as the *asyavāmbya* (*R̥g.* I. 164), *haviṣpantīya* (*R̥g.* X. 88), *Aghamarṣana* (X. 190), are referred to in the 26th chap. But there is nothing remarkable in this as some of the verses and *suktas* are mentioned in the *Bauddhayanadharmasūtra* also. Besides the Vas. Dh. S. quotes several

passages from the *Taittirīyasamhitā* (as in Vas. V. 7-9, which quotes Tai. S. II. 5. 1. 6 and Vas. XI. 48 which quotes Tai. S. VI. 3. 10. 5), the *Śatapatha-brāhmaṇa*, the *Maitrayaṇīya-samhitā* (in Vas. I. 37).

The contents of the Vas. Dh. S. are :— I Definition of *Dharma*, limits of *Āryāvarta*, who are sinners, the mortal sins, a *brāhmaṇa* can marry a girl of any of the three higher castes, six forms of marriage, the king was to regulate the conduct of people and to take the sixth part of wealth as a tax ; II. The four *varṇas*, the greatness of *acārya*, before *upanayana* there is no authority for religious rites, the privileges and duties of the four castes, in distress a *Brāhmaṇa* could subsist by resorting to the calling of a *Kṣatriya* or *Vaiśya*, a *Brāhmaṇa* was forbidden to sell certain things, usury condemned, rates of interest allowed ; III. Censure of illiterate *Brāhmaṇa*, rules on finding treasure-trove, who are *atātayins*, when they could be killed in self-defence, who are *pañkṭipāvanas*, constitution of a *pariṣad*, rules about *ācamana*, *śauca* and purification of various substances ; IV. The constitution of the four castes is based upon birth and the performance of *samskāras*, the duties common to all castes, honouring guests, *madhuparka*, impurity on birth and death ; V. dependence of women, rules of conduct for a *rajasvalā* ; VI. usage is transcendental *dharma*, praise of *ācāra*, rules about answering calls of nature, moral characteristics of a *brāhmaṇa* and the peculiar characteristics of a *śūdra*, censure of partaking food at the houses of *śūdras*, rules of etiquette and good breeding ; VII the four *āśramas*, and the duties of a student ; VIII. Duties of an householder, honouring guests, IX. rules for forest hermits ; X. rules for *sannyāsins* ; XI. six persons who deserve special honour, viz. the priest at the sacrifice, son-in-law, king, paternal and maternal uncles and a *snātaka* ; order of precedence in serving food, guests, rules about *śrāddha*, times for it, the *brāhmaṇas* to be invited at it, rules about *agnihotra*, *upanayana*, the proper time, staff, girdle &c. for it ; method of begging for alms, *prāyaścitta* for those whose *upanayana* is not performed ; XII. rules of conduct for a *snātaka* ; XIII. rules about the beginning of Vedic study, rules about holidays for Vedic studies, rules about falling at the feet of the *guru* and others, guiding principles in precedence as regards respect (learning, wealth, age, relationship, avocation, each prior deserving more consideration than each succeeding one), rule of the road ; XIV. rules about forbidden and permitted food, rules about the flesh of certain birds and animals ; XV. rules of adoption,

about excommunication of those who revile the Vedas or perform sacrifices of śūdras and for other sins; XVI. About administration of justice, king as guardian of minors, threefold *pramāṇas*, viz. documents, witnesses and possession; rules about adverse possession and about king's advisers; qualifications of witnesses; perjury condoned in certain cases; XVII. praise of *aurasa* son; conflicting views about *kṣetraja* son, viz. whether he belongs to the begetter or to him on whose wife he is begotten; twelve kinds of sons; partition between brothers, grounds of exclusion from partition, rules of *niyoga*, rules about grown-up unmarried girl, rules of inheritance, king as ultimate heir; XVIII. *pratiloma* castes such as *cāṇḍāla*, no Vedic studies for śūdras or in their presence; XIX. king's duty to protect and to punish; importance of *purohita*; XX. about *prāyaścittas* for various acts unknowingly or knowingly done; XXI. *prāyaścitta* for adultery by Śūdra and others with women of the Brāhmaṇa caste or for cow-killing; XXII. *prāyaścitta* for eating forbidden food and sacred texts that purify in case of sins; XXIII. penances for *Brahmacarin* having sexual intercourse, for drinking wine &c.; XXIV. *Kṛcchra* and *Atikṛcchra*; XXV. secret penances and penances for lesser sins; XXVI-VII. virtues of *prāṇāyāma*, Vedic hymns of *Gāyatrī* as purifiers; XXVIII. praise of women, eulogy of Vedic *mantras* like *aghamaṛṣaṇa* and of gifts; XXIX. rewards of gifts, *brahmacarya*, *tapas* &c.; XXX. eulogy of *dharma*, truth and *brāhmaṇa*.

The Vas. Dh. S. resembles in several respects the other dharma-sūtras described above. It contains almost the same subjects and is similarly composed in prose interspersed with verses. The Vas. Dh. S. is in style like the Gautamadharmasūtra and has many sūtras identical with or closely resembling those of the latter. Vide. p. 18 above. It has also several sūtras closely corresponding with the sūtras of Baudhāyana. Grave doubts have been entertained about the authenticity of the whole of the text of the Vas. Dh. S. as the mss. contain varying numbers of chapters from 6 to 30, and as the text is hopelessly corrupt in several places (e. g. vide note 108 below). The Vas. Dh. S. contains many verses which bear the impress of a comparatively late age. Chapters 25-28 are entirely in verse, while there are other chapters (like III. 2-12, VI. 1-13, XI. 20-42) which contain many verses interposed between prose passages. In this respect Vasishṭha's work is on a par with Bau-

dhāyana's, in the fourth praśna of which there are chapters entirely consisting of verses. It has therefore been argued that the text of Vasiṣṭha was tampered with freely, particularly as regards the chapters at the end. But as shown below it will have to be admitted that the interpolations, whatever they may be, were made at a very early period. The *Mitākṣarā* quotes Vas. by name about 80 times and the quotations are taken from almost every chapter from the first to the last. For example, *Mit.* quotes Vas. 27. 1 on Yāj. III. 311, Vas. 27. 21 on Yāj. III. 324, Vas. 28. 7 on Yāj. III. 298, Vas. 28. 18, 19 and 22 on Yāj. III. 310. Even *Medhātithi* quotes Vasiṣṭha over twenty times. The quotations are mostly taken from the first chapter to the 21st. Only one quotation from the last few chapters (viz. 27. 16) has been found in *Medhātithi* (on *Manu* XI. 211) and that too is not quoted as Vasiṣṭha's, but is ascribed to 'others.' *Viśvarūpa*, who flourished about the first quarter of the 9th century quotes Vas. about thirty times in his commentary on the *ācāra* and *vyavahāra* sections of Yāj. These quotations hardly differ in any respect from the text of Dr. Führer's edition and are scattered over almost all chapters from the 1st to the 17th, six quotations being taken from chapters 3 and 17 each. In the *prāyaścitta* section *Viśvarūpa* quotes Vas. even more frequently. Besides several sūtras from the 1st, 4th, 10th and 11th chapters, he quotes here no less than 22 sūtras of the 20th chap. and 9 of the 21st. Moreover sūtras 37 and 39 of the 23rd chap. are quoted (on Yāj. III. 281-282). What is more remarkable is that two verses (2-3) of the 28th chapter are ascribed to Vasiṣṭha and explained in detail (on Yāj. III. 256), while Vas. 28. 4 is quoted without the author's name. These facts make it certain that the Vas. Dh. S. contained in *Viśvarūpa*'s day all the chapters from the first to the 23rd and also the 28th. Śaṅkara in his bhāṣya in *Br. Upaniṣad* (III. 5. 1) quotes Vas. X. 4 and on *Br. Up.* IV. 5. 15 he quotes Vas. VII. 3. The Vas. Dh. S. quotes numerous verses preceded by the words 'athāpyudāharanti', which is the case with *Baudhāyana* also. Several verses occur without these words being prefixed, but most of them seem to be quotations (e. g. Vas. II. 3 which combines *Manu* II. 169 and 170, IV. 6 which is *Manu* 5. 41, VI. 6 and 8 which are *Manu* IV. 157 and 158). Some of these verses introduced with the words 'athāpi' &c. as well as some of those not so introduced are in the regular classical *Upajāti*, *Upendra-vajrā* or *Indravajrā* (vide. I. 38, X. 20 for verses with *athāpi* &c.

and VI. 9 and 25, X. 17, XVI. 36 for verses without them). Some of the verses are in the ancient Triṣṭubh form (e. g. VI. 3 and 30, VIII. 17, XVII. 71). In one verse (VI. 5) there are twelve letters in the first *pāda* and 11 in the rest. One quotation with the words "athāpi" &c. is in prose (II. 5). There are a few un-Pāṇinean forms like 'Vivadanti' in XIV. 47 (vide Pāṇini I. 3. 47). It looks as if the dharmasūtra once ended with the 24th chapter, where we have an injunction (in sūtra 6) against imparting the dharmasūtra to one who is not a son or pupil. The same sūtra occurs in Baudhāyana Dh. S. IV. 4. 9 and the succeeding sūtra is the same in both. But the words 'prāyaścitta has been described in the *rahasya* sections for playing false to the husband' (in Vas. V. 4) apparently refer either to chapters 25-28 (which contain *rahasya* penances) or to some prototype of those chapters now lost.

The Vas. Dh. S. quotes largely from the Ṛgveda and other Vedic *Saṁhitās*. Among the Brāhmanas, the Aitareya and Śatapatha are frequently cited. The Vājasaneyaka (Vas. 12. 31 and 23. 13) and the Kaṭhaka (Vas. 12. 24 and 30. 5) are mentioned by name. The Tai. Āraṇyaka is quoted in Vas. 23. 23. The Upaniṣads and Vedānta occur in 22. 9. Vasiṣṭha quotes a *gāthā* of the Bhāllavins from their Nidāna work about the extent of the home of Brāhmanism, which is quoted by Baudhāyana also (Dh. S. I. 1. 27). He speaks of the *āṅgas* of the Veda (3. 23 and 13. 7) and gives their number as six (3. 19). Itihāsa and Purāṇa are mentioned in 27. 6. The science of words (grammar), of omens and portents and of astrology and astronomy (Nakṣatravidyā) are referred to in 10. 20-21. He prohibits the learning of the language of the Mlecchas (in 6. 41). Vas. quotes a verse that states that the view holding the *aprāmānya* of the Vedas leads to perdition (12. 41). In Vas. II. 8-11 occurs the Vidyāsūkta in four verses that we meet with in the Nirukta (II. 4). Vasiṣṭha calls his own work dharmasāstra (in 24. 6) and probably refers to other works on *dharma* in the words 'one who studies dharmas' (in 3. 19). The study of dharmasāstra as a penance for even mortal sins is spoken of in 27. 19. Vas. quotes several authors on dharmasāstra. He quotes a verse from Hārita (in II. 6) which occurs in Baudhāyana also with slight variations (Baud. Dh. S. I. 2. 7), though without the author's name. The two halves of this verse are almost the same as the latter halves of Manu. 2. 171-172. Bühler is therefore not quite accurate when he

says without qualification that the verse attributed to Hārita occurs in Manu (p. XX, S. B. E. vol. XIV). Vas. quotes Gautama twice (in 4. 35 and 37) about impurity on death, the first corresponding to Gautama (14. 41), while there is nothing in Gautama to correspond to the 2nd. Vas. quotes a verse (11. 20) which mentions Yama by name and embodies the latter's views. Vas. (18. 13-15) quotes three ślokas sung by Yama, one of which (14) is the same as Manu 4. 80 and another (15) is very similar to Manu 4. 81. Another śloka of Yama is quoted by Vas. (19. 48) which is almost the same as Manu 5. 93. From these facts and others Bühler draws the conclusion (S. B. E. vol. XIV, p. XX) that these verses were taken from the *Mānavadharmasūtra*, which occupied the same position in Vasiṣṭha's day as the *Manusmṛti* does at present. I demur to this conclusion, which will be discussed later on in detail (under *Manusmṛti*). Vas. (14. 30-32) quotes ślokas of Prajāpati, the first of which mentions Yama by name. Vas. 14. 16-19 and 24-27 are quoted as ślokas of Prajāpati, three of which (14. 16, 18 and 24) are practically the same as Manu. 4. 248, 249 and 5. 127. Vas. 14. 19 contains a *pāda* which occurs in Manu 4. 212. It is remarkable that the Vas. Dh. S. cites Vasiṣṭha himself with great reverence (as *bhagavan*) in 2. 50 (about the rate of interest), 24. 5 (about *Kṛcchra* penance), 30. 11. In numerous places the Vas. Dh. S. either refers to Manu by name or quotes the views of Manu (under the form 'iti Mānavam') or a śloka of Manu (with the words 'Mānavam ślokaṃ). All these passages have an important bearing on the age of the *Manusmṛti* and on the supposed existence of a *Mānavadharmasūtra*. They therefore deserve to be carefully examined. Vas. I. 17 is in prose (about local, family or caste usages) and summarises the views of Manu. The absence of the word 'iti' before 'abavin' Manuḥ' and the form of the sūtra itself clearly establishes that Vas. is not directly quoting a sūtra of Manu. That sūtra is only a summary of our Manu I. 118. Vas. 3. 2 (which is preceded by the words 'Mānavam ślokaṃ') is Manu II. 168. And so are Vas. 13. 16, 20. 18, which are Manu 4. 117 and 11. 151 (with very slight variations). That the latter existed in Vasiṣṭha's text is vouched for by Aparārka (p. 1075). Vas. 4. 5 is in prose and cites the view of Manu that animals may be sacrificed only for worshipping and honouring the

manes, deities and guests ¹⁰⁵. There is hardly anything to show that it is a direct quotation from Manu and not a summary of Manu's views. The sūtra briefly summarises the views that we find expressed in our Manu 5. 22, 32, 41 and 42 (the words of 42 'eṣvartheṣu paśum hiṁsan' are interesting and bear a close resemblance to 'paśum hiṁsyād' in Vas.). That sūtra is followed by a verse which is the same as Manu 5. 41. It is to be noted that the same verse occurs in the dharmasūtra of Viṣṇu (51. 64) which reads 'nānyatreṭi kathamcana' for 'nānyathetyabravin Manuḥ'. This change appears to have been purposely made to keep up the impression that the Viṣṇu-Dh. S. emanated from Viṣṇu himself and so could not have borrowed from a human author. Vas. 4. 7 is very similar to Manu 5. 48. Buhler (S. B. E. Vol. 25, p. xxxi) is wrong in taking Vas. 4. 8 as a quotation from the Mānavadharmasūtra. There is nothing to show that it is so taken. It is more probably a quotation from or a summary of a Brāhmaṇa passage (compare a quotation in Aparārka on Yāj. 1. 109, which is similar). Vide note 46. Vas. 23.43 (where Manu is referred to as prescribing an easy penance called Śiśukṛcchra for children and old men) corresponds more or less with Manu 11. 211 and 219 and Vas. 26. 8 has evidently Manu 11. 260 in view. There are only two places in Vasiṣṭha where the name of Manu occurs for which it is not possible to point out a corresponding verse in the Manusmṛti. They are Vas. 12. 16 and 19 37. The latter is cited as a Mānavasloka and is in the Upajāti metre.¹⁰⁶ Because this is not found in our Manu, Bühler and other Western scholars seem to think that the verse is taken from the Mānavadharmasūtra which once existed in mixed prose and verse and is now lost. But as will be shown elsewhere this hypothesis is based, to say the least, on very slender foundations. Besides these two that are not found in our Manu, there are about forty verses that are common to the Vas. Dh. S. and the Manusmṛti and about a dozen verses which, though not strictly identical, are more or less similar. There are several prose sūtras of Vas. which correspond to the

105 पितृदेवातिथिपूजायामग्रेण पशुं हिंस्यादिति मानवम् । वसिष्ठ 4. 5 ; वसिष्ठ 4. 8 । अथपि ब्राह्मणाय वा राजन्याय वाभ्यागताय महोक्षार्ण वा महार्जं वा पचेदेवमस्मा अतिथ्यं कुर्वन्सीति ।

106 शुल्के चापि मानवं श्लोकमुदाहरन्ति—न भिक्षकार्वाणमस्ति शुल्के न शिल्पवृत्तौ न शिष्ये न वृत्ते । न मेहलम्बे न दूताक्षये न ओषधे न प्रवर्जिते न वस्त्रे II. The si. 2. (p. 305) says 'वसिष्ठः शुल्के चापि मानवं श्लोकमुदाहरति न भिक्ष' &c.

verses of Manu almost word for word.¹⁰⁷ The hypothesis that commends itself to me is that Vas. contains borrowings from the Manusmṛti or its purer ancient original in verse.

In the words 'Śrāmaṇakenāgnimādhāya' (Vas. 9. 10), the sūtra of Vikhanas seems to be referred to. Gautama (Dh. S. 3. 26) contains the same words. Vasiṣṭha's 22nd chap. is the same as Gautama's 19th and Baudhāyana's tenth in the 3rd *praśna* and seems to have been borrowed from Gautama. Vasiṣṭha refers to the views of others in the words 'eke' or 'anye' (Vas. 1. 12, 13, 25; 4. 10; 17. 66; 20. 2). Dr. Jolly (S. B. E. vol. VII, p. xviii) thinks that Vas. 28. 10-15 and 18-22 are borrowed from the Viṣṇudharma-sūtra chap. LVI and LXXXVII for its original the Kāthakadharmasūtra. Dr. Jolly is not right with regard to both the places. Bühler has already pointed out his mistake as to the second passage (S. B. E. vol. XIV p. XXII). The verses in Vas. 28. 10-15 occur in several smṛtis (vide Saṅkhasmṛti, 10th chap. in Jivananda's ed. part II. pp. 356-357 for the same verses). Besides Vas. 28. 11 occurs in Baud. Dh. S. IV. 3. 7. Hence it is hardly proper for any scholar to make the dogmatic assertion that one particular smṛti must have borrowed from any other. The rather very corrupt passage in Vasiṣṭha (16. 21-23¹⁰⁸) very closely resembles a passage of Saṅkha, which is cited by Viśvarūpa on Yaj. I. 305 and by the Kṛtya-kalpataru (I. O. Cat. Ms. No. 852, folio 8a).

Bühler is of opinion that the home of the school to which the Vas. Dh. S. belonged lay to the north of the Narmadā and the

107 वसिष्ठ 7. 3. 'तेषां वेदमधीत्य वेदो वेदाश्चाविशीर्णमक्षय्यो यमिच्छेत्तमापसेत् ।' compare मनु 3. 2; वसिष्ठ 13. 61 'तृणमूयम्युदकवाक्स्मृतानसृयाः सतां गृहे नोच्छिद्यन्ते कदाचन ।', compare मनु 3. 101; वसिष्ठ 16. 30 'स्त्रीणां साक्षिणः स्त्रियः कुर्याद् द्विजानां सदृशं द्विजाः शूद्राणां सन्तः शूद्राभ्यान्त्यानामन्त्यबोधिनः', compare with मनु 8. 68 'स्त्रीणां साक्ष्यं स्त्रियः कुर्याद् द्विजानां सदृशं द्विजाः । शूद्राश्च सन्तः शूद्राभ्यामन्त्यानामन्त्यबोधिनः ॥'.

108 The printed Vas. reads 'वेधसो वा राजा भेद्यान् गृध्रपरिवारं स्यात् । गृध्रपरिवारं वा राजा भेद्यान् । गृध्रपरिवारं स्यान् गृध्रो गृध्रपरिवारं स्यात्'. This hardly makes any sense. The *सुबोधनसुबोधन* presents a good reading (from *शङ्खलोलित*) 'न गृध्रपरिवारं स्यात् । कामं गृध्रो राजा भेद्यान् हंसपरिवारः । परिवारादिं दोषाः प्राप्नुयन्ति । तेषां विनाशाय ।'.

Vindhya (S. B. E. vol. XIV p. XVI). When it is extremely problematical whether the Vas. Dh. S. was the product of a school, it is idle to speculate as to the home of the Vas. Dh. S. Bühler's is no more than a mere conjecture and it is better to admit that we know nothing positive at present on the point.

The earliest work to refer to Vasiṣṭha as an authority on *dharma* is our Manu (8. 140), saying that Vas. allowed 1/80th of the principal as interest per month. This appears to refer to the rule in Vas. 2. 50. We saw above that Vas. borrows from the Manusmṛti, which in its turn quotes a rule of Vasiṣṭha. The explanation of this is twofold. Both the Manusmṛti and Vas. have received later additions and further it is possible that the present Vas. Dh. S. is the work of some one who had received the teachings of Vas. through a succession of teachers and disciples. Yāj. mentions (1. 4) Vasiṣṭha as a writer on *dharma*. The Tantravārtika as seen above (note 55) remarks that the Vas. Dh. S. was studied by Ṛgvedins. The same work when speaking of works on *dharma* puts Manu, Gautama and Vasiṣṭha in the forefront.^{108a} Viśvarūpa, Medhātithi and other early commentators largely quote from Vas. The verse 'agnerapatyam' (Vas. 28. 16) occurs in the Ragin copperplate of Tivaradeva of the last quarter of the 8th century (Fleet's Gupta Inscriptions No. 81). Therefore the existence of a work of Vasiṣṭha on *dharma* at least in the first centuries of the Christian era is vouched for with certainty and the authenticity of its text is supported by eminent writers from the 7th century downwards. Aparārka quotes passages from the Bhaviṣyapurāṇa which have in view the present text of Vas.¹⁰⁹ Some of the views held by Vasiṣṭha are very ancient. For example, he speaks of the twelve secondary sons, assigns a very inferior position to the Dattaka son (17th chapter), allows *niyoga* (17. 56 ff) and the remarriage of child widows (17. 74); like Āpastamba he mentions only six

108a 'प्रायेण मनुगौतमवसिष्ठदिप्रणीताः समानेष्वर्थेषु धर्मसंहिता वर्तन्ते । तेनानिगानास्तस्य एव भूतयः स्वनुमानाः । न च व्याकरणस्य तानिः समानार्थकम् ।' तन्मन्वार्तिके on जैमिनि I. 3. 24.

109 'वसिष्ठेन समारूपात् ब्रह्मसूत्राभ्यपोदनम् । द्वादशरात्रमन्मन्स्यो द्वादशरात्रमुपवसेत् ॥' अपरार्क p. 1067 (this is वसिष्ठ 23. 38) ; 'वसिष्ठेन तथोक्तं वै प्रायश्चित्तं कुस्तत्रिप । कामतो मयपाने तु न कुरावाः कदाचन ।' अपरार्क p. 1075 (this is वसिष्ठ 23. 19).

forms of marriage (1. 28-29), *brāhma*, *daiva*, *arṣa*, *gāndharva*, *kṣātra* and *mānuṣa*. In some respects his views are different from those of early writers like Gautama and Baudhāyana. He prohibits the marriage of a Brāhmaṇa with a śūdra woman (I. 25-26). Vide Baud. Dh. S. I. 8. 2 for the contrary view. He elaborates rules of adoption (15th chapter) which are not found in Gaut. or Baud. or Āpastamba. He speaks of documents as one of the three means of proof (Vas. 16. 10-15), while Gautama, Āpastamba and Baudhāyana are silent on the point, though in Gautama (13. 4) there appears to be a reference to documents. Taking all these things into consideration it may be said that Vasiṣṭha is later than Gautama, Āpastamba and Baudhāyana, but much earlier than the beginnings of the Christian era and may tentatively be assigned to the period between 300-100 B. C. It has been asserted by an eminent authority (Cambridge History of India vol. I, p. 249) that Vasiṣṭha 18. 4 (vaiśyena brāhmanyām-utpanno Rāmako bhavatyāhuḥ) probably contains a reference to the Romans. This assumption is gratuitous and does not deserve serious consideration. The reading Romaka (on which the learned writer relies) is not supported by the best mss. and it is most hazardous to seize with avidity on a variant reading and to build an imposing structure of chronology thereon. The offspring of a Vaiśya male from a Brāhmaṇa woman is designated Rāmaka by Vasiṣṭha, while Gautama calls him Kṛta (4. 15) and Baud. Dh. S. (I. 9. 7) calls such an offspring Vaidehaka ; so Rāmaka has as much to do with the Romans as with Rameses. In the *nibandhas* there are several quotations ascribed to Vasiṣṭha which are not found in the printed Dharmasūtra. For example, Haradatta on Gaut. (22. 18) quotes a verse in the Upajāti metre which is not found in the present text ¹¹⁰.

So early a writer as Viśvarūpa cites (on Yāj. I. 19) the views of a writer called Vṛddha-Vasiṣṭha. The Mit. on Yāj. (II. 91) quotes the definition of a *jayapatra* (judgment) from Vṛddha-Vasiṣṭha and on III. 20 quotes him about impurity on miscarriage. The *Smṛticandrikā* quotes about 20 verses from Vṛddha-Vasiṣṭha on *ātmika* and *śrāddha* ; Bhaṭṭoji in his gloss on the *Caturvimsatimata*

110 The verse is न नालिकेरेण न शण्वालेन चापि मोक्षेन न वध्नाङ्गलेः । एतेषु गतो न निबन्धनीया बद्धानुतिष्ठेत् परशुं प्रगृह्य ॥ The same verse is quoted in the *Viśva-kosa* (on वाङ्. III. 264) without the author's name.

(p. 12) seems to quote a prose passage from *Vṛddha-Vasiṣṭha*. From the above it follows that *Vṛddha-Vasiṣṭha* was an early compilation and dealt with almost all such topics (including *Vyavahāra*) as are dealt with by *Yāj.* The *Mit.* also quotes a *Brhad-Vasiṣṭha*. The *Smṛticandrikā* (III. p. 300) quotes a few verses from a *Jyotir-Vasiṣṭha*. The I. O. catalogue (No. 1339 p. 392) speaks of a *Vasiṣṭha-smṛti* in ten *adhyāyas* about the religious observances and duties enjoined on devotees of *Viṣṇu*.

That *Yajñāsvāmin* wrote a commentary on the *Vas. Dh. S.* follows from *Govindasvāmin*'s comment on *Baud. Dh. S.* (II. 2. 51), where he quotes *Vas. 21. 13* and *Yajñāsvāmin*'s comment thereon.

10. *Viṣṇudharmasūtra*.

The *Viṣṇudharmasūtra* has been printed several times in India, viz. by *Jivananda* in his *Dharmaśāstrasāṅgraha* (1876 part I pp. 70-176), by the Bengal Asiatic Society (1881, ed. by Dr. Jolly with extracts from the commentary *Vaijayanti*), by M. N. Dutt (*Dharmaśāstra* texts, vol. II. pp. 541-666, Calcutta, 1909) and translated by Dr. Jolly (in the S. B. E. vol. VII with an Introduction). In the present work Dr. Jolly's edition has been used. The *sūtra* contains one hundred chapters. Though the number of chapters is so large, the *sūtra* is not very extensive. There are several chapters such as 40, 42 and 76 that contain only one *sūtra* and one verse. The first chapter and the last two are entirely in verse; the remaining chapters are in mixed prose and verse, the versified portion being generally at the end of each chapter. As pointed out by the *Vaijayanti* the *sūtra* is in close relation to one of the oldest schools of the *Yajurveda*, viz. *Kaṭha*. It also stands in a peculiar relation to the extant *Manusmṛti*. According to the *Caranavyūha*, *Kaṭha* and *Cārāyaṇiya* are two of the twelve sub-divisions of *Caraka-śākhā* of the *Yajurveda*. Dr. Jolly (S. B. E. vol. VII p. XII) says that the *Viṣṇudharmasūtra* has four chapters (21, 67, 73 and 86) in common with the *Kāthak-grhya* (except the final parts in 21, 67, 86) and that both drew from a common source. *Bühler* points out (West and *Bühler's* digest, 3rd ed. p. 35) that the *Kāthakagrhya* found in Kashmir agrees closely with the *Dharmasūtra* of *Viṣṇu* and the *mantras* in the latter agree with the *Kāthaka* recension of the *Yajurveda*. But the *Viṣṇudharmasūtra* is not the work of the same author that composed the *Kāthaka Śrauta* or *Grhya sūtras*, nor does it appear that it formed part of the

Kāthaka Kalpa. Dr. Jolly (R. n. S. p. 7) says that Govindarāja (12th century) in his *Smṛtīmañjarī* cites a passage in prose from a Kāthasūtrakṛt on the penance for Brāhmaṇa murder which is wanting in our Viṣṇusmṛti (vide S. B. E. Vol. 25, p. xxi n for the passage).

The contents of the Viṣṇu-dharma-sūtra are :—1. The earth being lifted out of the surging ocean by the great Boar, went to Kāśyapa to inquire as to who would support her thereafter, and was sent by him to Viṣṇu who told her that those who would follow the duties of *varṇas* and *āśramas* would be her support, whereupon the earth pressed the great God to impart to her their duties ; 2. the four *varṇas* and their *dharma*s ; 3. the duties of kings (*rājadharmāḥ*) ; 4. the Kāśāpana and smaller measures ; 5. punishments for various offences ; 6. debtors and creditors, rates of interest, sureties ; 7. three kinds of documents ; 8. witnesses ; 9. general rules about ordeals ; 10-14. ordeals of balance, fire, water, poison and holy water (*kōśa*) ; 15. the twelve kinds of sons, exclusion from inheritance, eulogy of sons ; 16. offspring of mixed marriages, and mixed castes ; 17. partition, joint family and rules of inheritance to one dying sonless, re-union, *strīdhana* ; 18. partition among sons of a man from wives of different castes ; 19. carrying the dead body for cremation, impurity on death, praise of Brāhmaṇas ; 20. the duration of the four Yugas, Manvantara, Kalpa, Mahākālpa, passages inculcating that one should not grieve too much for the departed ; 21. the rites for the dead after period of mourning, monthly *śrāddha*, *sapīṇḍikarāṇa* ; 22. periods of impurity on death for *sapīṇḍas*, rules of conduct in mourning, impurity on birth, and rules about impurity on touching various persons and objects ; 23. purification of one's body and of various substances ; 24. marriage, forms of marriage, inter-marriages, guardians for marriage ; 25. the *dharma*s of women ; 26. precedence among wives of different castes ; 27. the *samśkāras*, *garbhādhāna* and others ; 28. the rules for *brāhmacārins* ; 29. eulogy of *ācārya* ; 30. time for the starting of Vedic study and holidays ; 31. father, mother and *ācārya* deserve the highest reverence ; 32. other persons deserving of respect ; 33. the three sources of sin, viz. passion, anger, greed ; 34. kinds of *atipātakas*, deadliest sins ; 35. five *mahāpātakas* ; 36. *anupātakas*, that are as deadly as the *mahāpātakas* ; 37. numerous *upapātakas* ; 38-42. other lesser sins ; 43. the twenty one hells and the duration of hell torments for various sinners ; 44. the various low births to which sinners are consigned for various sins ; 45. the

various diseases suffered by sinners and the low pursuits they have to follow by way of retribution ; 46-48. various kinds of *kṛcchras* (penances), *sāntapana*, *cāndrāyana*, *prasṭiyāvaka* ; 49. actions prescribed for a devotee of Vāsudeva and the rewards thereof ; 50. *prāyaścitta* for killing a *brāhmaṇa* and other human beings, for killing cows and other animals ; 51-53. *prāyaścittas* for drinking wine and other forbidden substances, for theft of gold and other articles, for incest and sexual intercourse of other kinds ; 54. *prāyaścittas* for miscellaneous acts ; 55. secret penances ; 56. holy hymns like *Aghamarṣaṇa* that purge sin ; 57. whose society should be avoided, *Vrātyas*, unrepentant sinners, avoiding gifts ; 58. the pure, variegated (mixed) and dark kinds of wealth ; 59. The duties of house-holders, *pakayajñas*, the five daily *mahayajñas*, honouring guests ; 60. the daily conduct of a householder and good breeding ; 61-62. rules about brushing the teeth, *ācamana* ; 63. means of livelihood for a householder, rules for guidance, good and evil omens on starting on journey, rule of the road ; 64. bathing and *tarpaṇa* of gods and Manes ; 65-67. worship of Vāsudeva ; flowers and other materials of worship, offering of food to deities and *piṇḍas* to ancestors and giving food to guests ; 68. rules about time and manner of taking food ; 69-70. sexual intercourse with wife and about sleep ; 71. general rules of conduct for a *snātaka* ; 72. value of self-restraint ; 73-86. *śrāddhas*, the procedure of *śrāddhas*, *aṣṭakā śrāddha*, the ancestors to whom *śrāddha* is to be offered, times of *śrāddha*, fruits of *śrāddha* on the several week days and the 27 *nakṣatras* and the *tithis*, materials for *śrāddha*, *brāhmaṇas* unfit to be invited at *śrāddha*, *brāhmaṇas* who are *pankti-pāvana* ; countries unfit for *śrāddha*, *tīrthas*, letting loose of a bull ; 87-88. gifts of antelope skin, or a cow ; 89. *kārtika snāna* ; 90. eulogy of gifts of various sorts ; 91-93. works of public utility such as wells, lakes, planting gardens, embankments, gifts of food, flowers &c. ; difference in merit according to the recipient ; 94-95. rules about forest hermit (*vānaprastha*) ; 96-97. about *samnyāsa*, anatomy of the bones, muscles, veins, arteries &c. ; concentration in various ways 98-99. praise of Vāsudeva by the Earth and of Lakṣmī ; 100. rewards of studying this *Dharmaśāstra*.

The *Viṣṇudharma-sūtra* somewhat resembles the *Dharma-sūtra* of Vasiṣṭha. Like the latter it is full of verses. But one feature which is peculiar to the *Viṣṇu-dharmaśāstra* is that it professes to be a revelation by the supreme Being. None of the other *dharma-*

sūtras so far described assumes this role. The style of the Viṣṇudharmasūtra is easy and somewhat diffuse. It presents hardly any ungrammatical forms. The printed text is corrupt only in a few cases; the verses occur generally at the end of chapters. Sometimes the number of verses in a chapter is very large e. g., in chapter 20 there are 21 sūtras and 32 verses, in chapter 23 there are 24 verses, in chap. 43 there are 14, in chap. 51 there are 20 verses. Some of the verses are in the classical Indravajrā (19. 23-24) and the Upajāti metres (23. 61 and 59. 30) and a few are Triṣṭubhs (29. 9-10, 30. 47, 72. 77). The three Triṣṭubhs (29. 9-10, 30. 41) are three out of the four verses of the Vidya-sūkta occurring in the Nirukta (II. 4). There is one verse (72. 6) which has eleven letters in the first *pada* and twelve in the remaining three.

In determining the age of the Viṣṇudharmasūtra one is confronted with a difficult problem. Some of the chapters undoubtedly contain material which is comparatively old and on a level with the ancient Dharmasūtras of Gautama and Āpastamba. Such are the chapters about rājadharma and punishments (3 and 5), the rules about twelve sons and the mixed castes (15-16), funeral rites and mourning (21 and 22). But there are very large portions of the work that bear a clear impress of a later date. The Viṣṇudharmasūtra and the Manusmṛti have at least 160 identical verses. But this is not all. There are hundreds of sūtras which are merely the prose equivalents of verses from the Manusmṛti. For example, Viṣṇu 2. 3 and Manu 2. 16, Viṣṇu 3. 4 and 6 and Manu 7. 69-70, Viṣṇu 3. 7-10 and Manu 7. 115, Viṣṇu 3. 11-15 and Manu 7. 116-117, Viṣṇu 4. 1-13 and Manu 8. 132-137, Viṣṇu 5. 4-7, and Manu 9. 237, Viṣṇu 20. 1-21, and Manu I. 67-73, Viṣṇu 51. 7-10 and Manu 4. 209-212, Viṣṇu 59. 21-25 and Manu 3. 70, Viṣṇu 62. 224 and Manu 2. 59, Viṣṇu 71. 48-52 and Manu 4. 80, and Viṣṇu 96. 14-17 and Manu 6. 46 agree almost word for word. The verses that are identical in both are found in all the chapters of the Manusmṛti from the second to the last, the largest number (about 47) occurring in the 5th and chapters eleven, two, and three respectively contributing 25, 24, and 19 verses. Therefore the question whether the extant Viṣṇudharmasūtra borrows from Manu or *vice versa* or whether both borrow from a common original assumes very great importance. As the correspondence extends over several hundred verses of the Manusmṛti, the last hypothesis of borrowing from a common original does

not recommend itself to me. No such common source is known to have existed and to say that there were hundreds of floating popular verses whose authorship was unknown and which were drawn upon by both works appears to me to be an extremely gratuitous and unsatisfactory assumption. In my opinion it is the extant Viṣṇudharmasūtra that borrowed the verses *ad hoc* or adapted them from the Manusmṛti. There are several lines of reasoning that strengthen this hypothesis. There are some verses that are identical in both, in which the name of Manu occurs, which the Viṣṇudharmasūtra omits by making slight verbal changes. For example, Viṣṇu 23. 50 substitutes 'tat parikīrtitam' for 'Manu-abravīt' in Manu 5. 131 and Viṣṇu 51. 64 reads 'nānyatreṭi kathāhicaṇa' for Manu 5. 41 'nānyatreṭyabravīn-Manuḥ' (this last occurs in Vas. 4. 6). The reason for these changes is obvious. The Viṣṇu-dharmasūtra professes to be a direct revelation from Viṣṇu and it is in keeping with this assumed role that not one human author is mentioned by name in the sūtra. Therefore where the name of Manu occurred in any verse, it was purposely omitted. Another reason why the sūtra must be presumed to be the borrower is the character of the extant work itself. It is a kind of hotchpotch and contains verses that are identical with those of other works. For example, several verses of the Bhagavatgītā occur in the Viṣṇudharmasūtra. Viṣṇu 20, 48-49 and 51-52 are the same as Gīta 2. 13, 23, 24, 28; Viṣṇu 72. 7 and Gīta 13. 14-18 are almost identical. Viṣṇu 96. 97 and the first half of 98 are the same as Gīta 13. 1-2, except that in keeping with its character of a revelation to the Earth, the Viṣṇudharmasūtra substitutes 'vasudhe' for 'kaunteya' and 'bhāvinī' for 'bhārata.' Several verses of the Yājñavalkya-smṛti are identical with those of the Viṣṇudharmasūtra. For example, Viṣṇu 6. 41 and Yāj. 2. 53, Viṣṇu 8. 38 and Yāj. II. 79, Viṣṇu 9. 33 and Yāj. 2. 97, Viṣṇu 17. 17 and Yāj. 2. 138, Viṣṇu 17. 23 (first half) and Yāj. 2. 210 (latter half), Viṣṇu 62. 9 and Yāj. 1. 21, Vi. 63. 51 and Yāj. 1. 117 are identical. Besides these there are hundreds of prose sūtras that are identical with passages of Yājñavalkya. For example, Vi. 3. 72-74 = Yāj. III. 1-4; Vi. 3. 82 = Yāj. 1. 318-320 (rules about land grants); Vi. 5. 65-69 = Yāj. II. 217-220, Vi. 5. 73 = Yāj. II. 221; Vi. 45. 3-12 = Yāj. 3. 209-211 (about diseases suffered by sinners); Vi. 60. 24 = Yāj. 1. 17; Vi. 96. 55-79 = Yāj. 3. 84-90 (about 360 bones of the body); Vi. 96. 80-88 = Yāj. 3. 100-102 (about the number of arteries, veins, muscles etc.); Vi. 96. 89-92 = Yāj. 3. 93-99. Dr. Jolly

thinks that Yājñavalkya borrows from Viṣṇu the whole of the anatomical section (vide S. B. E. vol. VII, p. XX). With great respect I differ from this opinion. There is nothing to show that the anatomical details were first given to the world by Viṣṇu. They must have first been embodied in works on medicine such as those of Caraka and Suśruta¹¹¹ and were probably copied by Dharmasūtra writers. But if there is any borrowing between Viṣṇu and Yājñavalkya I think from the character of the Viṣṇudharmasūtra that it is the sūtra that must be regarded as borrowing from Yājñavalkya. There are several matters in the extant Viṣṇudharmasūtra which are wanting in Yājñavalkya and which induce one to place the extant sūtra later than Yājñavalkya, viz. the name 'Jaiva' for Thursday (Vi. 78. 5), the long list of tirthas (Vi. chap. 85) which include Śrīparvata and the five rivers of the south called southern Pañcanada, the importance of the conjunction of the moon and Jupiter on a full moon day (Vi. 49. 9-10), the vague definition of Āryāvarta¹¹² (Vi. 84. 4). The verse in Viṣṇu 54. 33 (about half prāyaścitta for boys and old men) is ascribed to Aṅgiras by the Mitākṣarā (on Yāj. III. 243).

Therefore the most probable conclusion is that the extant Viṣṇudharmasūtra borrows from the Manusmṛti, Yājñavalkya and other authors. It would be too much to assume that the Manusmṛti, the Bhagavatgītā and Yājñavalkya borrow from such a comparatively unimportant work as the Viṣṇudharmasūtra.

The above conclusion is further strengthened by certain other considerations. The Manusmṛti has been quoted with utmost reverence by a host of writers from the fifth century downwards, such as Śabara, Kumārila and Śaṅkarācārya. Yājñavalkya was commented upon by Viśvarūpa in the first half of the 9th century. Viśvarūpa in his commentary quotes scores of sūtras from Gautama, Āpastamba, Baudhāyana, Vasiṣṭha, Śaṅkha and Hārīta. But it is significant that Viśvarūpa in his commentary on Yājñavalkya does not quote even a single sūtra of Viṣṇu by name. It is true that Viśvarūpa (on Yāj. III. 66) says that

111 Vide चरक, शारीरस्थान chap. 7 and सुश्रुत, शारीरस्थान chap. 5; in the अष्टाङ्ग-हृदय of वाग्भट, शारीर chap. 3, we find 360 bones and 700 muscles.

112 चातुर्वर्ण्यव्यवस्थान् वास्तिन्देशे न विद्यते । स श्लेष्मच्छदेशो विज्ञेय आर्यावर्तस्ततः परः ॥
It is to be noted that Yāj. (I. 2) lays down dharmas for the country in which the black deer moves about, following Band. I. I. 26 and Vas. 1. 13.

the four forms of asceticism (*pārivrajya*) should be understood from other smṛtis like those of Viṣṇu¹¹³. This probably refers to chap. 97 of the extant Viṣṇudharmasūtra. Medhātithi (on Manu 3. 248) quotes Viṣṇu (21. 12) and on Manu 9. 76 quotes a sūtra of Viṣṇu which I could not trace in the printed Viṣṇu.¹¹⁴ The Mitākṣarā mentions Viṣṇu about thirty times. The quotations are taken from chapters 19, 21, 22, 35-42, 50, 51, 52, 75 and 79 of the Viṣṇudharmasūtra, 18 sūtras of chap. 22 (on āśauca and kindred topics) being quoted on Yāj. III. 23, 24, 27, 29-30. But it is a remarkable fact that not one of the verses in the extant Viṣṇudharmasūtra is cited as Viṣṇu's in the Mitākṣarā. The only exception is a verse cited as Viṣṇu's on Yāj. III. 265, which has the same purport as Viṣṇu 52. 14 (a verse) and the first *pada* of which is identical with that of the verse in the Viṣṇudharmasūtra.¹¹⁵ A few verses that are quoted as Viṣṇu's in the Mitākṣarā could not be traced in the extant dharmasūtra.¹¹⁶ It is not unlikely that the sūtra first contained mostly prose sūtras based on Manu and the Kāthakagr̥hya and verses were tacked on later. Among later writers of *nibandhas* Aparārka quotes Viṣṇu most profusely and the Smṛticandrikā also quotes Viṣṇu about 225 times.

113 स्मृत्यन्तरेभ्यश्च विष्णवादिभ्यो विशेषतश्चतुर्विधः पारिव्राज्यप्रकारभेदोभ्युपगन्तव्यः ।

114 The quotation is 'अष्टौ विप्रसूताः षट् राजन्याश्चतुरो वैश्या द्विगुणं प्रसूतेति न शुद्रायाः कालनियमः स्वात्सवंत्सरमित्येके'; compare for a somewhat similar rule Vas. 17. 78.

115 यथाह विष्णुः । दत्तैवापहृतं द्रव्यं स्वामिने व्रतमाचरेदिति । while विष्णुधर्मसूत्र reads 'दत्तैवापहृतं द्रव्यं धनिकस्याप्युपायतः । प्रायश्चित्तं ततः कुर्यात्कल्मषस्याप-नुत्तये ॥ . '

116 The verse are : ओहो विलोमको स्पृष्ट्वा वासो विपरिधाय च । quoted on Yāj. I. 195: 'अमशस्तास्तु कालीनगूढोत्पन्नसङ्कोचजाः । पौनर्मवश्च नैवेते पिण्डरिकांश्चामगिनः ॥ quoted on Yāj. II. 133; अपुत्रपौत्रसन्ताने दौहित्रा धनमाप्नुयुः । पूर्वेषां तु स्वधाकारे पौत्रा दौहित्रका ज्ञताः ॥ on Yāj. II. 135; आरुहस्तादितो वापि धनैर्वा विप्रभोजितः । यमुद्दिश्य न्यजेत्प्राजास्तमाहुर्महापातकम् ॥ ज्ञातिमित्रकलत्रार्थं तुह्येन्नैवार्थमेव च । यमुद्दिश्य न्यजेत्... पातकम् ॥ उद्दिश्य कुपितो हत्वा तोषितः भ्रातृपुत्रं पुनः । तस्मिन् मृते न दोषोस्ति द्वयोश्चक्रावणे कृते ॥ on Yāj. III. 227; क्षीणामर्थं प्रदातव्यं वृद्धानां रोगिणां तथा । पादो बालेषु दातव्यः सर्वपापेभ्यश्च विधिः ॥ on Yāj. III. 243; गोधनस्य पञ्चगव्येन मासमेकं पलत्रयम् । मत्स्यं स्वात्पराको वा चान्द्रायणमथापि वा ॥ on Yāj. III. 263.

Many of the verses found in *Vi.* are quoted by *Aparārka* as *Viṣṇu's*, e. g. *Vi.* 84. 4 on *Yāj.* 1. 2 ; 68. 46-47 on *Yāj.* 1, 106 ; 67. 33 on *Yāj.* 1. 107 ; 5. 183 on *Yāj.* 2. 60 ; 10. 9-11 on *Yāj.* 2. 102. But there are numerous verses quoted as *Viṣṇu's* by *Aparārka* which are not found in the *sūtra*, e. g. on *Yāj.* 1. 21, 53, 89, 100. *Aparārka* quotes almost whole chapters of *Viṣṇu*, e. g. *Vi.* 68 on *Yāj.* 1. 106 and 90 on *Yāj.* 1. 208, 70 on *Yāj.* 1. 114. It is to be noted that *Vi.* 70. 17 (a verse) is quoted by *Aparārka* as a prose *sūtra* (*ḍṇ* 1. 114) with slight verbal changes. All these facts make one feel naturally sceptical about the authenticity of most of the verses in the extant *Viṣṇudharmasūtra*. They probably formed no part of the *sūtra* at the time when the *Mitākṣarā* was composed. At all events it cannot be gainsaid that the verses are a very late part of the *sūtra*.

The *Viṣṇudharmasūtra* contains quotations from all the Vedic *sarṁhitās* and from the *Aitareya-brāhmaṇa* (as in *Vi.* 15. 45). It mentions the *Vedāṅgas* very frequently (30. 3 and 38, 28. 35, 83. 6), it speaks of *Vyākaraṇa* (83. 7), of *itihāsa* (3. 70, 30. 38, 83. 7), of *Dharmaśāstras* (3. 70, 30. 38, 73. 16, 83. 8), of *Purāṇa* (3. 70, 30. 38 &c.). About the close correspondence between *Baud.* III. 6 and *Viṣṇu.* 48 and between *Vas.* 28. 10-15 and 18-22 and *Viṣṇu* 56 and 87 vide remarks made above pp. 23, 57. The *sūtra* quotes several verses (called *gāthās*) and says they were sung by *pitṛs* ; vide 78. 52-53, 80. 14, 83. 21, 85. 65-67. They bear close resemblance to the *gāthās* sung by the *pitṛs* quoted in the *Anuśāsana-parva* 88. 11-15 and a half verse 'eṣṭavyā bahavaḥ putrā yadyekopi *Gayāṁ vrajet*' is the same in *Vi.* 85. 67 and *Anu.* 88. 14. The *Viṣṇusmṛti* enumerates twenty one hells (43. 1-22), which are almost the same as *Yājñavalkya's* (3. 222-224). It mentions the names of the seven days of the week (78. 1-7), Thursday being called *Jaiva*, while *Yājñavalkya* mentions only the seven planets (with *Rāhu* and *Ketu*) in the same order (I. 296). It recommends the practice of *sati* (25. 14), speaks of *pustakas* (18. 44, 23. 56), a word which is not used by the other *dharmaśāstras* so far described. It gives a long list of good and evil omens at the time of starting on a journey (63. 33-39). Among evil omens it includes the sight of yellow-robed ascetics (i. e. Buddhists probably) and *Kapalikas* (63. 36). It prohibits speech with *Mlecchas*, *Antyajās* (71. 59) and journeys to *Mleccha* countries (84. 2). It contains special directions about the worship of *Vasudeva* in chap. 49

and speaks of Śvetadvīpa as the reward of devotion to Vāsudeva (49. 4). Here and there, there are eulogies of Vāsudeva (1. 50-57, 65. 1, 97. 10, 98 which gives one hundred names of Viṣṇu). It speaks of the four vyūhas of Vāsudeva (67. 2) and of the Varāha incarnation. It gives a vague location of Āryāvarta as a country where the four varṇas exist (84. 4). It enumerates numerous sacred places (85. 1-52), among which Śrīparvata, Saptarṣa (modern Satara?), Godāvari and ~~southern Pāṇanada~~ deserve to be specially noted. Though it does not specifically enumerate the eighteen titles of law just as Yājñavalkya does not, yet it contains rules (in chapters 5-6) on almost all of them.

As Yājñavalkya enumerates Viṣṇu among the propounders of dharmasāstras, it follows that a work of Viṣṇu existed in comparatively early times. What matters that work embraced it is difficult to say. It probably contained the topics found in the works of Gautama, Āpastamba and others. It may have included portions borrowed from the Kāthakagrhya. When Dr. Jolly says that certain chapters of Viṣṇu agree closely with the Kāthakagrhya, all that is meant is that some of the sūtras of Viṣṇu are the same or almost the same as those of the Kāthakagrhya (e. g. compare Viṣṇu 21, 73 and 86 with Kāthakagrhya V. 12, V. 9, and V. 3 respectively). But in all these places Viṣṇu contains more details than the Kāthakagrhya. It may however be noted that in a few cases the views of the Kāthakagrhya differ from those of Viṣṇu. For example, Viṣṇu (30. 1) speaks of Vedic studies for 4½ months only in the year when once they are started on the full-moon day of Śrāvaṇa or Bhādrapada, while the Kāthakagrhya (I. 9. 10) gives three alternatives, viz. 4½, 5 or 5½ months; Viṣṇu prescribes that the proper year for the upanayana of a kṣatriya is the 11th from conception (27. 16), while the Kāthaka prescribes the 9th, without specifying whether it is from conception or birth (IV. 1. 2); Viṣṇu enumerates eight forms of marriage (24. 18), while the Kāthaka (II. 3 and 4) speaks of only two, Brāhma and Āsura, and is silent about the rest; Viṣṇu (46. 19-20) defines Sāntapana and Mahāsāntapana differently from the Kāthaka (I. 7. 3-4), but agrees with Yājñavalkya (III. 315-316). Here the recent Lahore edition of the Kāthakagrhya by Dr. Caland has been used. As it used Kāthaka *mantras* and borrowed from the Kāthakagrhya, the dharmasūtra may have been a text-book of the Kāthaka school and probably originated in Kashmir and Punjab which is the "home

of the *Kaṭhas*. The date of the older portion of *Viṣṇu* may be placed between 300 B.C. to 100 B.C. But this is no more than a mere conjecture. It is to be noted that Kumārila does not mention the *Viṣṇudharmasūtra* among the *sūtras* studied by particular schools. Then several centuries later on the whole of the *sūtra* was recast from the *Vaiṣṇavite* point of view and received large additions both in prose and verse. When these additions were made we have no exact means of determining. It is probable that they were not made very long before *Viśvarūpa*. At all events the additions were made long after the *Yājñavalkyasmṛti* and after the 3rd century. The mention of the week days makes the *sūtra* comparatively a late work. The earliest epigraphic mention of a week day is in the *Eran* inscription of 484 A. D. (vide Fleet's *Gupta inscriptions* pp. 88-89) and *Varāhamihira* (6th century) knew the week days well. The *Brahmapurāṇa* (28. 55) mentions Sunday and the *Padmapurāṇa* mentions Thursday (*Brahmakhaṇḍa* chap. 11. 34). The *Sūrya-siddhānta* (XII. 6 and 78) speaks of the lords of days. Thus although the extant *Viṣṇu-dharmasūtra* is a late recast, it contains a few doctrines that were held in ancient times. For example it allows a *Brāhmaṇa* to marry a girl of anyone of the four castes (24. 1) and does not inveigh against *niyoga* as *Manu* does.

A few of the *sūtras* agree closely with *Nārada*. Vide Vi. 7. 10-11 and *Nārada* (*Rnādāna* verses 136-137).

The *Mitākṣarā* quotes all the prose passages of chapters 35-42 and ascribes them to *Bṛhadviṣṇu* (on *Yāj.* 3. 242). Similarly on *Yāj.* 3. 261 it ascribes Vi. 35. 3-5 to *Bṛhadviṣṇu*. Similarly the *Smṛticandrikā* (II. p. 298) ascribes Vi. 17. 4 ff to *Brhad-Viṣṇu*. The *Mitākṣarā* (on *Yāj.* 3. 267) quotes a verse of *Vṛddha-Viṣṇu* which summarises some *sūtras* of *Viṣṇu* ¹¹⁷ (50. 6 and 12-14).

In the *Ānandaśrama* collection of *smṛtis* there is a *Laghu-Viṣṇu-smṛti* in five chapters and 114 verses dealing with the duties of the *varṇas* and the four *āśramas*. *Aparārka* in his commentary on *Yāj.* 3. 258 quotes four verses from *Laghu-Viṣṇu*, which are not found in the *Ānandaśrama* text. So *Aparārka* used some other work or perhaps a larger work. The *Parāśara-Mādhaviya* often quotes *gadya-*

117 The verse of *बृहद्विष्णु* is विभे तु सकलं देयं पादोनं सन्निधे स्मृतम् । वैशेषिके-
पादस्तु शुद्ध्यासिषु भक्ष्यते ॥ The *sūtras* are ब्राह्मणं इत्या द्वादशाक्षरं कुर्यात् ।
पादोनं सन्निधये । अर्थं वैशेषिके । तदर्थं शुद्धयये ।

Viṣṇu and padya-Viṣṇu. The former from a quotation in vol. I. part 2, p. 234 seems to be the Viṣṇu-dharmasūtra itself. In the Sarasvativilāsa numerous sūtras of Viṣṇu with the explanations of Bhāruci thereon are quoted, which are not found in the printed Viṣṇu.¹¹⁸

The Viṣṇu-dharmasūtra was commented upon by Nandapaṇḍita, author of several works on dharmasāstra, who wrote at Benares the commentary called Vaijayanti (according to certain mss.) in 1679 (i. e. 1622-23 A. D.) of the Vikrama era. Dr. Jolly publishes extracts from this commentary in his edition of the sūtra.

From the fact that the Sarasvativilāsa quotes several times the sūtras of Viṣṇu with Bhāruci's explanation, it looks probable that Bhāruci commented upon the Viṣṇudharmasūtra. For further information on Bhāruci vide sec. 61.

So far only the printed and well-known dharmasūtras have been passed under review. But there were numerous other dharmasūtras which are either now extant in rare mss. or are not yet discovered but are only to be reconstructed from quotations. It is now time to discuss them.

II. The Dharmasūtra of Hārīta

That Hārīta was an ancient sūtrakāra on *dharma* is quite patent from the fact that the dharmasūtras of Baudhāyana, Āpastamba and Vasiṣṭha quote him as an authority (vide pp. 25, 39, 54). Āpastamba quotes Hārīta more frequently than any other author. From this it may

118 e. g. para 637 यथाह भारुचिरेतद्विष्णुवचनस्याख्यानावसरे बीजशब्दः पिण्डवाचीति । (Viṣṇu's sūtra seems to have been बीजग्रहणानुविधायमंशं गृह्णीयात्); para 719 अत्र भारुचिः (on विष्णु's सूत्र 'पितृव्यपितृधातृमिरेव संसर्गो नाम्यः') ब्रह्मलोक्यं संसर्गविधिरिति; para 736 अत्र भारुचिः भिन्नोदराणामिति निर्धारणे ब्रह्मी (on विष्णु's सूत्र 'भिन्नोदराणां संसृष्टिनो गृह्णीयुः'); para 847 contains a long sūtra of Viṣṇu 'अपिच्यं गार्भं धर्मं मेघं वेद्यमाकस्मिकमादशाब्दं प्रविभाज्यमत ऊर्ध्वं सर्वमविभाज्यम्' and para 848 contains भारुचि's explanation of it.

Vide pp. 32, 50, 165, 166, 243, 244 &c. of the recently published Mysore edition of the सरस्वतीविलास for sūtras of Viṣṇu which are not found in the printed text of Viṣṇu. It appears that the सरस्वतीविलास had a very much larger version of the sūtra before it.

be concluded that they belonged to the same Veda. The *Tantravārtika* (vide note 55 above) mentions Hārīta along with Gautama and other sūtrakāras on dharma. From Viśvarūpa down to the latest writers on dharmaśāstra Hārīta is most profusely quoted. From the quotations it appears that his dharmasūtra was perhaps the most extensive of all dharmasūtras.

The late Pandit Vamansastri Islampurkar discovered at Nasik a ms. of the Hārīta-dharmasūtra. It was not possible for me to make use of it for the present work. Dr. Jolly (in R. und S. pp. 8-9) gives an account of the ms. from which I give a summary. It is so faulty that an edition based on it alone cannot be thought of. The ms. contains thirty chapters. So far as the language and contents are concerned the work impresses one as ancient, but the material citations ascribed to Hārīta in later digests on court procedure and the law of crimes &c. are not found in the ms. The prose is mixed up with verses in Anuṣṭubh and Triṣṭubh metres, which are often introduced with the characteristic words “athāpyudāharanti” as in other dharmasūtras. The ms. quotes ‘bhagavān Maitrāyaṇi’ and the verse “Śatadāyo viro” which is Maitrāyaṇiya Saṁhitā I. 7. 5. Dr. Caland points out remarkable correspondence between the citations of Hārīta and the Maitrāyaṇiya Pāṇīya and Mānavaśraddha-kalpa. All this tends to show that he was a sūtrakāra of the Black Yajurveda. The numerous quotations from Hārīta in Āpastamba and Baudhāyana are not however found in the ms. The ms. was found at Nasik, which is also the source of two mss. of the Maitrāyaṇiya Saṁhitā. The Kashmirian word ‘kaphella’ is cited in Hārīta and so the Hārīta-dharmasūtra probably originated there. Hemādri (caturvarga III. 1. p. 559) mentions a commentator (bhāṣyakāra¹¹⁹) of Hārīta.

From the numerous quotations from Hārīta in the *nibandhas* it appears that the dharmasūtra dealt exhaustively with the same topics as are dealt with in other dharmasūtras, viz. sources of dharma, brahmacārin of two kinds (upakurvaṇa and naiṣṭhika), snātaka, the householder, the forest hermit, prohibitions about food, impurity

119 The sūtra of Hārīta is ‘पालक्या-नालिका-पौलीक-शिङ्ग-सुसुङ्ग-वालाक-
भूस्तृण-कफेष्ठ-माष-मसूर-कतलवणानि च आदे न दद्यात्’ or which हेमाद्रि says,
‘कफेष्ठः आरण्यविशेषः काश्मीरेषु प्रसिद्ध इति हारीतस्मृतिभाष्यकारः.’

on birth and death, śrāddha, the pañktipāvana, general rules of conduct, the five yajñas, Vedic study and holidays, duties of kings, rules of statecraft, court procedure, the various titles of law, duties of husband and wife, various kinds of sins, prāyaścittas, expiatory prayers &c.

According to Kullūka (on Manu 2. 1) the Hārīta-dharmaśūtra opened with the words ' now then we shall explain *dharma* ; dharma is based upon revealed texts (śruti) ; revealed texts are of two kinds, the Vedic and the Tāntric.¹²⁰ ' The quotations show that this very style was pursued in the body of the work. Aparārka (on Yāj. III. 322) quotes a sūtra¹²¹ in similar style about a penance 'tulāpuruṣa' said to have been promulgated by Śiva himself. The sūtra often introduces verses as quotations with the words " an author says thus " (evaṁ hyāha ; vide Aparārka on Yāj. I. 83, I. 154, III. 135, Vivāda-ratnākara pp. 443, 626). Numerous passages quoted as Hārīta's are identical with passages from other dharmaśāstra works. The sūtra ' Jāyāpatyorna vibhāgo vidyate ' is quoted as from Hārīta by the Smṛticandrikā (II. p. 268), which is the same as Āp. Dh. S. II. 6. 14. 16. The same work quotes ' pratyakṣavidhānād gārhaṣṭhyasya ' as from Hārīta which is part of Gautama 3. 35. A verse about the enormity of usury quoted in the Smṛticandrikā (I. p. 177) as Hārīta's is almost the same as Baudhāyana (I. 5. 79) and Vasiṣṭha¹²² (2. 42). A verse about atipātakins (quoted by Aparārka on Yāj. III. 231) is the same as Viṣṇu 34. 2. Manu is mentioned by name in several verses (vide Smṛticandrikā III. p. 426, Vivāda-ratnākara p. 552-553). Two verses are cited in the Vyavahāratattva of Raghunandana as found in Hārīta, Baudhāyana (I. 10. 30) and Manu (8. 18-19). A verse quoted by the Smṛticandrikā (II. p. 21) is almost the same as Manu 8. 95. Several times we have the words ' Prajāpativaco yathā ' (vide Aparārka on Yāj. I. 154 and Smṛticandrikā I. p. 181). Hārīta seems to have relied upon the views

120 ' अथातो धर्मं व्याख्यास्यामः । श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा वेदिकी तान्त्रिकी च ॥ ' The Brahmayajña probably takes the words अथातो... स्यामः' from हारीत and not from the Vaiśeṣika-sūtra.

121 अथातस्त्रिगण्योक्तस्य तुलापुरुषस्य कल्पं व्याख्यास्यामः ।

122 The verse is ' ब्रह्मर्षं बुद्धिजीवं च तुलया समतोलयत् । अतिवद् ब्रह्मकोटयं बुद्धिजीवकवकं च ॥

of 'ācāryas' in several places.¹²³ He often quotes the views of others (eke, apare¹²⁴) and sometimes refutes them.¹²⁵

Hārīta refers to the Vedas, the Aṅgas, dharmasāstra, metaphysics, and other branches of knowledge.¹²⁶ The quotations do not show that he belonged to any particular Veda, as he quotes from all the Vedas promiscuously. In this connection it is worthy of note that though Kumārila mentions Hārīta as an ancient dharma-sūtrakāra, he does not assign him to any particular school, while he assigns Āpastamba and Baudhāyana to the Taittirīya school.

Some of the doctrines of Hārīta are worth noting. He speaks of eight forms of marriage, but two of them are styled Kṣātra and Mānuṣa, while Ārṣa and Prājāpatya are omitted (vide Vīramitrodaya, Saṁskāraprakāśa, p. 84). Vasiṣṭha has the same nomenclature (I. 29). Hārīta speaks of two sorts of women (*brahmanvadins* and *sadyovadhas*) and states that the former were entitled to have the Upanayana performed, to keep the sacred fire and to study the Vedas.¹²⁷ He speaks of the twelve kinds of sons (vide Haradatta on Gautama 28. 32). He looks down upon the profession of an actor and forbids the employment of a Brāhmaṇa actor in any śrāddha or rite for gods.¹²⁸ Aparārka (on Yāj. II. 332) quotes from Hārīta a lengthy passage in mixed prose and verse, where the worship of Gaṇeśa comes in.¹²⁹

123 विष्णुरूप on Yāj. I. 195. 'तन्मात्रच्छेदनमेके वासताम् । न वा साधारणत्वात् । साधारणे हि वास इत्याचार्याः । तस्मात्सर्ववाससामुपपातापनोदनादेव शुद्धिः ।'; अपरार्क on Yāj. I. 154. 'आहारशुद्धौ सत्त्वशुद्धिरित्याचार्याः'; मीद. पा., p. 704. 'न सद्युद्धानामयं लोको न पर इत्याचार्याः'.

124 Vide मद्. पा. pp. 607, 706; स्मृतिच. III. p. 432, अपरार्क on Yāj. II. 127.

125 अपरार्क on Yāj. I. 183. 'यानशयनान्यपरिहार्याण्येके मन्यन्ते । तन्न । वर्णविशेषान् शुक्लमलिनसंसर्गदर्शनात् वापसंसर्गयोगाच्च तस्मात् पृथक् शोचाच्छ्रेयांसः ।

126 स्मृतिच. III. p. 390. वेदा अङ्गानि धर्मोऽस्यात्मं विज्ञानं स्थितिश्चेति षड्विधं भूतम् ।

127 द्विविधाः स्त्रियः । ब्रह्मवादिन्यः सद्योवधश्च । तत्र ब्रह्मवादिनीनामुपनयनमधीन्यनं वेदाव्ययनं स्वगृहे च निष्ठाचार्याः । quoted in स्मृतिच. I. p. 24. and चतुर्विंशतिमत-व्याख्या (Benares ed.) p. 113.

128 कुशीलवादिन् देवे विष्णे च वर्जयेत् । quoted by अपरार्क on Yāj. I. 222-224.

129 We have there the names सलकटकट, कूर्ममण्डिराजमुष, मङ्गविनायक, वक्रमुष्ट, नवपाविमनि. For the first two vide भागवतसूक्तम् II. 14 and ब्राह्म. I. 265 & II. 2. 80.

A very interesting question is the relation of the verse quotations, from Hārīta with the prose quotations from Hārīta. The dharmasūtra was probably interspersed with verses as is the case more or less with all dharmasūtras except that of Gautama. But there are numerous verses ascribed to Hārīta in the *nibandhas*, which are manifestly modern. Both the Mitākṣarā and Aparārka (on Yāj. I. 86) quote Hārīta's verses eulogising the sati. The Smṛticandrikā (III. p. 344) quotes his verses that refer to the signs of the Zodiac. There are numerous verses containing elaborate rules of procedure, ascribed to Hārīta, which are quite foreign to the general atmosphere of the ancient dharmasūtras. All such verses must be ascribed to a comparatively later date. In the Śuddhimayūkha it is said that certain verses quoted from the Mahābhārata by Hārīta are not found in several copies of the Mahābhārata.

Dr. Jolly (in 1889) collected together most of the prose and verse citations from Hārīta on the Vyavahāra section. In Jivananda's collection, we have a Laghu-Hārīta smṛti (I. pp. 177-193) and a Vṛddha-Hārīta-smṛti (I. pp. 194-409). The former contains seven *adhyayas* and about 250 verses, dealing with the duties of the four castes and the *aśramas* and with Yoga. The latter is professedly a Vaiṣṇavite work, said to have been proclaimed by Hārīta to Ambariṣa; it is divided into eight chapters and contains about 2600 verses, dealing with the *nitya* and *naimittika* rites of the *varṇas* and *aśramas*, the nature of the individual and supreme self and the means of attaining mokṣa. In the Ānandaśrama collection of smṛtis, Vṛddha-Hārīta is divided into eleven chapters, the first two of Jivananda's being split up into five. The Ānandaśrama collection contains a Laghu-Hārīta-smṛti in 117 verses which is different from the Laghu-Hārīta of Jivananda. The former deals with purification from pollutions of various kinds, with *prāyaścittas*, rules about impurity on birth and death, śrāddha and a few rules about inheritance, partition &c.

It is noteworthy that Aparārka (on Yāj. III. 254) quotes Vṛddha-Hārīta and Hārīta, both in prose, one immediately after another.

That the Vṛddha-Hārīta in verse is comparatively a late work follows from the fact that it distinctly recites that the smṛtis of Manu, Yājñavalkya, Nārada and Kātyāyana were known to it as authorities

on *rāja-dharma*.¹³⁰ Some of the quotations ascribed to *Laghu-Hārīta* in *Aparārka* and other works are found in the *Laghu-Hārīta*, e. g. the verse 'vinā yajñopavītena' (*Laghu-Hārīta*, *Ānandaśrama*, verse 23) is quoted by *Aparārka* on *Yāj.* III. 289. Some verses that are ascribed to *Hārīta* are found in the *Laghu-Hārīta*, for example, the verse 'snānam kṛtvā tu ye', cited by the *Smṛticandrikā* (I. p. 203), occurs in the *Laghu-Hārīta* (*Ānandaśrama*, verse 41). It appears that several compilations were made at different times, embracing different topics of *dharma* and ascribed to *Hārīta*, probably because they were based more or less on the *Hārītadharmaśūtra*.

That some of the verses ascribed to Hārīta are very ancient follows from several considerations. For example, Viśvarūpa quotes (on Yaj. III. 246) a verse from Hārīta. The Sarasvativilāsa quotes from Hārīta a brief passage which appears to be a portion of a verse and Kātyāyana's explanation thereon.¹¹ It follows that long before the sixth century A. D. Hārīta existed in verse.

For Hārīta on Vyavahāra, vide sec. 56.

12. The Dharmasūtra of Śāṅkha-Likhita

From the Tantravārtika we learn (note 55 above) that the Dharmasūtra of Śaṅkha-Likhita was specially studied by the Vajasaneyins (the followers of the white Yajurveda). The Tantravārtika also quotes a few words from that dharmasūtra which constitute an Anuṣṭubh *pāda*.¹³² The Mahābhārata (Śānti. chap. 23) contains the story of the two brothers Śaṅkha and Likhita. In the Śānti-parva (130. 29 and 132. 15-16) the word Śaṅkha-Likhita seems to be used in a double sense, Śaṅkha also meaning the forehead. Yājñavalkya (1. 5) mentions Śaṅkha-Likhita among the writers on dharmaśāstra. The Parāśarasmiṛti says (1. 24) that in the four ages of Kṛta, Tretā, Dvāpara and Kali, the ordinances of Manu, Gautama, Śaṅkha-Likhita and Parāśara are respectively of paramount authority

130 राजधर्मोपमित्येष प्रसङ्गान् कथितो मया । कात्यायनेन मनुना याज्ञवल्क्येन धीमता ॥
नारदेन च संप्रोक्तं विस्तरादिदमेव हि । तस्मान्मया विस्तरेण नोक्तमत्र नृपोद्यम ॥
(Jivananda I, 4th chap. p. 365; Anandāsrama, 7th chap. 270-273).

*181 इतिहासविषये केचन भेदा उक्ताः । एकमूलो द्विस्थानो द्विस्थानो द्विस्थानः । कात्यायनस्तु
तान् व्याचष्टे । 2nd उल्लास, p. 61 (Mysore edition).

132 तन्त्रवार्तिक, p. 139. 'स्मार्तवर्माधिकारे हि शङ्कलक्षितान्ध्यामुक्तम् - आन्त्यायः स्मृति-

in matters of *dharma*, Viśvarūpa (on Yāj. III. 248) quotes a verse from an ancient author which says that Śaṅkha and Likhita pondered deeply over the *dharma* promulgated to the sages by Manu and drew upon the Veda¹³ also. Commentators and *nibandhakaras* from Viśvarūpa downwards profusely quote Śaṅkha-Likhita. A considerable portion of these quotations is in prose. Hence it is quite clear that the *dharmaśūtra* of Śaṅkha-Likhita is an ancient one, that it was largely if not entirely in prose and that it was once easily accessible though it has not yet been discovered. In the Annals of the Bhandarkar Oriental Research Institute (vol. VII-VIII) I made an attempt at a reconstruction of Śaṅkha-Likhita.

Jivananda (collection of *smṛtis*, part II., pp. 343-374) prints in 18 chapters and about 330 verses a *smṛti* of Śaṅkha and a *smṛti* of Likhita in about 93 verses (part II., pp. 375-382). The Ānandaśrama collection also prints the same text of the two *smṛtis*. The latter also contains a *Laghu-Śaṅkha-smṛti* in 71 verses and a *Śaṅkha-Likhita-smṛti* in 32 verses. All these, except perhaps the Śaṅkha-*smṛti* in 18 chapters, are late compilations. The *smṛti* in 18 chapters seems to have been compiled very early. About fifty verses from it are quoted by the *Mitākṣarā*. In the 11th and 12th chapters occur a few prose passages, one of which is quoted even by *Medhātithi*. The numerous prose quotations ascribed to Śaṅkha-Likhita do not however occur in these *smṛtis*. One point deserves special notice. Comparatively early writers sometimes ascribe the same text to Śaṅkha-Likhita or to Śaṅkha simply. The well-known *sūtra* about succession to a son-less man (*athāputrasya svaryātasya bhrātṛgāmi dravyam &c.*) is ascribed to Śaṅkha by Viśvarūpa and the *Mitākṣarā*, but to Śaṅkha-Likhita by Aparārka (on Yāj. II. 135-136). Similarly the *sūtra* 'pitaryāśakte kuṭumbavyavahārān jyeṣṭhaḥ' &c. is ascribed to Śaṅkha by Aparārka and to Śaṅkha-Likhita by the *Vivāda-ratnākara*, *Dāyatattva* and *Madanapārijāta*. Quotations ascribed to Likhita are few and far between. Some passages are ascribed by some writers to Śaṅkha and by others to Likhita. For example, a prose passage 'Uddhṛtya parikṣitābhiḥ' &c. is ascribed to Likhita by Aparārka (on Yāj. I. 18) and to Śaṅkha by Viśvarūpa (on Yāj. I. 20) and by the *Vīramitrodaya* (*Ābhidharmakośa* p. 68). Similarly the *sūtra* 'ubhābhyāmapī haṣṭābhyāṃ prāṇmukho devatīrthena kuryāt' is ascribed to Śaṅkha-Likhita by the *Parāśaramadha-*

viya (I. 1. p. 352) and to Likhita by Aparārka (on Yaj. I. 101). The relation of the Śaṅkha-smṛti in verse to the dharmasūtra of Śaṅkha seems to be this. The former is based upon the latter and is a versified paraphrase or adaptation of portions of the dharmasūtra.¹³⁴

The versified Śaṅkha shows a tendency towards greater strictness. The dharmasūtra allows a Brāhmaṇa to marry a woman of any of the four castes, while the verse Śaṅkha restricts him to the first three castes.¹³⁵ It is not unlikely that the dharmasūtra contained a few verses as is the case with Baudhāyana, Āpastamba and Vasiṣṭha. Even so early a writer as Viśvarūpa looked upon the 'prose and verse portions as the composition of the same author' (vide his comment on Yaj. III, 237, and Aparārka pp. 1149, 1154, 1161).

The dharmasūtra of Śaṅkha-Likhita was commented upon early. Lakṣmīdhara in his Kalpataru (Ghose's Hindu Law vol. II., p. 504) draws attention to the fact that the bhāṣyakāra of Śaṅkha read a well-known sūtra as 'sa yadyekaḥ syāt' instead of 'sa yadyekaputraḥ syāt'. Lakṣmīdhara flourished between 1100-1160 A. D. as he was a minister of Govindacandra of Kanauj. The Vivādaratnākara (1314 A. D.) also cites the bhāṣyakāra of Śaṅkha-Likhita. The Vivāda-cintāmaṇi (p. 67) quotes from the bhāṣyakāra of Śaṅkha-Likhita.

The dharmasūtra of Śaṅkha-Likhita would appear, from the quotations in the nibandhas, to have closely resembled the other extant sūtras on dharma in style and contents. It embraced almost all the topics treated of in Gautama or Āpastamba. It agrees very closely with the words of Gautama and Baudhāyana in several places.¹³⁶ It is curious to note that a quotation from Śaṅkha

134 Compare ब्रह्मसूत्र परिपूताभिरङ्गिरिवोक्षिताभिरक्षाराभिरनभिधिताभिरकेनाभिरबुद्धुदाभिः (quoted as Śaṅkha's by the वीरः, आह्निकप्रकाश, p. 68) with ब्रह्मसूत्र 9. 6

'आङ्गिः सन्बुद्धुताभिस्तु इनाभिः केनबुद्धुदैः । बहिना चाप्यदम्भाभिरब्रह्मसूत्रीभिरपसृशेत् ॥

135 The ब्राह्मसूत्र (ed. of 1829, p. 210) quotes 'भार्याः कार्याः स्वजातीयाः श्रेयस्वः सर्वेषां स्मृतिरिति पूर्वकल्पः । ततोऽनुकल्पश्चतस्रो ब्राह्मणस्यानुपूर्वजः', the शङ्खस्मृति (4. 7) says 'ब्राह्मणी क्षत्रिया वैश्या ब्राह्मणस्य मर्कटिर्निता ॥

136 Compare 'नामासुभोतिधिर्मास्यस्य' (quoted in वीरः, आह्निकः, p. 452) with नौ. व. सू. 5. 29-42; 'सन्ततद्वृत्तसंश्लेषे' (quoted by अपरार्क on याज्ञ. I. 195) with नौ. व. सू. I. 41-43; 'न तिष्ठन् प्रजतो नाकुलीभिः' (चतुर्वर्णः III. 1. p. 977) with नौ. व. सू. I. 5. 15.

containing the names of writers of *smṛtis* cites Śaṅkha-Likhita as authority.¹³⁷

The dharmasūtra seems to have permitted *niyoga*, speaks of twelve secondary sons, and did not favour (like Āpastamba) the claims of females to succeed to males. On certain points the dharmasūtra of Śaṅkha marks a more advanced state of opinion than is the case with Gautama or Āpastamba. Śaṅkha speaks of several kinds of ordeals and appears to have contained elaborate prose rules about them (vide Aparārka on Yāj. II, 95; *Smṛticandrika* II., p. 112, *Viramitrodaya*, p. 270). As regards partition and inheritance, Śaṅkha-Likhita gives more detailed information than Āpastamba or Baudhāyana. The limits of Āryāvarta¹³⁸ stretched over wider areas according to Śaṅkha (i. e. to the east of Sindhu-Sauvīra and to the west of Kāmpilya) than is the case with Baudhāyana (I. 1. 25) or Vasiṣṭha (I. 8-9). The style of Śaṅkha reminds one of Kautilya rather than of Gautama. The quotations hardly exhibit any ungrammatical forms. It is noteworthy that Yājñavalkya is included among the authors of *smṛtis* by Śaṅkha (vide note 137 above). If it is the extant Yājñavalkya-smṛti that is meant to be referred to, then the dharmasūtra of Śaṅkha will have to be assigned to a late date. But this does not seem to be likely. From the fact that the Yājñavalkya-smṛti itself enumerates Śaṅkha-Likhita among ancient authors on *dharma*, from the general style of the work, from the development of the legal conceptions it presents and from its doctrines about the rights of women, it appears almost certain that the extant Yājñavalkya-smṛti is much later than the dharmasūtra of Śaṅkha. There are close correspondences between Śaṅkha and Yājñavalkya.¹³⁹

137 'स्मृतिर्धर्मशास्त्राणि तेषां प्रणेतारो मनुयमदक्षविष्ण्वज्जिरोवृक्षस्त्युश्चनआपस्तम्ब-
गौतमसंबर्ताभिहारीतकान्यायनशङ्खलिसितपराशरव्यासशातातपप्रचेतोयाज्ञवल्क्यादयः ।
quoted in अनुबर्णे. I. p. 527; वीर० परिभाषा०, p. 16 and स्मृतिच.

138 'देश आर्यो गुणवान् ... प्राक् सिन्धुसौवीराक्षिणेन हिमवतः पश्चात्काम्पिल्या उदक्
पारिभाषादनवयं ब्रह्मवर्षसम् ।' quoted in वीर०, परिभाषा०, p. 57.

139 compare 'बभूवने वा समिन्तः' शङ्ख quoted in अनुबर्णे० III. 2., p. 734 with
याज्ञ. I. 11; 'ब्रह्मकर्म यथाकुलम्' शङ्ख (quoted in अनुबर्णे० III. 2., p. 743)
with याज्ञ. I. 13; 'द्वाराणाहरेस्तदृशानसमानार्धेयानसम्बन्धानासमपञ्चसात् वितृमातृ-
वन्मुन्यः' शङ्ख (quoted in उदयबल्लभ on आप. ध. सू. II. 5. 11. 16) with
याज्ञ० I. 53.

The prose quotations from Śaṅkha-Likhita refer to the Vedāṅgas, Śaṅkhyā, Yoga, dharmasāstra. Śaṅkha recognised eight forms of marriage. The views of Śaṅkha about the status of the offspring of mixed marriages differed from those of Baudhāyana (I. 8. 6) and Manu (X. 6) and were intermediate between the latter two.¹⁴⁰ The *tarpaṇa*¹⁴¹ (which resembles the one in Baudhāyana, though it is more elaborate) refers to the six Vedāṅgas, Bhārata (but not Mahā-bhārata), to twenty writers on *dharma* and contains numerous details about geography, mythology, and cosmogony which are generally found in the Purāṇas. The dharmasūtra frequently cites the opinions of others. It mentions by name the views of Prajāpati, Āṅgīrasa and Uśanas (Vivādaratnākara p. 537), Prācetasā (Vivādarat. p. 557-560), Vṛddha-Gautama (Madana-pārijāta pp. 701-2). The verse quotations ascribed to Śaṅkha further mention Yama, Kātyāyana, and Śaṅkha himself. But in drawing chronological conclusions it is better to leave the verse quotations out of account. The same verses are ascribed to Manu and Śaṅkha¹⁴² and a few sūtras closely resemble the Manusmṛti.¹⁴³ Six identical verses occur in the Vasiṣṭha-dharmasūtra (28. 10-15) and in the Śaṅkha-smṛti (10th chap.).

All these circumstances lead to the conclusion that the dharmasūtra of Śaṅkha is probably later than Gautama and Apastamba but earlier than the Yājñavalkya-smṛti and so must be assigned to some date between 300 B. C. to 100 A. D.

13. Mānavadharmasūtra—Did it exist?

Following the orthodox view of Western Sanskrit scholars that most of the dharmasūtras are older than almost all, if not all, the metrical smṛtis, I gave the first place of honour to the dharmasūtras of Gautama and others. But my own views differ to a great extent from those of the orthodox school of Sanskritists represented by Max Müller and Bühler. It is high time to state here my views about

140 ' ब्राह्मणेन क्षत्रियायामुत्पन्नो क्षत्रिय एव भवति ' शङ्ख quoted in मिताक्षरा on YSj. I. 91.

141 *Vide* चतुर्वर्ण. III. 1. pp. 950-955 and बीर०, आङ्गिक, p. 356. ff. for तर्पण.

142 The verse गर्भाग्ने वै कुर्वीत in चतुर्वर्ण. III. 1. 112 is मनु. 2. 36; ' भूतका-
व्यापको वस्तु स उपाययाव उच्यते ' quoted in स्मृतिच. I, p. 34. is मनु II. 141.

143 ' हनुं गृह्णाति राजन्या प्रतोदं वेश्या दशान्तं शुद्धा ' quoted in परा. मा. I. 2., p. 98.
Compare मनु 2. 44.

the existence of a Mānava-dharma-sūtra supposed to be the original of our extant Manu.

Some western scholars, particularly Max Müller and Weber, started the ingenious theory that the extant Manusmṛti was a recast or remodelling of an ancient Mānavadharmasūtra. Max Müller went so far as to enunciate the bold generalisation "There can be no doubt, however, that all the genuine dharma-śāstras which we possess now, are *without any exception* nothing but more modern texts of earlier sūtra works on *kuladharmas* belonging originally to certain Vedic caranās" (H. A. S. L. pp. 134-135). For this sweeping generalisation there were very few data when it was made, as is admitted by Bühler. This theory of Max Müller was as hasty, as unfounded and as uncritical as several other theories of his such as that about the renaissance of Sanskrit Literature in the early centuries of the Christian era, about the absence of the art of writing in India before Paṇini and about the uniform employment of the śloka for literary purposes in his so-called sūtra period and earlier. Western Scholars had to give up such theories before the stern logic of facts, but they have tenaciously clung to the theory about the Manusmṛti being a recast of the Mānavadharmasūtra. One of the main planks of Max Müller's edifice was the now exploded theory about the non-employment of the *anuṣṭubh* during the sūtra period (which he tentatively placed between 600 B. C.-200 B. C.) for continuous composition. In spite of the fact that one of the main planks has totally collapsed Bühler makes strenuous efforts to rehabilitate Max Müller's theory by additional *à priori* arguments (S. B. E. vol. 25, pp. xviii-xxiii and xxxi-xxxix). The main points brought forward by Bühler are:- (I) The Vasiṣṭha Dh. S. (IV. 5-8) contains four sūtras, the first of which is 'The Mānava says that one may kill an animal only in honouring the Manes, gods and guests.' There follow two verses and a passage in prose with *iti* at the end. Bühler argues that all the four sūtras are quotations and as the extant Manusmṛti is in verse, they must be regarded as taken from the Mānavadharmasūtra. (II) There are other quotations in Vasiṣṭha attributed to Manu which either contradict the present Manusmṛti or have no counterpart in the latter. Bühler draws special attention to the fact that Vasiṣṭha (19. 37) quotes a Mānava śloka which is not in the *anuṣṭubh* metre and which has nothing corresponding to it in the extant Manusmṛti.

(III) A fragment of Uśanas quotes an opinion of Manu about impurity, which is in prose.¹⁴⁴ Bühler himself points out that here one ms. reads 'Sumantuḥ' for 'Manuḥ'. Therefore this argument is of very little use in establishing the existence of a *Mānavadharmasūtra*. Besides, it is possible that the mutilated passage is not a quotation at all, but a mere summary of Manu's views. There is no 'iti' at the end to show that it is a quotation. (IV) Kāmandakiya-nītisāra (II. 3) says that according to the Mānavas the *vidyas* to be studied by a king are three, viz. the three Vedas, Vārtā, and Daṇḍanīti and that what is called *Ānvikṣiki* is but a branch of *trayī*; while the Manusmṛti (7. 43) appears to regard the four as distinct *vidyas*.¹⁴⁵ Kāmandaka (XI. 67) says that Manu prescribed that the council of ministers should consist of twelve;¹⁴⁶ while Manu (7. 54) says that the '*sacivas*' should be seven or eight. Bühler therefore argues that Kāmandaka has in mind the *Mānavadharmasūtra* and not the Manusmṛti and on the word '*Mānavāḥ*' makes the following observations 'It is a very common practice of Indian authors to refer in this manner to the books restricted to special schools. But I know of no case where the doctrines of the *Mānavadharmasāstra* or of any other work, which is destined for all Aryans and acknowledged as authoritative by all, are cited in the same or similar way' (S. B. E. vol. 25, p. XXXVIII). In the first place it has to be noted that Kāmandaka is only paraphrasing the words of Kauṭilya in the above two places.¹⁴⁷ Further it is note-

144 In No. 644 of Viśrambag (I) in the Deccan College there is a fragment of Uśanas where we read उपसृश्य... (gap) मनुराह । बाले देशान्तरस्थे चान्निके वोराम्बाने (!) अनाशकेभिप्रवेशे युद्धहेतवे च सद्यः शौचम्. The words बाले देशान्तरस्थे occur in Manu 5. 78 in the same connection. For the rest, compare Manu 5. 93 and 95. We must probably read देशान्तरस्थे च साम्निके. No. 191 of A 1881-82 is another fragment of Uśanas which contains the same passage, Bühler's mss. read सद्यः शौचानुपपत्तिताभितनिन्दिताचारिणे सह संवसेत् and he proposes शौचमिष्टमिति.

145 The words of the मनुस्मृति are त्रैविद्येभ्यस्तर्षी विद्यां दण्डनीतिं च शाश्वतीम् । आन्वीक्षिकीं चात्मविद्यां वातारम्भाभ्यः लोकतः ॥

146 कामन्दक says 'द्वादशेति मनुः प्राह षोडशेति बृहस्पतिः । उक्तानां विंशतिरिति मन्त्रिणां मन्त्रिमण्डलम् ॥

147 'अथी बार्हो दण्डनीतिश्चेति मानवाः । त्रयीविशेषो ह्यान्वीक्षिकीति' कौटिल्य I. 2; 'मन्त्रि-
णां विंशतिः षोडशमात्मन्यान् कुर्वतीति मानवाः षोडशेति बार्हस्पत्याः विंशतिमित्यौक्तताः'
कौटिल्य I. 15.

worthy that Kāmandaka employs the word 'Manuḥ' while Kauṭilya uses the word 'Mānavāḥ' (about the number of ministers). Therefore according to the Kāmandakiyanīṭisāra there was no difference between the two, viz. the words 'Manuḥ' and 'Mānavāḥ' denoted the same thing, a work. What Bühler means by his emphasis on the word 'Mānavāḥ' is not quite clear. Early writers like Kumārila and Viśvarūpa employ the word 'Mānavam' with reference to the Manusmṛti just as they use the word Vasiṣṭham to denote the Vasiṣṭha-dharmasūtra (vide Tantra-vārtika pp. 80, 115, 642 and Viśvarūpa on Yāj. III. 245 and 257). Śaṅkara in his bhāṣya on Br. Upaniṣad I. 4. 17 applies the word 'mānava' to the Manusmṛti 'mānava ca sarvā pravṛttiḥ kāmahetukyeveti' (referring to Manu II. 4). Besides, there is hardly any conflict between the views of the Mānavas and the Manusmṛti on the point of the number of the *vidyās*. The Mānavas knew that Ānvikṣiki was counted as a fourth *vidyā* but said that it was really comprehended in the study of the Vedas. The Manusmṛti only lays down from whom the *vidyās* were to be learnt. As regards the number of ministers, we cannot afford to forget that the Manusmṛti (7. 60) allows more ministers than seven or eight. Another explanation also is possible. In the final remodelling of the Manusmṛti from its original in verse it is not unlikely that a few changes were made. (V) On the strength of the preservation of the complete set of the sūtra works of Āpastamba on śrauta, grhya and dharma (also of Bauddhāyana and Hiranyakeśin), it is urged that the Mānava *carāṇa* had a sūtra on dharma. The Mānavaśrautasūtra (parts 1-5 edited by Dr. Knauer and the *chayana* by Miss Gelder at Leipzig in 1921) and the Mānava-grhyasūtra (edited by Dr. Knauer in 1897 and recently in the Gaikwad Oriental Series) are extant. Bühler admits (S. B. E. vol. 25, p. XXXVIII) that the main pillars of his arguments are the quotations ascribed to Manu in the Vasiṣṭhadharmasūtra.

The four sūtras of Vasiṣṭha (IV. 5-8) which are the sheet anchor of Bühler's argument have been dealt with above under Vasiṣṭha (pp. 53-56). If, as Bühler says, the four sūtras are one quotation, since 'iti' occurs at the end of the 8th sūtra, then we have here a quotation within a quotation, as 'iti' occurs also in sūtra 5. But this would be absurd. Besides sūtra 8 is really summarised from some Brāhmaṇa passage, as indicated above. The proper construction of the four

sūtras is as follows :— The fifth sūtra merely summarises the views of the Manusmṛti to be gathered from Manu V. 41 and 48. The word 'Mānavam' stands for the Manusmṛti just as it does in the Tantravārtika and in Viśvarūpa. Then the two verses of Manu are quoted. In the 8th sūtra a Brāhmaṇa passage is cited in support of the position that sacrificing an animal is not 'killing' (that leads to sin).

As regards the few quotations which cannot be found in the extant Manusmṛti the following points deserve consideration. The Vasiṣṭhadharmasūtra contains numerous verses identical with those of the Manusmṛti. Most of the quotations attributed to Manu are found in the Manusmṛti. Hence even if a few quotations are not found in our Manu, we cannot at once jump to the conclusion that Vasiṣṭha had before him not the Manusmṛti, but the Mānavadharmasūtra. Besides Bühler is not right in saying that Vasiṣṭha 11. 23, 12. 16 and 23. 43 either contradict or find no counterpart in our Manu (S. B. E. vol. 25 p. XXXIV). Vasiṣṭha 11. 23 corresponds with Manu 3. 245-246.¹⁴⁸ None of the three contradict anything contained in the Manusmṛti. Vasiṣṭha 23. 43 (about Śiśukṛcchra) has nothing corresponding to it word for word in our Manu, but it seems to be an echo of Manu 11. 211.¹⁴⁹ In Vasiṣṭha 12. 16 (paryagnikarāṇaḥ

148 'प्राक्संस्कारात्ममीतानां स्ववंशानामिति स्थितिः । भागधेयं मनुः प्राह उच्छिष्टो-
च्छेषणे उभे ॥ वसिष्ठ 11. 23. Should we not read स्ववंशानाम्, which would
correspond to the word दासवर्ग in Manu? मनु reads 'असंस्कृतप्रमीतानां
न्यागिनां कुलयोषिताम् । उच्छिष्टं भागधेयं स्याद् दर्भेषु विकिरिष्य यः ॥ उच्छेषणं
भूमिगतमजिह्वस्याशठस्य च । दासवर्गस्य तत्पित्र्ये भागधेयं प्रचक्षते ॥' 3. 245-246.
The close correspondence between Vas. and Manu in ideas and phrase-
ology should be specially marked.

149 वसिष्ठ (23. 43) 'अहः प्रातरहर्नक्तमहरेकमयाचितम् । अहः पराकं तन्त्रैकमेवं
चतुरहो परो ॥ अनुग्रहाय विप्राणां मनुर्धर्मभृतां वरः । बालवृद्धातुरेष्वेवं शिशुकृच्छ्र-
मुवाच ॥ ; मनु 11. 245. 'व्यहं प्रातस्त्रयहं सायं व्यहमद्याद्याचितम् । व्यहं परं च
नाशनीयात्माजापत्यं चरन् द्विजः ॥. It would be noticed that the शिशुकृच्छ्र
comes to one-third of the प्राजापत्यकृच्छ्र, as the शिशुचान्द्रायण (मनु.
11. 218) is a milder edition of the चान्द्रायण. The प्रायश्चित्त for minors and
women was one half or one third of that for adult males (vide बौ. ध. सू.
II. 1. 51. and आह्निसस्मृति verse 33). बौ. ध. सू. (II. 1. 65) describes the
four day's observance as the कृच्छ्र for women, minors and old men. याज्ञ.
III. 319 calls it पादकृच्छ्र.

hy-etān-manurāha Prajāpatiḥ) there is nothing that contradicts our Manu; that half and the preceding verses bear a close correspondence to Baudhāyana Dh. S. I. 4. 2. Similarly Bühler's argument about Mānava śloka in the Triṣṭubh metre is not quite sound. The text of Vasiṣṭha is far from satisfactory. On the non-occurrence of that verse or a corresponding śloka in our Manu no superstructure can be built. Vasiṣṭha quotes (4. 37) a sūtra or opinion of Gautama which is not found in the extant Gautamadharmasūtra. Verses ascribed to Vasiṣṭha in the nibandhas are not found in the printed text of Vasiṣṭha (vide n. 108 above.)

The analogy of the works of the schools of Āpastamba and others can furnish no proof. There are on the other hand weighty grounds for discarding that analogy altogether. It is a remarkable fact that excepting the three *caranās* (of the Black Yajurveda) of Āpastamba, Baudhāyana and Hiranyakeśin that arose and flourished in the southern portion of India, no *caranā* of any of the other Vedas has an extant dharmasūtra ascribed to the founder of the *sūtra-caranā*. An explanation is suggested in the following lines. The Brāhmaṇas in southern India were in the very early days of their colonisation surrounded by an alien culture and by alien customs. It was necessary therefore to formulate distinctly the rules of general conduct for the Aryan community in southern India, that studied the Black Yajurveda. The same necessity did not exist in northern India, where the members of the *sūtracarāṇas* knew their ordinary every day duties very well, and were more or less a homogeneous community with the same ideals and culture. Therefore in the beginning when manuals of śrauta and grhya ceremonies were first composed, it was not thought necessary to compose set treatises on *dharma* for each *caranā*. Some of the rules of conduct were embodied in the grhya sūtras because they were germane to the subjects treated of in them (such as the duties of Brahmacārins and householders, holidays etc.). Works, however, dealing with the general usages prevalent among the Aryan community in various parts of northern India must have been composed early enough. When the knowledge of the existence of the complete set of the sūtra works in the Āpastamba and other *carāṇas* of the Yajurveda in southern India permeated to northern and central India, the leaders of the *carāṇas* cast about for works that would complete the works of their *carāṇas* and bring

them in a line with those of Āpastamba and others. Therefore the various *caranās* seized upon several dharmasūtras and adopted them in their schools for study. This must have occurred at a comparatively early date. For Kumārila, as we saw above, enlightens us as to what dharmasūtras were specially studied in which Vedic schools. The fact that, though Gautama and Vasiṣṭha are said to have been specially studied by the students of the Sāmaveda and the R̥gveda respectively, there is hardly anything in these dharmasūtras that specially connects them with the two Vedas affords some corroboration of the above hypothesis. This assimilation of independent dharmasūtras into individual *sūtracarāṇas* probably took place before or in the first centuries of the Christian era. Śābara (on Jaimini I. 3.4) seems to make fun of the dharmasūtras when he says that the direction to observe *brahmacharya* for forty-eight years was a device of those who wanted to hide their impotence (Gautama 2. 52, Āp. Dh. S. I. 1. 2. 11-12, Baud. Dh. S. I. 2. 1. speak of *brahmacharya* for 48 years). This shows that these dharmasūtras could not have been regarded as very authoritative by all early writers. Jaimini I. 3. 11 (according to Śābara) denies the independent authority of Kalpasūtras. It appears that the Mānava school, which according to the *caranavyūha* was a subdivision of the Maitrāyaṇīya, dwindled in numbers very early. Kumārila, who was a most learned and profound student of the various branches of Sanskrit literature, nowhere mentioned the Mānavadharmasūtra as studied by followers of the Black Yajurveda, though he mentions Baudhāyana and Āpastamba as studied by them. He places the Manusmṛti even higher than the Gautamadharmasūtra and betrays no knowledge of the existence of the Mānavadharmasūtra. Viśvarūpa who is generally identified with Sureśvara, the pupil of Śaṅkara, remarks that the Mānavacarāṇa is not existent (or found).¹⁵⁰

The foregoing discussion will, it is hoped, induce every impartial critic to endorse the conclusion that on the materials so far available the theory that the Mānavadharmasūtra once existed and that the extant Manusmṛti is a recast of that sūtra must be held not proved.

14. The Arthasāstra of Kauṭilya

This epoch-making work was first published by Dr. Shamasastri in 1909 in the Mysore Sanskrit Series and was also translated by him. Pandit T. Ganapati Sastri of Trivandrum has published the work.

¹⁵⁰ अथ मानवधर्मसूत्रोपलब्धिरिति' p. 18 of विवेकानन्द's comment on अथर्ववेद section.

with his own commentary called *Śrīmūla*. Dr. Jolly and Dr. Schmidt edited the text with a valuable introduction and the commentary, called *Nayacandrikā*, of *Mādhavayajvan* on portions of the text in the Punjab Sanskrit series at Lahore. In this work the edition of 1919 by Dr. Shamasastri has been used. This work has given rise to frequent and furious controversies about its authorship, its authenticity and its age and it cannot be said that we have heard the last of this din of controversy. Moreover this work has inspired besides numerous articles in journals several monographs, some of which have somewhat high sounding titles, such as Narendranath Law's 'Studies in Ancient Indian Polity,' Dr. P. Banerji's 'Public Administration in Ancient India,' Ghosal's 'History of Hindu Political Theories,' Majumdar's 'Corporate Life in Ancient India,' Benoy Kumar Sarkar's 'Political Institutions and Theories of the Hindus,' Jayasval's 'Hindu Polity,' Prof. S. V. Visvanathan's 'International Law in Ancient India (1925)'. It is not possible to discuss at great length all the problems about Kautilya here. Only a brief statement can be attempted. For fuller study reference may be made to the following works and papers :— Hillebrandt's 'über das Kautilyaśāstra und Verwandtes' (Breslau 1908), Z D M G vol. 67, pp. 49-96 (Dr. Jolly), Z D M G vol. 68, pp. 345-359 and vol. 69, p. 369 ff; J R A S 1916, pp. 130-137 (Prof. Keith), I. A. for 1918, pp. 157-161 and pp. 187-195 (Dr. Jacobi translated by Dr. Sukthankar), Dr. Kalidas Nag's 'Les Théories Diplomatiques de l'Inde ancienne et l'Arthaśāstra' (Paris 1923) and its translation in 'Journal of Indian History' vol. V, Dr. Otto Stein's 'Megasthenes und Kautilya' (Vienna 1922), K. V. Rangasvami Ayyangar's lectures on Ancient Indian Polity (Madras 1916), Dr. Winternitz in Calcutta Review 1924 and in his history of Indian Literature (vol. III, pp. 509-524), I. A. for 1924, pp. 128-136 and 141-146 (Dr. Jacobi translated by Prof. Utgikar); Dr. Johann J. Meyer's 'Das altindische Buch vom Welt- und Staatsleben das Arthaśāstra des Kautilya' (Leipzig, 1925) and Prof. N. C. Bandopadhyaya's exposition of the social ideal and political theory of Kautilya. The Indian Antiquary for 1925 (pp. 175 and 201) gives an exhaustive bibliography on the date of Kautilya.

The Kautilya is the oldest extant work on Arthaśāstra. Though Arthaśāstra and Dharmaśāstra are often contradistinguished on account of the difference of the two śāstras in ideals and in the

methods adopted to reach them, Arthaśāstra is really a branch of Dharmaśāstra as the former deals with the responsibilities of kings for whom rules are laid down in many treatises on *dharma*.¹⁵¹ For this reason and the further reason that the Kauṭīliya contains two sections (called dharmasthīya and kṛṣṇakāśodhana) on the administration of justice, the Arthaśāstra of Kauṭilya deserves careful consideration in this work. According to the Caranavyūha of Śaunaka, Arthaśāstra is an Upaveda of Atharvaveda. The purpose of this Śāstra as stated in the Kauṭīliya itself is 'to prescribe means for securing and preserving (power over) the earth'.¹⁵² Yājñavalkya distinctly states (II. 21) that in case of conflict between Dharmaśāstra and Arthaśāstra, the rule is that the former prevails.¹⁵³ Nārada also (I. 39) says the same thing.¹⁵⁴ From comparatively ancient times Cāṇakya *alias* Kauṭilya or Viṣṇugupta has been credited with the composition of a work on Arthaśāstra. The Kāmandakīyanītisāra¹⁵⁵ pays a glowing tribute of praise to Viṣṇugupta, who, singlehanded, brought about the downfall of Nanda, bestowed the earth on Candragupta and distilled from the ocean of Arthaśāstra the quintessence, his work on politics. Kāmandaka further tells us that he looked upon Viṣṇugupta as his *guru*.¹⁵⁶ The Tantrākhyāyikā (H. O. S. vol. 14) which is certainly not later than 300 A. D. pays homage to Cāṇakya the Great as one of the authors of treatises on Politics.¹⁵⁷ Daṇḍin in his Daśakumāracarita

151 ' धर्मशास्त्रान्तर्गतमेव राजनीतिलक्षणमर्थशास्त्रमिदं विवक्षितम् ' मिता० on Yāj. II. 21.

152 तस्याः पृथिव्या लाभपालनोपायः शास्त्रमर्थशास्त्रमिति । कौ. 15. 1. So also the very first sentence is 'पृथिव्या लाभे पालने च यावन्त्यर्थशास्त्राणि पूर्वाचार्यैः प्रस्थापितानि प्रायशस्तानि संहृत्यैकमिदमर्थशास्त्रं कृतम् ।'

153 अर्थशास्त्रास्तु बलवद्धर्मशास्त्रमिति स्थितिः ।

154 यत्र विभातिपातिः स्याद्धर्मशास्त्रार्थशास्त्रयोः । अर्थशास्त्राकेमुत्सृज्य धर्मशास्त्राकमाचरेत् ॥

155 यस्यामिचारवर्जणे वज्रज्वलनतेजसः । पपात मूलतः श्रीमान् सुपर्वा नन्दपर्वतः ॥ एकाकी मन्त्रशक्त्या यः शक्त्या शक्तिधरोपमः । आजहार नृचन्द्राय चन्द्रगुप्ताय मेदिनीम् ॥ नीतिशास्त्रामृतं धीमानर्थशास्त्रमहोदधेः । समुद्रदधे नमस्तमे विष्णुगुप्ताय वैभवे ॥ काम. I. 4-6.

156 ' विद्याभ्यस्तन्न एवेता इति नो गुरुदर्शनम् । ' काम० II. 6 ; ' चतस्र एव विद्या इति कौटिल्यः ' कौटिलीय I. 2.

157 मन्वे वाचस्पत्ये शुक्राय पराशराय ससुताय । चाणक्याय च महते नमोस्तु नृपशास्त्र-कर्तृभ्यः ॥ verse 2.

(section VIII, p. 131, 2nd edition B. S. Series) says that the teacher Viṣṇugupta compressed Daṇḍanīti for the sake of the Maurya king into six thousand ślokaś and quotes passages from Cāṇakya.¹⁵⁸ Bāṇa associates the work of Kauṭilya with harsh and cruel expedients.¹⁵⁹ The Pāṇcatantra identifies Cāṇakya and Viṣṇugupta and speaks of Cāṇakya as the author of Arthaśāstra (*vide* part I. p. 2 ed. by Kielhorn part II. p. 65 and part III. 50 ed. by Bühler). Kauṭilya figures very largely in the Purāṇas (*vide* Pargiter's 'dynasties of the Kali age' pp. 69-70 and Viṣṇupurāṇa 4. 24. 26-28). He has a prominent place in the Brhatkathā of Guṇāḍhya, as appears from the works of Kṣemendra and Somadeva. The Mṛcchakaṭika (I. 39 B. S. series) refers to Cāṇakya. The Mudrārākṣasa identified Cāṇakya and Kauṭilya and suggests the derivation of the latter name from 'Kuṭila' (crooked).¹⁶⁰ Some of the above items of information are supported by the personal references contained in the Arthaśāstra itself. At the end of the first chapter of the first *adhikaraṇa*, Kauṭilya is said to be the author of the Śāstra and at the end of the 10th chapter of the second *adhikaraṇa* Kauṭilya is said to have laid down the rules for royal edicts for the sake of the king.¹⁶¹ The last verse¹⁶² tells us that he who impatiently wrested the earth from the Nanda king composed the work and after the colophon a verse tell us that seeing the differing interpretations of bhāṣyakāras on the Arthaśāstra, Viṣṇugupta himself composed the sūtra and the bhāṣya.

The first question that arises for consideration is the authenticity of the work, that is, the question whether it can be the work of the

158 'इयमिदानीमाचार्यविष्णुगुप्तेन मोक्षार्थे षड्भिः श्लोकसहस्रैः संक्षिप्ता ।' दशकुमार VIII; सत्यमाह चाणक्यः 'चित्तज्ञानानुवर्तिनोऽनर्था अपि पिबाः स्युः । दक्षिणा अपि तद्वाच-बहिष्कृता द्वेष्ट्या भवेयुः' दशकुमार VIII. Compare कौटिलीय V. 4 verses at the end.

159, 'जेवामतिनृशंसप्रभेदेऽशमिर्पुणं कौटिल्यशास्त्रं प्रमाणम्' कादम्बरी p. 109 (Peterson).

160 कौटिल्यः कुटिलमतिः स एव येन क्रोधाग्ने प्रसभमदाहि नन्दवंशः । मुद्राराक्षस I.

161 सुसङ्गठनविशेषं तत्त्वार्थपदनिश्चितम् । कौटिल्येन कृतं शास्त्रं विमुक्तमन्वविस्तरम् ॥ कौटिलीय I. 1; सर्वशास्त्राण्यनुक्रम्य प्रयोगमुपलभ्य च । कौटिल्येन नरेन्द्रार्थे शास-नस्य विधिः कृतः ॥ कौटिलीय II. 10.

162 येन शास्त्रं च शास्त्रं च नन्दराजगता च भूः । अनर्षेणोद्धृतान्वाशु तेन शब्दमिदं कृतम् ॥ वृद्धा विप्रतिषत्तिं बहुधा शास्त्रेषु भाष्यकाराणाम् । स्वधमेव विष्णुगुप्तमकार सत्यं च भाष्यं च ॥

famous minister of Candragupta Maurya, who was a contemporary of Alexander, and who must therefore have flourished about 320 B.C. This question very largely depends upon the age of the work. But other considerations, more or less of a subjective character and depending upon the absence of certain things from the Kauṭīliya, must be dealt with first. Jolly, Keith and Winternitz hold that the extant Kauṭīliya is not the work of the Maurya minister. One argument, viz. that a person like Cāṇakya who had to build a vast empire such as that of Candragupta and who was bent down with the cares of the empire could not have found time to write such a work, may be brushed aside as entirely futile, being a purely subjective argument. Some persons may say that he could have found time, just as Śāyana and Mādhava could find in later days, to write such a work in the midst of all cares, while others may deny the possibility of such a thing. Similarly most of the arguments from the silence of the Kauṭīliya are also quite unconvincing and lead to no certain and universally acceptable conclusion. The non-mention of Pāṭaliputra or of the empire of Candragupta is of very little use in deciding the question of the authenticity of the work. The argument of Stein and Winternitz that in Megasthenes' account of India no great person named Cāṇakya or Kauṭīliya appears and that the former's account of the condition of India does not tally with that presented by the Kauṭīliya is of very little weight. We have no means for finding out what proficiency Megasthenes had acquired in the languages of India so as to be able to hold conversation with all sorts and conditions of men. Besides it is well known that Megasthenes' writings have been handed down in a fragmentary state and that he often spins his own yarns. Megasthenes declares the Indians to be unacquainted with writing. But no Western scholar would now subscribe to the view that writing was unknown in India about 320 B. C. Dr. Jolly himself has to remark that the idealising tendency in Megasthenes greatly impairs the trustworthiness of his statements (p. 40, Introduction to Kauṭīliya). This question of the authenticity of the work is bound up with the question whether it can be the work of an individual author or whether it is the product of a school. Hillebrandt vehemently argues that it is the product of a school and Jacobi as vehemently repudiates that hypothesis. The great stumbling block according to many scholars in the way of regarding Kauṭīliya as the author of the work is the fact that the views of Kauṭīliya are cited by name about 80 times in the work

itself almost always in opposition to the views of other teachers. But there is nothing specially to be wondered at in this. In order to avoid looking too egotistic, ancient authors generally put their own views in the third person as said by early writers like Medhātithi and Viśvarūpa.¹⁶³ It has to be admitted that the first person singular also is used by ancient writers, though rarely.¹⁶⁴ Jacobi (I. A. for 1918 p. 188) and Keith are both wrong in thinking that the view of Kautilya is criticized by Bhāradvāja in V. 6. Kautilya states his position first and then mentions the view of his predecessor.¹⁶⁵ Dr. Jolly (Intro. to Kautilya p. 44) is wrong in his explanation of Apadeśa (in XV. 1.¹⁶⁶). That word is applied to passages which mean 'this or that author says this or that' and the Kautilya cites from his own work a case of the statement of various views on a certain point. These words do not at all indicate that according to the Arthaśāstra Kautilya was a stranger. Keith thinks (J. R. A. S. 1916 p. 135) that as Kautilya is derived from Kutila, an author will not cite his own views under such an epithet. It is not unlikely that Cāṇakya acquired the epithet Kautilya on account of his methods in dealing with the Nandas and that as he did so from no purely selfish motives but for ridding the country of such tyrants as the Nandas are represented to have been, he might have come to relish the name given to him by the people. It has to be noted in this connection that many of the writers quoted in the Kautilya bear nicknames (such as Piśuna, Vātavyādhi, Kaṇapadanta). This leads to the question as to whether the name is Kautilya or Kautalya. Hillebrandt seems to imply that all mss. employ the first form, while Pandit T. Ganapatisastri says his mss. support the latter form though in the first few pages he prints Kautilya. Mss. of the Kādambārī, the Pañcatantra and other works support the form Kautilya and the Mudrārākṣasa does the same by pointedly hinting at the etymology.

163 'प्रायेण ग्रन्थकाराः स्वमतं परापदेशेन ब्रुवन्ते मेधातिथिः, on याज्ञ. I. 2 विश्वरूप says 'किं तु भगवतोऽपि परोक्षीकृत्यात्मा निर्दिश्यते स्वप्रशंसानिवेधात् ।'.

164 वाल्मीकि says 'तान्त्रिके समामनन्ति ... तत्समामनन्ति' निरुक्त VII. 13; vide वाङ्म. I. 56. (न तन्मम मतं यस्मात् &c.) and II. 133.

165 एवमेकैश्वर्यममात्यः कारयेदिति कौटिल्यः । नैवमिति भारद्वाजः ।

166 एवमसावद्वैत्यपदेशः । 'मन्त्रिपरिषद् द्वादशमास्यान् कुर्वीतेति मानवाः शोधयन्ति चार्द्ध-
व्यत्यः विप्रतिषिध्यन्त्येवमनन्तः, यथाज्ञानमर्थमिति कौटिल्यः' इति.

A com. on the Kāmandakiyanitisāra styles the Kauṭīliya as Kuṭala-bhāṣya and Kuṭala is said to be a *gotra*. The form Kauṭalya is said to occur in an inscription at Ganesar in Dholka dated Vikrama Samvat 1291 (i. e. 1234-35 A. D.). Vide Indian Historical Quarterly vol. I. p. 786. It is very difficult to decide between the rival claims of the two forms, but it appears that the form of the name, Kauṭalya, is due to a later attempt to solve the difficulty of an author parading his views as those of a man nicknamed "crooked". Whether Kuṭala or Kauṭalya was known as a *gotra* ṛṣi in ancient times is extremely doubtful. Neither the Āśvalāyana-śrauta-sūtra (Uttaraśaṭka, 6th chap., 10th Kaṇḍikā) nor the Āpastamba-śrauta-sūtra (24. 5-10) mentions Kuṭala among the several *gotra* groups. In later works on *gotras*, we find the name in several forms. In the Pravaradarpaṇa of Kamalākara Kauṭali is said to be one of the Jāmadagnya-Vatsa group of the Bhṛguṣ (p. 156, edited by P. Chentsalrao, Mysore) and Kauṭilya is assigned to the Yaska group of the Bhṛguṣ (p. 158). The Pravaramaṇjari enumerates the Kauṭīlyas (p. 32, of the edition by P. Chentsalrao, Mysore) among the Yaska group of the Bhṛguṣ, also among the Śaradvanta group of the Gautamas, a branch of the Āṅgirasas, (p. 161) and Kauṭili as one of the Bhṛguṣ (p. 42). We have to remember that so early a writer as Kāmandaka (who was well known to Bhavabhūti and Vāmana's Kāvya-lankārasūtra-vṛtti) who is assigned to the third century A. D., and the Tantrākhyāyikā distinctly assign a work on politics to the minister of Candragupta. No weighty arguments have been advanced so far why this tradition vouched for so early should be disregarded. Keith finds it impossible that in the words 'six thousand ślokas' used by Daṇḍin the word śloka could mean a unit (in prose) of 32 letters. But Daṇḍin is evidently repeating the words that occur in the Arthaśāstra itself at the end of the first chapter.¹⁶⁷

Before proceeding to discuss the age of the Kauṭīliya, it is advisable to say a few words on the form, style and contents of the work. The work is divided into 15 adhikaraṇas, 150 chapters, 180 topics and contains 6000 ślokas (i. e. units of 32 letters). The work is in prose interspersed with a few verses. Each chapter has

167 शास्त्रसमुद्देशः पञ्चदशाधिकरणानि सप्तविंशदध्यायशतं सार्धान्वितिकरणशतं षट्श्लोक-
सङ्ख्यायतीति । These words of the Kauṭīliya must mean 6000 units of 32
letters and nothing else.

at the end at least one verse and sometimes more. A few verses occur also in the midst of some chapters as in I. 8, I. 15, II. 10, II. 24, V. 6, VII. 5, VII. 6, VII. 9, VII. 13, X. 3, XIII. 4. There are about 340 verses excluding *mantras*. Almost all these verses are in the Anuṣṭubh metre, only eight verses being in the classical Indravajrā or Upajāti metres (in II. 9, II. 10 and X. 3). In our utter ignorance about the literature on Arthaśāstra prior to Kauṭilya it is impossible to say how many of these verses are borrowed and how many are of his own composition. There can be no doubt that some of these verses were composed by him (e. g. the two verses in I. 10, where the views of Ācāryas are given, and the words 'etat Kauṭilya-darśanam' occur). It appears that some verses are clearly quotations. For example, the verse 'nāsyā guhyam' at the end of I. 15, and the verse 'saṁvatsareṇa patati' at the end of IV. 7 are Manu 7. 105 and 2. 180 respectively. The last occurs in Baud. Dh. S. II. 1. 62 and also in Vas. I. 22. The two verses in the Upajāti metre in X. 3 'yān yajñasaṅghaiḥ' and 'navam śarāvam' occur respectively in the Parāśaradharmaśāstra (chap. III. p. 12 of Jivānanda, part II) and in the Pratijñā (IV. 3¹⁶⁸). It is noteworthy that they are introduced with the words 'apiha ślaukai bhavataḥ' and follow a quotation from or summary of a Vedic passage. Twelve verses in VII. 9 are introduced with the words 'tatraitad bhavati' and may be quotations. A few of the verses bear a close resemblance to verses of other works; e. g. the verse 'prṣṭaḥ priyahitam brūyāt' (in V. 4) which is very similar to Manu. 4. 138. In some cases he connects verses with his own words, e. g. the words 'kurvataśca' with 'nāsyā guhyam' (at the end of I. 15) and the last verse of II. 25. The style of the Kauṭilya is simple and direct. It is not concise like that of the Vedānta or Vyākaraṇa sūtras. It resembles the dharmaśāstras of Gautama, Hārīta and Śaṅkha-Likhita, but is not as archaic as that of Āpastamba. According to the commentaries the several headings of the prakaraṇas are sūtras and the contents of them the bhāṣya (vide Nayacandrikā pp. 137, 143-44 &c., edited by Dr. Jolly). It abounds in numerous technical and rare terms. It is generally in

168 The manner in which the गजसेवक brings in this verse does not show that it is the author's own. The verse is preceded by the words शुभं भवन्तः and is probably put in as a weighty utterance from some ancient source.

accordance with Pāṇini's grammar, though such un-Pāṇinian words as 'pāpīṣṭhatama' (in VII. 11) rarely occur. It employs the word 'avyaya' in the masculine (II. 10), while Pāṇini (I. 1. 37) employs 'avyayam'.

The whole work on account of its careful arrangement of topics and unity of design impresses one as the product of a single brilliant mind. The Kautiliya sheds such valuable light on the social, economic, political and religious life of ancient India and contains information on so many topics that it is not possible to convey any idea of its contents in a brief summary. The subjects of the fifteen *adhyakṣaṇas* are :— I. the discipline of the king, sciences to be learnt by him, the place of Ānvikṣiki and politics, qualifications of ministers and purohita and their temptations, the institution of spies, council meetings, ambassadors, protection of princes, duties towards harem, king's personal safety ; II. about superintendents of various state departments, founding villages, pastures and forests, forts, duties of the chamberlain (*sannidhātā*), the commissioner for revenues from forts, country, mines, forests, roads &c. ; accountant-general's office ; embezzlement of public funds ; royal edicts ; examination of precious stones for the treasury and mines ; superintendent of gold (i. e. of coins issued from the mints) ; superintendent of store-house (of agricultural produce &c.), of commerce, of forests, of arms, of weights and measures, of tolls, of weaving, of liquor houses, of slaughter houses, of prostitutes, of shipping, of cows and horses, of the capital and cities ; III. Administration of justice, rules of procedure, forms of marriage, duties of married couples, *stridhana*, twelve kinds of sons ; other titles of law ; IV. removal of thorns, protection of artisans, merchants, remedies against national calamities such as fires, floods, pestilence, famines, demons, tigers, snakes, etc ; suppression of those who live by foul means ; detection of juvenile crime ; arrest of criminals on suspicion, accidental or violent deaths, torture to extort confessions ; protection of all kinds of state departments ; fines in lieu of cutting off of limbs, sentence of death with or without torture ; intercourse with maidens ; punishment of fine for various wrongs ; V. conduct of courtiers, award of punishment for treason, replenishing of treasury in case of emergency ; salaries of state servants, qualifications of courtiers, consolidation of royal power ; VI. constitution of the *maṇḍala*, seven elements of sovereignty, qualities of king, peace and arduous work

as the source of prosperity; sixfold royal policy; threefold *śakti*; VII. circle of states is the field for the employment of the six lines of policy; the six *guṇas* (saṁdhi, war, neutrality, marching, taking shelter and *dvaiddhibhāva*); causes leading to the dwindling and disloyalty of armies; combination of states; saṁdhi for the acquisition of a friend, gold or land; an enemy in the rear; recouping of lost strength; a neutral king and a circle of states; VIII. about *vyasanās* (vices and misfortunes) of the several elements of sovereignty; troubles of the king and the kingdom; troubles of men and of the army; IX. work of an invader, proper time for invasion, recruitment of the army, accoutrements, internal and external trouble, disaffection; traitors, enemies and their allies; X. about war; encamping the army, march of the army, battle-fields, work of infantry, cavalry, elephants &c.; array of troops for battle in various formations; XI. concerning corporations and guilds; XII. concerning a powerful enemy; sending an envoy; intrigues, spies with weapons, fire and poison and destruction of stores and granaries; capture of the enemy by stratagems; final victory; XIII. capture of forts; sowing dissensions; enticing of king by stratagem; spies in a siege; restoring peace in a conquered country; XIV. secret means, stratagems for killing an enemy, producing illusive appearances; medicines and incantations; XV. division of this work into sections and their illustrations.

It would be interesting to say a few words separately on the chapter about judicial administration. Dr. Jolly has collected together the passages of the Kautiliya on judicial administration that bear a very close resemblance to the several works on ancient Indian Law (vide Z. D. M. G. vol. 67, pp. 51-90). It will be seen therefrom that there is the greatest correspondence between the Kautiliya and Yājñavalkya. It is no doubt true that many passages from Manu and Nārada agree closely with those of the Kautiliya but not to the same extent as those of Yājñavalkya. A few striking examples are quoted below.¹⁶⁹ The question then arises whether there is

169 (a) अभियुक्तो न प्रत्यभियुञ्जीत अन्यत्र कलहसाहससार्यसमवायेभ्यः । न चाभियुक्तेऽभियोगोऽस्ति । को. III. 1; अभियोगमनिस्तीर्य नेनं प्रत्यभियोजयेत् । कुर्यात्प्रत्यभियोगं च कलहे साहसेषु च ॥ याज्ञ. II. 2-10; (b) प्रतिरोधकव्याधिदुर्मित्तमयप्रतीकारे धर्मकार्ये च पत्युः । को. III. 2; दुर्मित्ते धर्मकार्ये च व्याधौ संप्रतिरोधके । गृहीतं स्त्रीधनं मर्ता न स्त्रिये दातुमर्हति ॥ याज्ञ. II. 147; (c) सोदर्याणामनेकापितृकाणां विद्वतो दायविभागः । कौ. III. 5; अनेकपितृकाणां तु पितृतो भागकल्पना । याज्ञ. II. 120;

borrowing and if so who the borrower is. The agreement in phraseology is so close that it must be regarded as a case of borrowing and in my opinion it is the Yājñavalkyasmṛiti that borrows. The reasons are many. Yājñavalkya represents on numerous points of law a very great advance upon the doctrines of Kautilya. Kautilya does not contain distinct directions upon the four stages of a law suit (plaint, reply, proof and judgment) nor upon the threefold aspects of proof (documents, witnesses, prescription). Yājñavalkya goes into all these matters. The Kautiliya does not recognise the widow or mother as heir to a sonless man; Yājñavalkya does so. Kautilya does not mention the *bandhus* as heirs; he hardly says anything about re-union.¹⁷⁰ The Kautiliya divides the *strīdhana* of a woman dying during her husband's lifetime among her sons and daughters, while Yāj. prefers the daughters to the sons.¹⁷¹ It is not necessary to multiply examples. It goes without saying that Yājñavalkya represents a far too advanced stage of juristic principles than the Kautiliya and so must be later than the latter by several centuries. The Kautiliya agrees very closely with Manu also, but considerations of space prevent me from going into the points of agreement. There are however numerous fundamental points on which Manu and the Kautiliya disagree.

Kautilya allows *niyoga* even in the case of Brāhmaṇas (last verse of III. 6 and at the end of I. 17 about kings). Manu first speaks of *Niyoga*, and then condemns it (vide 9. 57-63 and 9. 64-68). As Brhaspati refers to this fact in Manu's work,¹⁷² it appears that the

(d) नष्टपट्टमासाद्य स्वामी धर्मस्थेन ग्राहयेत् । देशकालातिपत्तौ वा स्वयं गृहीत्वेऽपहरेत् ।
कौ. III. 16; नष्टपट्टमासाद्य हतारं ग्राहयेन्नरम् । देशकालातिपत्तौ च गृहीत्वा स्वय-
मपयेत् ॥ याज्ञ. II. 169; (e) वानप्रस्थयतिब्रह्मचारिणामाचार्यशिष्यधर्मभातृसमान-
तीर्थ्या रिक्थभाजः । कौ. III. 16; वानप्रस्थयतिब्रह्मचारिणा रिक्थभागिनः ।
क्रमेणाचार्यसंनिष्ठधर्मभात्रैकतीर्थिनः ॥ याज्ञ. II. 137.

170 But see 'अपितृद्रव्या विभक्तपितृद्रव्यैः सह जीवन्नः पुनर्विभजेरन्' कौ. III. 5.
This contains a reference to reunion.

171 जीवति भर्तारं मृतायाः पुत्रा दुहितरथ स्त्रीधनं विभजेरन् । अपुत्राया दुहितरः । तद्भावे
भर्ता । कौ. III. 2; अप्रजःस्त्रीधनं भर्तुर्भासादिषु चतुर्ष्वपि । दुहितृणां प्रसूता
चेच्छेषेषु पितृणामि तत् ॥ याज्ञ. II. 145.

172 बुद्धस्यति's word are 'उक्तो नियोगो मनुना निषिद्धः स्वयमेव तु', vide कुल्लू on
मनु 9. 68 for the whole quotation.

passages condemning *niyoga* were put in probably earlier than the first centuries of the Christian era. Though Kaṭilya speaks of almost the same 18 titles as those in Manu (8. 4-7) almost under the same names, there is a slight difference. Manu has no such title as *Prakīrṇaka*. Kaṭilya speaks of *upanidhi* and extends the same rules to *Nikṣepa*, while Manu speaks of the title as *Nikṣepa*. The ancient dharma-sūtras do not give the technical names of the eighteen titles of law, though some of them do occur therein. *Vak-pāruṣya* and *daṇḍapāruṣya* occur in G. Dh. S. (12. 1) and Vas. (17. 61). Baud. seems to have known the term 'Strīsaṅgrahaṇa' (Dh. S. II. 2.54). *Steya* occurs in all. Gautama speaks of *nidhi* (Dh. S. 12. 39). Manu positively says (9. 155) that the son of any member of the first three *varṇas* from a Śūdra woman does not inherit his father's wealth (though the preceding verses 151-154 seem to lay down different rules), while Kaṭilya allows such a son a share when there are sons born to a Brāhmaṇa from wives of higher castes or one third when he has no other sons (III. 6). Manu expressly mentions the mother and paternal grandmother as heirs (9. 217), while Kaṭilya appears to ignore them. Manu prohibits the remarriage of widows (V. 161-165), while Kaṭilya allows not only widows to remarry, but also wives whose husbands have not been heard of for a year or more according to circumstances (III. 4). Kaṭilya allows a wife to desert her husband, if the latter is of a bad character, has become a traitor to the king, endangers her life or has become an outcaste or impotent¹⁷³ (last verse of III. 2). Kaṭilya further seems to have allowed divorce which is unknown to any other known lawgiver, but he bases it only on the ground of mutual hatred and says that a marriage in the approved forms cannot be dissolved¹⁷⁴ (III. 3). Manu is very harsh upon gamblers and asks the king to suppress gambling and banish gamblers (9. 221-224), while Kaṭilya only brings gambling under the control of the king for the purpose of detecting thieves &c. (III. 20). Manu first allows a Brāhmaṇa to marry even a Śūdra woman and then condemns such a thing (III. 13-19), while Kaṭilya does not condemn such unions. These divergences and others lead us to conclude

173 नीचत्वं परदेशं वा प्रस्थितो राजकिल्बिषी । प्राजाभिहृता पतितस्त्याज्यः स्त्रीषोपि वा पतिः ॥ को०.

174 अमेत्या मर्तुरकामस्य द्विषती भार्या । भार्यावाभ्र भर्ता । परस्परं द्वेषाम्मोक्षः । अमोक्षो धर्मविद्यादानमिति । को०.

that the Kauṭilya is much older than the extant Manusmṛti, which is in many matters carried away by puritanic zeal, while its older portion is more in harmony with the spirit of the Kauṭilya. Therefore the Kauṭilya is long anterior to the time when the extant Manusmṛti took its present form. The Kauṭilya refers to the opinion of the Mānavas in five places. Two of the views ascribed to the Mānavas by Kauṭilya are the same as those which Kāmandaka (II. 3 and XI. 67) ascribes to Manu. According to the Mānavas, the *vidyas* to be studied by a prince were three, viz. trayī, vārtā and daṇḍanīti, what is called ānvikṣiki being but a branch of trayī; and the council of ministers was to consist of twelve. The Manusmṛti (7. 43) appears to regard the *vidyas* as four and lays down (7. 54) that the Council should consist of seven or eight *sacivas*. Bühler and others on account of this difference in the views of the Mānavas and the Manusmṛti thought that Kauṭilya was referring to the Mānavadharmasūtra. In my humble opinion the evidence for the existence of a Mānavadharmasūtra is practically nil, as detailed above in section 13. From the references to Svāyambhuva Manu and Prācetas Manu contained in the Mahābhārata, particularly in the Śānti and Anuśāsana *parvans* it appears that there were two works in verse on *dharma* and politics attributed to these two or there was one work containing both. These works were subsequently recast as the Manusmṛti. It is therefore that some difference is noticed between the views ascribed to the Mānavas and the extant Manusmṛti. Besides there is no real conflict in the matter of *vidyas*. The Manusmṛti does not positively say that the *vidyas* are four and not three; it simply says from whom trayī and the other three are to be learnt. The Manusmṛti (in 7. 60) allows more ministers than seven or eight. It is possible that in recasting several changes were made. The third opinion of the Mānavas quoted by Kauṭilya is about the fine to be imposed upon officers of the state occasioning loss of revenue (II. 7). The other two views of the Mānavas quoted are concerned with the fine to be imposed on false witnesses and for forcible seizure of jewels¹⁷⁵ &c. It must be admitted that in the extant Manusmṛti there is nothing exactly corresponding with these views. But from this fact no one conclusion alone can be drawn. There may be a mistake in quoting, or there may be inter-

175. कूटसाक्षिणो वगर्थनभूतं वा नाशयेयुस्तद्दशगुणं दण्डं दयुरिति मानवाः । को. III. 11 ;

‘समसारकमुपुष्पवर्णा साक्षे मूल्यसम्पत्तेः दण्डः इति मानवाः । को. III. 17

pay the wages agreed upon as if the work had been finished (compare Visnu V. 157); he who forcibly confined a man or woman or who by force released another from imprisonment was to be fined between 500 and 1000 (III. 17); that disputes of a remote date shall not be complained of and that he who is the first to complain wins, since one runs (to court) as one cannot bear the pain (III. 19); that in a complaint by one gambler against another, the successful party has to pay the fine called *pūrvasāhasa* and the defeated party the fine called *madhyasāhasa* (III. 20).

The foregoing discussion about the dharmasthīya section shows that in the sphere of the administration of justice, Kautilya is far in advance of the dharmaśūtras of Gautama, Āpastamba and Baudhāyana and so is much later than these (though in certain matters such as the rights of women to succeed to males he closely agrees with Gautama and Āpastamba), while he is earlier than the extant Manusmṛti (though not earlier than the oldest kernel of the Manusmṛti) and very much earlier than Yājñavalkya.

The question of the date of the Kautilya can be settled only approximately and for that we have to rely only on the internal evidence. The external evidence does not carry us far; we can only say that the Kautilya is certainly not later than the 2nd century A. D., since Kāmandaka, the Tantrākhyāyikā, and Bāṇa, speak of it with admiration. No one claims it to be earlier than 300 B. C. Even Keith who assigns it a late date and cannot place it earlier than 100 B. C. at the most has to admit (J R A S 1916, p. 135) that for a precise date we have no real ground.

The Kautilya quotes five schools by name: Mānavāḥ (five times), Bārhaspatyāḥ (6 times), Ausanasāḥ (7 times), Parāśarāḥ (4 times), Āmbhīyāḥ (once) and the following individual authors; Kātyāyana (1), Kiṣkīṅkara (1), Kaunapadanta (4), Ghoṭakamukha (1), (Dirgha) Cārāyana (1), Parāśara (2), Piśuna (6), Piśunaputra (1), Bahudantiputra (1), Bhāradvāja (7, once as Kaṣīṅka Bhāradvāja), Vātavyādhi (5), Viśalakṣa (6). He either differs from all these authors or they differ from each other in all the places where they are cited. All the individual authors that are cited only once occur on the same page (except Bahudantiputra). He quotes the views of *ācāryas* over fifty times and in each case differs from them. "*Ācāryas*" means the ancient authors on the śāstra

collectively. Even the Nirukta quotes certain views as those of acāryas. Kauṭilya is cited about 80 times. The Kāmasūtra of Vātsyāyana mentions a Ghoṭakamukha and a Cārāyana. Whether they are identical with the authors cited by Kauṭilya is extremely doubtful. The Mahābhārata mentions among writers on Dandanīti the following who occur in the Kauṭilya also :—Brhaspati, Manu, Bhāradvāja, Viśālākṣa, Śukra (the same as Uśanas) and Indra (probably Kauṭilya's Bāhudantiputra), whose abridgment of Brahmā's work is called Bāhudantaka in the Śāntiparva (chap. 59).

According to the Nayacandrikā, Piśuna, Bhāradvāja, Kauṇapadanta and Vātavyādhi stand for Nārada, Dronacārya, Bhīṣma and Uddhava respectively (pp. 73, 69, 74, 91).

The Mahābhārata mentions other writers on politics, viz. Gaurasīras, Kaśyapa, Utathya, Vāmadeva, Vasuhoma, Kāmandaka, (Śāntiparva 123. 11) and a few others which are not found in the Kauṭilya.

The Kauṭilya knows the four Vedas, the charms and incantations of the Atharvan, the six *aṅgas*, includes under itihāsa, Purāṇas, Dharmaśāstra and Arthaśāstra ; it knows the Sāṅkhya, Yoga and Lokāyata¹⁷⁸ schools of thought. It mentions Mauhūrtikas, Kārtāntikas (astrologers), Jupiter and Venus. It refers to dhātusāstra (Metallurgy). Sanskrit was the official language and in the Śāsanādhikāra it mentions such *guṇas* of composition as mādhyurya, audārya, spaṣṭatva, which show the beginnings of the Alaṅkāra śāstra. There is nothing to wonder at in this. In the second century A. D. we have the inscription of Rudradāman, which enumerates the *guṇas* of Kāvya. The Kauṭilya does not mention edicts on stone or copper. It refers to Vaiśikakalājñāna (II. 27). The Kauṭilya closely agrees with the Kāmasūtra in several respects, and the two works contain several identical passages (such as the list of kings that fell victims to intrigues and about *trivarga*). Keith argues from this that the Kauṭilya and the Kāmasūtra are not separated by a long interval and that it is a late work. Dr. Jolly also is of the same opinion (p. 24 Intro. to Arthaśāstra). If the Kāmasūtra held up the Kauṭilya as its model, then the two works would certainly look very much alike. There are points of difference

178 लोकायत occurs in the महाभाष्य on दर्शनका तान्त्रिके (पा. VII. 3, 45). V16a
Kielhorn vol. III., pp. 325-326.

between the two works, e. g. they differ in their attitude towards flesh-eating and the Kāmasūtra speaks of planetary influence and *lagna*, while the Kautiliya is silent on these points and only condemns in general terms the consulting of stars. We must note here that the Kautiliya (IX. 4) speaks of consulting *nakṣatras*, which were known from the earliest Vedic period and some of which were looked upon as auspicious for sacrificial purposes even in the Śatapatha Brāhmaṇa (S. B. E. vol. 44, pp. 1-2) and the Śrauta and Grhya sūtras. The Kautiliya follows the Vedāṅga Jyotiṣa in the system of a *yuga* of five saṁvatsaras, in prescribing two intercalary months in a *yuga* and in saying that at the end of one *ayana* the variation between the length of the day or the night comes to six muhūrtas (vide II. 20). Keith argues that the ślokas in the Kautiliya are more classical than even those of the Rāmāyaṇa and that it contains correct Triṣṭubh stanzas which are wanting in the Brhaddevatā (a work of the 4th century B. C.). But this argument can produce no impression on those scholars who ascribe the Rāmāyaṇa to the 5th century B. C. or earlier. Nor is the date of the Brhaddevatā beyond the pale of discussion. There is no consensus of opinion among scholars as to the exact time when classical ślokas and correct Triṣṭubhs first came into vogue. It is to be noted that the Kautiliya defines *pada* as *varṇasaṅghāta* and not as in Pāṇini (sup-tiñantam padam).

Among the countries and peoples frequently mentioned by Kautilya, several are interesting. He speaks of silks from the land of the Cīnas¹⁷⁹ and blankets from Nepal. Keith says that the name Cīna being derived from the Tsin dynasty in China (which began its rule in 247 B. C.) this would show that the Kautiliya could not have been composed about 300 B. C. No one however knows how the word Cīna was derived and besides as Keith admits the passage may be an interpolation. He speaks of the *Sangha* of the Vṛṣṇis (1. 6) and the *Śreṇis* (corporations) of Kṣatriyas in the countries of Kāmbhoja and Surāṣṭra that lived by *vārta* (agriculture and trade) and by the profession of fighting and the corporations of the Licchavika, Vṛjika, Mallaka, Madraka, Kukura, and the Kurupañcālas that live on the title 'rāja' (XI. 1). Some of these tribes such as the Licchavis, Vṛjis (Vajjis in Pāli) and Mallas are well-known from ancient Buddhist works. What is meant by 'rājasaṁdopajivinaḥ'

179 तथा कौशेयं चीनपद्मं चीनवृजिना व्याख्याताः । कौ. II. 11.

is not quite clear. It probably means that the organisation of the Licchavis and others was on democratic lines and that there was very keen competition for the honour of being elected the chief or president of those corporations, the latter being designated 'rāja'.¹²⁰ The *Nayacandrikā* explains that they bear the proud designation of 'rāja' but are penniless (and so can be easily employed in military service as mercenaries). We are told that the breed of horses from Kāmbhoja, Sindhu, Aratta and Vanāyu was the best and that Bahlika, Pāpeya, Sauvira and Taitala breeds were of middle quality. The *Kautiliya* speaks of Mleccha tribes and tells us that among them one's own children could be sold or pledged without incurring punishment (III. 13).

There is hardly any distinctive reference to things Buddhist except one passage (III. 20) where a fine of one hundred (*pras*) is prescribed for him who invited to dinners in honour of gods (Manes a Buddhist (Śākya), an Ājīvaka, a śūdra ascetic.¹²¹ This shows that the work was written at a time when Buddhism was yet not a widespread religion and had not secured an honourable place among the people. The Ājīvika was a well-known sect in ancient India, said to have been founded by Makkhali Gosāla (vide V. A. Smith's *Asoka*, pp. 134, 198 of edition of 1909, I. A. 1912, p. 286, 'Dialogues of Buddha' I, p. 71, n. 1, *Journal of Bihar & Orissa Society*, 1926, pp. 53-62). Asoka bestowed some caves on them. *Kautiliya* says that weights should be made of iron or of stones from Magadha and Mekala (country near the sources of the Narmadā).¹²²

It is extremely doubtful whether the *Kautiliya* knew the extant text of the *Mahābhārata*. Most of the stories used as illustrations in the *Kautiliya* occur in the *Mahābhārata* (e. g. Aila, Duryodhana, Haihaya Arjuna, Vātāpi, Agastya, Ambariṣa, Suyātra i. e. Nala). But in some cases there is slight divergence between the two works, e. g. Janamejaya is said to have perished through having attacked Brāhmaṇas in anger, while the *Mahābhārata* (XII. 150) gives a different version; *Kautiliya* says (IV. 8) that Māṇḍavya, though not a thief, declared

120 In the *Jātaka* (Fausbøll vol I., p. 564 and vol. III., p. 1) reference is made to the 7297 *vijās* of the Licchavis in Vesālī.

121 कर्णवर्माविराट् कृष्णमहाजिह्वा देवसिन्धुसर्पेण भोजयामासुः ॥ III. 20.

122 पश्चिमाम्बुपयानि कर्णवर्माविराट् ॥ III. 19.

himself to be a thief while the Mahābhārata (I. 107. 9) says that he spoke nothing; Kautilya mentions Jayatsena as the opponent of Nala (VIII. 3) in gambling, while the Mahābhārata gives his name as Puṣkara; the Mahābhārata and the Rāmāyaṇa do not know that a Jāmadagnya ruled long as a king.¹⁸³ Kautilya seems to have known the Purāṇas. He says (III. 7) that *sūta* and *māgadha* of the Purāṇas are quite different¹⁸⁴ from members of the mixed castes called *sūta* and *māgadha* and includes Purāṇa (I. 5) among the subjects of royal study grouped under the head of *itihāsa*.

Kautilya exhibits a wonderful knowledge of herbs and drugs and Dr. Jolly thinks that his *Materia Medica* is more extensive than even Sūśruta's. But the dates of Caraka and Sūśruta are far from being settled and no approximately certain conclusion can be drawn from the drugs mentioned in the Kautilya. Kautilya speaks of 'rasada' (one who administers mercurial poison) and prescribes banishment for those who trade in or administer 'rasa' for money in order to do away with a person secretly (IV. 4.) In II. 13 he speaks of gold that is 'rasa-viddha' (amalgamated with mercury) and in II. 12 of liquids containing gold (rasāḥ Kāñcanikāḥ) and of Hinguluka. Dr. Jolly thinks that this knowledge of metallurgy and alchemy is of Græco-Syriac origin and so the Kautilya is a work of the third century A. D.

It is of great importance to note that Kautilya lays down (II. 4) that in the midst of the fort were to be constructed the temples of Śiva, Vaiśravaṇa, the Aśvins, Lakṣmī and Madirā (Durgā?) and niches were to be set apart for Aparājita, Apratihata, Jayanta and Vijayanta and that the tutelary deities of the gates were to be Brahmā, Indra, Yama and Senāpati (i. e. Skanda). We know from the Mahābhāṣya¹⁸⁵ (Kielhorn Vol. II. p. 429) on Pāṇini (V. 3. 99 'jvīkarthe cāpāṇye') that the Mauryas set up images out of greed for money and that in its day images of Śiva, Skanda and Viṣṇu were worshipped.

¹⁸³ 'समुद्रपद्ममुत्सृज्य जामदग्न्यो जितिक्षुधः॥ अज्वरीयश्च मोषागो कुमुदाते विरं गहीः॥' इति. I. 8.

¹⁸⁴ 'सौराजिकस्तम्बः दूतो मागधश्च ब्रह्महत्यादिशेषतः ।

¹⁸⁵ 'अपराजितमुच्यते तत्रेदं न सिञ्चति । शिवः स्कन्दः विराट् इति । किं कारणम् । जैमिनिस्त्वयैवैभिर्वाः प्रकल्पिताः । भवेत्तसु न ह्यस्य । वाचयेताः संपति पूजायैस्तात्प्रतिष्ठापयति ।' अङ्गनाम्ब.

The foregoing discussion clearly shows that the Kauṭīliya has certainly an ancient atmosphere about it, and that all that has so far been gathered from it agrees with its traditional date of 300 B. C. and no cogent arguments have been yet brought forward that would compel us to assign it a date later than the above by six centuries.

Two commentaries on the Kauṭīliya have been brought to light so far, one composed by Bhāṭṭasvāmin being called *Pratipadapañcika* and the other the *Nayacandrikā* of Mādhavayajvan. Both are fragments. The first was published in the *Journal of the Bihar and Orissa Research Society* (1925-1926, vol. XI and XII) by Messrs. K. P. Jayasval and A. Banerji-sastri. The com. is incomplete and begins with the 8th adhyāya of the 2nd adhikaraṇa and reaches up to the 36th adhyāya of the adhikaraṇa. The commentary on the whole work must have been very extensive, as the portion already printed on a part of the 2nd adhikaraṇa alone occupies 214 pages. This commentary quotes the explanations of previous commentators in the words 'anye', 'apare'. It quotes several ślokaś of Brhaspati on the blemishes of diamonds and on prakāśa-taskaras. The commentary *Nayacandrikā* contained in Dr. Jolly's edition (Lahore) also is incomplete and begins with the 7th adhyāya of the 7th adhikaraṇa and breaks off in the 4th adhyāya of the 12th adhikaraṇa. It also refers to the views of its predecessors in the words 'kecit' &c. (vide pp. 35, 61, 62, 104, 115, 131, 191). It discusses various readings (pp. 136, 183, 188, 193 &c.).

Dr. Shamasastri includes in his edition 571 sūtras attributed to Caṇakya. Their relation to the Kauṭīliya is a subject which requires careful investigation. In my own opinion they are later than the Kauṭīliya. It would be beyond the scope of this work to enter into details. Vide Dr. Jacobi's article in *Indian Historical Quarterly*, vol. III., pp. 669-676.

There are several *nīti* collections attributed to Caṇakya and published several times in different parts of India. All of them are later than the Kauṭīliya and are compilations of maxims and fine sayings. One of them the *Caṇakya-rājanītiśāstra* (published in Calcutta Oriental series, 1921, 2nd edition) contains 660 verses and was compiled under Bhojarāja. Several other compilations pass under the names *Vṛddha-Caṇakya*, *Laghu-Caṇakya* &c. All these are passed over here from considerations of space and utility.

15. *Vaikhāṇasa-dharma-praśna*

This work has been published in the Trivandrum Sanskrit Series by Pandit T. Ganapati Sastri (1913).

Mahādeva in his commentary called *Vaijayanti* (Ānandaśrama ed.) on the *Satyāśāḍha Śrautasūtra* speaks of six Śrauta sūtras of the Black Yajurveda, viz. Baudhāyana, Bhāradvāja, Āpastamba, Hiraṇyakeśin, Vādhūla and Vaikhāṇasa, and frequently cites passages from the Vaikhāṇasa-śrautasūtra. In the *Caranavyūha* of Śaunaka, Vādhūla and Vaikhāṇasa are not mentioned. But that Vaikhāṇasa was a very ancient writer follows from the references contained in the ancient dharma works. In Gautama the word 'Vaikhāṇasa' occurs (Dh. S. III. 2) as the name for the order of forest hermits (*vānaprastha*) and in another sūtra (III. 26) he lays down that fire was to be consecrated according to the Śramaṇaka,¹⁸⁶ which latter is explained by Haradatta as Vaikhāṇasa Śāstra. Baudhāyana (Dh. S. II. 6. 17) has the same sūtra¹⁸⁷ and defines a Vaikhāṇasa as one who follows the rules of conduct laid down in Vaikhāṇasa Śāstra (Dh. S. II. 6. 16). The *Vasiṣṭha Dh. S.* (9. 10) also has the same sūtra as Gautama (Dh. S. III. 26). The *Manusmṛiti* (VI. 21) speaks of the *Vānaprastha* as one who abides by the views of Vaikhāṇasa (*Vaikhāṇasamate sthitaḥ*).

The *Vaikhāṇasadharmapraśna* is divided into three *praśnas*, each *praśna* being subdivided into *khaṇḍas*. There are in all 41 *khaṇḍas*. The work is a small one. The contents of the work are :- 1. the four *varṇas* and their privileges, and the four *āśramas*; duties of *brahmacārins*; four kinds of *brahmacārins*; duties of the householder; four kinds of *gṛhastha*, *vārtāvṛtti* (subsisting by agriculture), *śālina*, *yāyāvara* and *ghorācārika*; forest anchorites; *vānaprasthas* are either *sapatnika* (accompanied by their wives) or *apatnika* (not so accompanied); *Sapatnika* are of four sorts, *Audumbara*, *Vairiṇca*, *Vālakhilya* and *Phenapa*; *apatnika Vānaprasthas*; of four kinds of *bhikṣus*, viz. *kuṭṭhaka*, *bahūdaka*, *hamsa* and *paramahamsa*; *sakāma* (performed with desire of worldly gain) and *niṣkāma* (not so performed) *karma*; *pravṛtti* and *nivṛtti*; three kinds of

¹⁸⁶ 'आवणकेन (आमणकेन!) अग्निमाधाय' गौ. ध. सू. 3. 26 and बौ. ध. सू. II. 8. 17.

¹⁸⁷ गोविन्दश्वामी, the commentator of Baud. says 'वेदान्तोपि वानप्रस्थ एव ।

संज्ञान्तरकरणं तु संन्यस्यारथम् । विसनसा कविणा प्रोक्तं वेदान्ततत्त्वम् । तत्र हि
बह्वो वानप्रस्थयोक्तं श्रीमे वञ्चतया इत्यादयः समुदाचाराः',

Yogins and their subdivisions ; II. the details of the śrāmaṇaka rites of the vānaprastha (khaṇḍas 1-4) ; duties of the forest hermit ; details of joining the order of saṁnyāsins (khaṇḍas 6-8) ; age for saṁnyāsa (above seventy or when childless or widower) ; every day duties and observances of saṁnyāsins ; about *acamana* and *Samdhyā* ; saluting (*abhivādana*) of all relatives, male and female ; holidays for study (*anadhyāya*) ; bath and *Brahmayajña* ; rules about taking food ; forbidden and permitted food ; III. rules of conduct for grhastha (khaṇḍas 1-3), rules of the road ; purification of golden and other metallic things ; purification of other things ; about vānaprastha ; *bhikṣu* ; burial of a saṁnyāsin ; Nārāyanabali on the death of a saṁnyāsin, *tarpaṇa* in the case of saṁnyāsins with twelve names of Viṣṇu, Keśava &c. and with water ; *anuloma* and *pratiloma* ; the intermediate castes ; *Vrātyas*, their origin ; name and means of subsistence (khaṇḍas 11-15).

The *Vaikhānasadharmaprasna* appears by its style and its contents to be a work of comparatively later date than the *dharmasūtras* of Gautama and Baudhāyana. It is probably a recast of older materials. It contains the names of more mixed castes than the *dharmasūtras* and than even some of the later *smṛtis*. The present work seems to have been either written or retouched by a devotee of Viṣṇu. Faith in and devotion to Viṣṇu or Nārāyaṇa loom very large here (I. 5. 5 *nārāyaṇa-parāyaṇaḥ*, I. 7. 6 and 9 ; II. 4-5 *bhaktyā Viṣṇuṁ dhyāyan*, III. 7. 3 *Nārāyaṇaparaṁ brahmeti śrutam*, III. 9. 3 *Viṣṇorālayapārśve*). It speaks of the eight *āṅgas* of Yoga (I. 10. 9), of the *Āyurveda* with its eight *āṅgas* and of some treatise on evil spirits (*bhūtatantra* III. 12. 7). It refers to the views of some in the word 'eke' (I. 7. 4. and II. 9. 10). It speaks of the Śrāmaṇaka fire (in I. 6. 2 and I. 7. 3-4). It does not allow *saṁnyāsa* to Kṣatriyas (I. 1. 11). *Vikhanas* is cited as an authority (II. 5. 9 and III. 15. 14).

Bühler found a ms. of the *Vaikhānasasūtra*, consisting of a *grhya* in seven *prāśnas*, three *prāśnas* of *dharma* (the same as described above) and a fourth on *pravaras*. In the *grhya* a reference to *Budhavāra* occurs (R. and S. p. 9). Dr. Caland in his paper on *Vaikhānasa-sūtra* holds that the *Manusmṛti* borrows from *Vaikhānasagrhya* and that the author of the latter was saturated with the idiom of Dravidian languages (vide Prof. Keith's review in *Bulletin of the School of Oriental Studies*, 1927, p. 623). Dr. Caland's

view about Manu is entirely wrong as will appear from the section on Manu. Vide Th. Bloch in 'über das Grhya-und Dharmasūtra der Vaikhāṇasa' (Lipzig, 1896).

Other Sūtra Works on Dharma.

It will be proper to say a few words about some other sūtra works on dharma that are only available in mss. or are to be reconstructed from quotations in the digests. It is by no means to be supposed that these works that will be spoken of here were composed as early as those of Gautama, Āpastamba and others or were composed before the extant Manu and Yājñavalkya. But as the chronology of all ancient works on dharma is somewhat in a nebulous state, it is best to treat here of all works written in the sūtra style, even though in individual cases they may really belong to a later age than the works composed entirely in verse. They will be taken up in alphabetical order (Sanskrit).

16. Atri

That Atri was an ancient writer on *dharma* follows from a reference to him in Manu (III. 16) as holding the view that a *dvijāti* taking as wife a śūdra woman became fallen (*patita*). In the Deccan College collection there are several mss. (Nos. 185-187 of A 1881-82) of the Ātreya dharmasāstra in nine *adhyayas*. They treat of gifts, prayers (*japya*) and *tapas* by which men are freed from all sins. Some of the chapters are in mixed prose and verse. The first three chapters are entirely in verse and some of the verses (such as *ekākṣaram param brahma*) occur in the Manusmṛti. The fourth opens with a long sūtra, which, in style, resembles later bhāṣyas and commentaries.¹⁸⁸ The 5th also is in verse and contains several verses found in Vāsiṣṭha (Dh. S. 28. 1, 4, 6). The sixth speaks of the specially holy hymns and verses of the Veda. Some of the verses here are the same as Vasiṣṭha (28. 10-11). The seventh refers to secret *prāyaścittas* and the very first sūtra after the opening words speaks of several non-Aryan tribes such as the Śakas, Yavanas, Kām-

188 अर्चीर्णप्रायश्चित्तानां यमविषयनरकयातनानिश्च (1) पतितानां यदि कदाचिन्मानुष्यं भवति तदैतच्चिह्नं क्लृप्तशरीरा जायन्ते । तद्यथा । अनृतवादी सली ब्रह्महा कुहू ५०.

189 अथातो रहस्यानि व्याख्यास्यामः । नटनर्तकगायन-गान्धर्विक-श्वपाककारुकीशोत्कट-शीणाशास्त्र-शक-यवन-काम्बोज-बाह्लीक-सश-द्रविड-वह्व-पारश-वीर्यान्तरीनां (1) मुक्त्वा प्रतिगृह्य च स्त्रीगमने सहभोजने रहस्ये रहस्यातिप्रकाशे प्रकाश्यानि चरेत् ।

bhojas, Bāhikas, Khasās, Vaṅgas and Pāraśa (Persians?) &c. It is to be noted that the same sūtra (with slight variations) is quoted as Atri's by Aparārka (on Yāj. III. 266 p. 1123). The 7th and 8th chapters are in mixed prose and verse. The 9th is in verse and speaks of Yoga and its *aṅgas*. It refers to the fact that Śiśupāla, son of Damaghoṣa, because in his hatred of Govinda he always thought of the latter, went to heaven. The same sūtra work is noticed in I. O. Cat., pp. 380-81, Nos. 1305 and 1306.

There are several works styled Atri-smṛti or saṁhitā in the mss. One of them is in six chapters on secret prāyaścittas, gifts, pitṛmedha and ācāra (vide I. O. Cat., p. 381, No. 1308). There is another work styled Atrisamhitā printed in Jivananda's collection (part I. pp. 13-46). It contains about 400 verses and deals with the following topics :— importance of honouring *guru*, duties of four castes ; purifications of several *malas* ; virtues of Brāhmaṇas such as *śauca*, *anasūyā* ; definition of *iṣṭa* and *parita*, ten yamas and niyamas ; importance of sons ; adopted sons, prāyaścittas for taking forbidden food or drink and for other transgressions, impurity on birth and death ; cāndrāyana, Kṛcra, Sāntapana ; gifts ; purifications from avoidable contacts with rajasvalā &c. ; Śraddha and the Brāhmaṇas to be invited for it.

In this work Atri is himself cited as an authority. Other authors and works quoted are : Āpastamba (p. 30), Yama (p. 41), Vyāsa (p. 24), Śaṅkha (pp. 22, 35), Sātātapa (p. 35). The Vedānta, Sāṅkhya, Yoga, Purāṇas, Bhāgavatāḥ (p. 45) are mentioned. It contains (on p. 14) the verse ' sadyaḥ patati māṁsena ' which is found in Vasiṣṭha Dh. S. (2. 27) with the words ' athāpyudāharanti '. There are other verses also which occur elsewhere e. g. ' atha cenmantravid ' occurs in Vasiṣṭha 11. 20, ' tryaham sāyam tryaham prātaḥ ' (p. 23) is also Manu XI. 211. On p. 26 occur the words ' atrāpyudāharanti ' and so what follows is a quotation. On p. 32 there are three verses in another metre.

Atri's verse about adoption ¹⁹⁰ is quoted as the first authority on adoption in the Dattakamimāṁsā. He mentions the seven *antyaajas* to be the washerman, the shoemaker, *naṭa*, *buruḍa*, *kaivarta*

190 अनुजेण कर्तव्यः पुत्रपत्तिनिधिः सदा । विष्णोदकक्रियाहेतोरेस्मात्स्मात्प्रवृत्तः ॥ अत्रि
p. 17.

(fisherman), meda, and *bhilla* (p. 29). He further says ¹⁹¹ that there is no question of untouchability in fairs, marriage seasons, in Vedic sacrifices and in all festivals. He says that Brāhmaṇas from Magadha, Mathurā and three other places are not honoured (at a śrāddha) though as learned as Bṛhaspati. ¹⁹²

The work mentions the signs of the Zodiac, Kanyā and the Scorpion (p. 43), and hence was not composed before the first centuries of the Christian era.

In Jivananda there is a Laghu-Atri (part I, pp. 1-12) in 6 chapters and about 120 verses, dealing with the means of being freed from sins (such as prāṇāyāma, sacred formula, gifts &c.), with purifications from impurity on death and birth, with gifts. It mentions Manu. In the fourth chapter there are about ten lines in prose. There are numerous verses that occur also in the Vasiṣṭha-dharmasūtra, e. g. Vas. 26. 8-9 and 16-18 occur on p. 3 ; Vas. 28. 11-16 occur on pp. 4-5. It is difficult to say who the borrower is.

There is a Vṛddhātreyasmṛti in Jivananda (part I. pp. 47-59) in five chapters and about 140 verses. This closely resembles the Laghu-Atri-smṛti described above. In the commencement both have the same six verses beginning with 'bhagavan kena dānena' and the works have many verses in common. In the fourth chapter of both the same prose passages occur.

Viśvarūpa on Yāj. (III. 257) quotes two verses from Atri on prāyaścitta which are found in none of the three works described above. ¹⁹³

In the Mahābhārata (Anuśāsana 65. 1) Atri is credited with the view that those who make a gift of gold give (practically) all

191 देवयानाविवाहेषु यज्ञप्रकरणेषु च । उत्सवेषु च सर्वेषु स्पृष्टास्पृष्टिर्न विद्यते ॥ p. 33.

192 मागधो माधुर्यश्चैव कापटः कीटकानुजो । पञ्च विधा न पूज्यन्ते बृहस्पतिसमा यदि ॥ (p. 45). What is कापट ? Should we read कीटकानुजो (residents of the countries of कीटक and अनुज) ?

193 The verses are भुक्त्वा तु प्रतिलोमानां सूतादीनामकामतः । प्राजापत्यं चरेत्कृष्णं त्रिरात्रं त्वाकृतान्नमः ॥ चण्डालवर्जिते चाग्ने स्पृष्ट्वा चैनं विशेषतः । भुक्त्वा कृष्णं भविष्यति ज्ञात्वा चाम्नावर्जं चरेत् ॥

objects. This bears a close resemblance to two verses that occur in Laghvatri (Jivananda part I. p. 5) and Vṛddhātri (part I. p. 51).¹⁹⁴

17. Uśanas.

That Uśanas wrote a work on politics follows from several circumstances. The Kautiliya quotes the Auśanasāḥ seven times. It is almost certainly referring to a work. That work contained directions on the administration of justice also, as Kauṭilya speaks of Auśanasa method of partition (in allowing a tenth additional share to the eldest son, III. 6), as Auśanasāḥ prescribed fines in cases where witnesses proved stupid &c. (III. 11) and fines for forcible seizure of jewels &c. (III. 17). The Mahābhārata, Śāntiparva¹⁹⁵ (chap. 56, 29-30 and 57. 3) refers to a work on politics by Uśanas and quotes three verses, the last being found in Sabhā 55. 14. In other places also we have a Nītiśāstra ascribed to Bhārgava (Śānti 210. 20) and certain verses are ascribed to him (Śānti 57, 40-41 and 139, 70-71). *Vide* also Anuśāsana 39, 8-9 and Sabhā 62. 11-12. The Nītiprakāśikā of Janamejaya refers to a succession of teachers of politics from Brahmā down to Janamejaya and says that Śukra was

194 सर्वान् कामान् प्रयच्छन्ति ये प्रयच्छन्ति काञ्चनम् । इत्येवं भगवानत्रिः पितामहसुतोऽब्रवीत् ॥

अनुशासन 65. 1. The verses in the two Atris are अमेरपत्यं प्रथमं सुवर्णं भूवेष्णवी सूर्यसुताश्च गावः । लोकास्त्रयस्तेन भवन्ति दत्ता यः काञ्चनं गां च महीं च दद्यात् ॥ सर्वेषामेव दानानामेकजन्मानुगं फलम् । हाटकक्षितिधेनूनां सप्तजन्मानुगं फलम् ॥ The first verse occurs in Vas. 28. 16, in Vanaparva 200. 28, in the Rajim plate of Tivaradeva (Fleet's Gupta inscriptions No. 81).

195 श्लोकौ चोशनसा गीतौ पुरा तात मद्भरिणा । तौ निबोध महाराज त्वमेकाग्रमना नृप ॥ उद्यम्य शस्त्रमायान्समपि वेदान्तगं रणे । निगृहीयात्स्वधर्मेण धर्मपेक्षी नराधिपः ॥ विनश्यमानं धर्मं हि योभिरक्षेत्स धर्मवित् । न तेन धर्महा स स्यान्मन्युस्तं मन्युमृच्छति ॥ शान्तिपर्व 56. 28-30 ; भगवानुशना आह श्लोकमत्र विशापते । तदिहैकमना राजन् गदतस्तं निबोध मे ॥ द्वाविमौ भसते भूमिः सप्तौ बिलशयानिव । राजानं चाविरोद्धारं ब्राह्मणं चापवासिनम् ॥ शान्तिः 57. 2-3 ; श्लोकश्चायं पुरा गीतो भार्गवेण महात्मना । आख्याते रामचरिते नृपतिं प्रति भारत ॥ राजानं प्रथमं विन्देत् ततो भार्या ततो धनम् । राजन्यसति लोकस्य कुतो भार्या कुतो धनम् ॥ शान्तिः 57. 40-41 ; निश्चयः स्वार्थशास्त्रेषु विश्वासश्चासुसोदयः । उशना चैव गाथे द्वे प्रह्लादाद्यावतीपुरा ॥ शान्तिः 139. 70.

one of those who abridged the enormous extent of *rājaśāstra*.¹⁹⁶ The *Mudrārākṣasa* (I. p. 71 Telang's ed.) also speaks of Auśanasī Daṇḍanīti. Viśvarūpa (on Yāj. I. 307) asks the king to appoint ministers in accordance with the views propounded in the śāstras of Bṛhaspati and Uśanas and quotes a long passage in prose from Bṛhaspati in which the śāstras of Manu, Bṛhaspati and Uśanas are joined together. This work on politics probably contained verses also. Medhātithi on Manu (7. 15) quotes two verses speaking of eight activities of a king.^{196a} So also on Manu 8. 50 Medhātithi cites from Uśanas the words 'prakṛtīnām balaṁ rājā,' which are an Anuṣṭubh *pāda*. This sūtra work on politics by Uśanas has not yet been discovered. The Tāṇḍya-Mahābrāhmaṇa says that Kāvya Uśanas was the purohita of the Asuras (7. 5. 20).

In the Deccan College collection there are two mss. of an Auśana-dharmaśāstra in prose with a few verses, viz. No. 644 of Visrambag (i) and No. 191 of A 1881-82. The first contains only two folios (2 and 4) and the available portion begins in the midst of the 2nd chapter. In the second ms. also the first folio is wanting and there are gaps in the fourth chapter. It is noteworthy that the second folio of the second ms. begins just at the beginning of the 2nd folio of the first. The work is a brief one (8 folios) in seven adhyāyas. Their contents are:—II. impurity on birth and death; purification of certain things in certain ways such as with water, ashes &c.; III. the four varṇas and the mixed castes such as Rathakāra, Ambaṣṭha, Sūta, Ugra, Māgadha &c, the Vrātyas; IV. no bodily injury to be done to Brāhmaṇa; prāyaścittas for killing a Brāhmaṇa or a man of the other varṇas and for other Mahāpātakas, prāyaścitta for eating

196 ब्रह्मा मेहेश्वरः स्कन्दश्चेन्द्रः प्राचेतसो मनुः । बृहस्पतिश्च शुक्रश्च भारद्वाजो महा-
तपाः ॥ वेदव्यासश्च भगवान् तथा गौरशिरा मुनिः । एते हि राजशास्त्राणां प्रणेताः
परंतपाः । लक्षाभ्यां याजगो ब्रह्मा राजशास्त्रे महामतिः । पञ्चाशच्च सहस्राणि रुद्रः
संक्षिप्य चाब्रवीत् ॥ It is further said that Skanda, Indra, Prācetasas Manu,
Bṛhaspati, Sukra, Bhāradvāja, Gaurasīras and Veda-Vyāsa abridged
respectively to 25000, 10000, 6000, 3000, 1000, 700, 500 and 300 adhyāyas
and that Janamejaya abridged even the last.

196a आदामे च विसर्गे च तथा प्रेषतिषेधयोः । पञ्चमे चार्थवचने व्यवहारस्य चेक्षणे ॥ दण्ड-
शुद्धयोः सदा युक्तस्तेनाष्टगतिको नृपः । अष्टकर्मा दिवं याति राजा शत्रुभिरर्चितः ॥
These are quoted also by कुल्लुक on Manu VII. 154.

the flesh of certain animals and for eating certain plants like garlic, *prāyaścitta* for adultery; discussion whether a Brāhmaṇa could marry a śūdra woman; *prāyaścittas* for killing various beasts and birds; fourteen *vidyās*; V. *śrāddhakalpa*; what Brāhmaṇas are *pankti-pavana*; details of *śrāddha*, food and flesh at *śrāddha*; who are unfit to be invited at *śrāddha*; VI. what things a Brāhmaṇa could not sell; VII. punishments for the Mahāpātakas; what are pure things at all times. Some of the views of the Auśanasa-dharmaśāstra are worth special notice. The son of a Brāhmaṇa, Kṣatriya or Vaiśya from a wife of the varṇa immediately next to it belonged to the caste of the father.¹⁹⁷ No sin or punishment attached to one if one killed an *atatayi* armed Brāhmaṇa. The fourteen *vidyās* are said to be the six *aṅgas* and the four Vedas, Mīmāṃsā, Nyāya, dharmaśāstra and Purāṇa.¹⁹⁸

The work very often quotes the views of others with the words 'eke'; for example it says 'the impurity on birth is ten nights for the parents of the child, but according to some only for the mother.'¹⁹⁹ The son of a Brāhmaṇa from a śūdra woman is called *paraśava*, but according to some he is *niśada*. The whole of the portion in the ms. about the mixed castes bears a very close resemblance to Baudhāyana (Dh. S. I. 9) except in a few particulars.²⁰⁰ At the end of all chapters from the second (except the third) there are verses and also in the midst. There are verses introduced with the words 'there is a śloka on this point' (*bhavati cātra ślokaḥ*) or with the words 'api codāharanti'.

197 ब्राह्मणेन क्षत्रियायां जातो ब्राह्मण एव सः । chap. III folio 3 a.

198 चतुर्दश विद्यास्थानानि पुनः षडङ्गाश्चत्वारो वेदा मीमांसा न्याय एव च । धर्मशास्त्रं पुराणं च विद्या हेताश्चतुर्दश ॥ . It will be noticed that there is a śloka from षडङ्गाः which is almost the same as Yāj. I. 3.

199 दशरात्रं मातापितृभ्यः सूतकं मातुरित्येके । folio 2 a ; compare गौ. ध. सू. 14. 14 'मातापित्रोस्तस्मात्तुर्वा' (and हरदत्त's comment thereon for various views) ; धौ. ध. सू. I. 5. 105-109, where Baudhāyana's own view is that both are impure for ten days, but according to some the mother and according to others the father has to observe impurity for ten days.

200 The ms. (3rd chap.) has तत्र सवर्णास्तु सवर्णाः । ब्राह्मणेन क्षत्रिया ... सः । वैश्यायाम्बुधः । शूद्रायां पारशवो निषाद इत्येके । क्षत्रियेण वैश्यायां क्षत्रियः शूद्रायाम्बुधः । वैशयेन शूद्रायां वैश्यः । शूद्रेण वैश्यायाम्बोधवः क्षत्रियायां क्षत्रा ब्राह्मण्यां ब्रह्मणः &c.

There are about 45 verses in the work, the 7th and last chapter being almost entirely in verse. As the mss. are corrupt and full of gaps, it is often difficult to find out whether a particular passage is prose or verse. In several verses the words 'Manur abravīd' occur and in one place 'tan manor anuśāsanam'. The latter closely agrees with Manu. Several verses are common to Manu and Uśanas. The verse 'gurutalpe bhagaḥ kāryaḥ' (Manu 9. 237) occurs in the ms. So also the verse 'yena yena cidāgena' occurs in both.²⁰² The words of Manu (V. 78) 'bale deśāntarasthe' are expressly quoted with the words 'Manur-āha'. There are many other verses which, though not cited expressly as from a particular author, are found in other ancient works. For example, the verse 'āpaḥ śuddhā bhūmigaṭāḥ' is Manu 5. 128 and Baud. Dh. S. I. 5. 57. The half verse 'kāruḥastāḥ śucir nityam' is Manu 5. 126 and Baud. Dh. S. I. 5. 48. The verse 'yadekarātreṇa karoti pāpam' occurs in Āp. Dh. S. (I. 9. 27. 11) and Baud. Dh. S. II. 1. 42. The verse 'tryaḥam prātas tryaḥam naktam' is Manu XI. 211. It is a remarkable fact that some of the verses in this dharmasūtra agree closely with the verses in the Uśanas-smṛti in verse, published by Jivananda, e. g. the verse 'dattvā tu Vedānatyartham' occurs on p. 525 and the verse 'nimantritastu yo vipro adhvānaṁ saṁprapadyate' on p. 527. Even the prose passages bear a close resemblance to the versified smṛti on many points, e. g. the prose passages about the duration of the satisfaction of the Manes by the offerings of the flesh of various animals occur almost in the same words in the versified smṛti of Uśanas (Jivananda, part I, p. 522).

The Auśanasa-dharmasūtra contains several passages in prose which are the same as some verses in Manu.²⁰³ The sūtra

201 The ms. reads 'दशस्थानानि दण्डस्य चात्मनो (तन्मनो ?) रनुशासनम् । त्रिषु वर्णेषु सामान्यं ब्राह्मणस्त्वक्षतो भवेत् ॥', while मनु (8. 124) is दश ... दण्डस्य मनुः स्वायंभुवोऽवती । त्रिषु वर्णेषु यानि स्युरक्षतो ब्राह्मणो व्रजेत् ॥

202 The ms. reads येन येन हि चण्डेन (चिद्वेदेन ?) हिंस्याच्छ्रेयांसमन्वयजः । तदेव तस्य छेद्यं छिन्ने निर्विघ्नो भवेत् ॥, in मनु (8. 379) the last pāda is तन्मनो-रनुशासनम्.

203 The ms. has (in chap. II) रहसु क्षीमुर्हं शुचिः । शुचयः फलपातने पक्षिणः । प्रसवे वत्सः । शूङ्गः (सृग !) यङ्गणे श्वा । ऊर्ध्वं नामेः पुङ्खः । गोर्मेष्वा पृष्ठतः । पुरस्तादजः । क्षिपः सर्वतः । इदमसासामशुचि । Compare मनु I. 93, बो. ध. सू. I. 5. 49 and वसिष्ठ 2. 45.

quotes in one place the divergent views of Vasiṣṭha,²⁰⁴ Hārta, Śaunaka, and Gautama on the question whether a Brāhmaṇa could marry a śūdra woman. The view of Vasiṣṭha (as quoted in the ms.) is that a Brāhmaṇa could take to wife girls of all the four castes, but in the printed text of Vasiṣṭha (I. 24) a Brāhmaṇa is allowed to marry girls of the three higher castes only. It is possible that the ancient reading of Vasiṣṭha's text was 'catasrah' (as quoted in the Aśvanasa) which was changed into 'tisrah'. The passage reminds us of Manu III. 16 (Śūdrāvedī patatyatreḥ), but the views ascribed to Śaunaka and Gautama in the ms. differ from those ascribed to them in Manu. In another passage Vasiṣṭha's views seem to be quoted.²⁰⁵

From quotations in Haradatta's commentary on Gautama and from the Smṛticandrikā it appears that they had access to a sūtra work of Uśanas dealing with all branches of *dharma*, viz., ācāra, vyavahāra and prāyaścitta. For example, the Smṛticandrikā quotes prose passages of Uśanas on *anadhyaya* (I. p. 59), on *dantadhavana* (I. p. 106) and Haradatta quotes a prose passage on *anadhyaya* (on Āp. Dh. S. I. 3. 10. 1) and a prose passage on the fine for a kṣatriya abusing a śūdra (on Gau. Dh. S. 12. 10) and on *Niyoga* (on Gau. Dh. S. 18. 5). These passages are not found in the ms. But there are others that are found. For example, the Smṛticandrikā quotes two passages, which occur in the mss.²⁰⁶ It

204 The ms. (chap. IV) has पतितो वृषलीपतिरित्यचक्षते । न पततीत्येके । ब्राह्मणस्य कल्पविहिताश्रयतस्त्रो- (ओ!) नुपूर्वेण भार्या भवन्तीति वसिष्ठ आह । प्रताति न पततीति संशयः । वृषलीं पतीति (वृषलीं गत्वा पततीति!) हारीतः । जननात्पततीति शौनकः । तदप-
त्यः पततीति गोतमः । The words of वसिष्ठ are 'तिस्रो ब्राह्मणस्य भार्या वर्णानुपूर्वेण द्वे राजन्यस्य एकैका वैश्यशूद्रयोः । शूद्रामप्येके मन्त्रवर्जं तद्वत् । तथा न कुर्यात् । I. 24-26. It should be noted that one ms. of वसिष्ठ omits the words 'वर्णानु...कुर्यात्'.

205 यस्तु पुनर्ब्राह्मणो धर्मपत्नीमुत्तेन मैथुनं सेवेत स दुष्यतीति वैवस्वतः (वै वसिष्ठः !)
प्राज्ञपत्येन शुष्यतीति हारीतः (chap. 4); compare वसिष्ठ 12. 23. and Manu XI. 67 and 273. The reading वैवस्वतः also is explicable. वैवस्वत may stand for मनु.

206 The passages are 'तत्र गोमयोदकेर्भूमिमाजनभाण्डशौचं कुर्यात्' (chap. V, about
śrāddha) and 'श्वविह्वरादमाजरीकुक्षुटनकुलशृङ्गरजस्वलाशूद्रीमर्तारश्च दूरमवपा-
चितव्याः (मपनेतव्याः)'. They occur in स्मृतिचन्द्रिका (III. p. 409 and p. 411).

appears therefore that the mss. either contain a portion only of the complete Auśanasa-dharma-sūtra or an independent sūtra work. The former alternative looks more probable. The foregoing discussion has shown that the sūtra work is later than the dharma-sūtras of Gautama and Vasiṣṭha and also than the Manusmṛti, which it probably knew in a very ancient version slightly differing from the extant one.

In Jivananda's collection of smṛtis there is an Auśanasa-dharma-śāstra in 51 verses (part I. pp. 497-501). It deals with mixed castes and their avocations, such as sūta, māgadha, cāṇḍāla, śvapaca, pulinda &c. The same work occurs in the Ānandaśrama collection, pp. 46-48. The Mit. (on Yaj. 1. 94) remarks that the means of livelihood for the mixed castes should be sought for in the works of Uśanas and Manu.²⁰⁷ It is probably this smṛti that is meant. Kullūka on Manu X. 49 says that the sale of hides and working on hides were the means of livelihood for Dhigvaṇas according to the Auśanasa.

In the same collection (part. I. pp. 501-554) there is another smṛti ascribed to Uśanas in 9 chapters and about 600 verses. It treats of Upanayana, daily observances like *acamana*, Vedic study, occasions of *anadhyaya*, the dharmas of *snātaka*; śrāddha, proper Brāhmaṇas for śrāddha, impurity on birth and death, rites after death, prāyaścittas for the mortal sins and lesser sins.

This smṛti quotes Uśanas himself, also Manu, Bhṛgu (Bhṛgu-putra III), Prajāpati and speaks of dharmaśāstras, Purāṇas, Mīmāṃsā, Vedānta, Pāñcarātras, Kāpālikas and Pāśupatas. Numerous verses from the Manusmṛti are found in it (e. g. Manu II. 42, 49, 50, 125) occur in the first chapter alone. There is a brief prose passage towards the end of the 9th chapter. It speaks of Kāpālikas, Pāśupatas and atheists together (p. 525).

None of these smṛtis in verse contains the passages in verse on vyavahara ascribed to Uśanas that occur in the Mitākṣarā, Smṛti-cāndrikā and other works.

The Mit. (on Yaj. III. 260) and Aparārka (e. g. p. 158, 192, 255) contain prose passages ascribed to Uśanas and the same works contain numerous verses ascribed to Uśanas most of which are not

† 207 एतेषां च बृहस्पतिर्जीविष्यते मानवे च द्रष्टव्याः । मिता.

found in the two *smṛtis* in Jivananda. Some of the verses in Aparārka ascribed to Uśanas are found in the Auśanasasmṛti (e. g. Aparārka p. 418 'kuryād-aharaḥ śrāddham' is Jivananda I. p. 521).

In other cases the verses quoted from Uśanas in Aparārka, though not quite identical, bear a very close resemblance (e. g. the four verses in Aparārka p. 450 closely resemble Jivananda I. p. 525 and have some verses in common).

Among the views on Vyavahāra quoted from Uśanas are some interesting ones. It was he who said that a son was not bound to pay his father's debt, if it was a fine or unpaid toll or what is not *vyāvahārika*.²⁰⁸ He holds that even blind, deaf or old men, women, minors could be witnesses in charges of *sāhasa* (Aparārka p. 671). He is quoted also on ordeals, on *svāmipālavivāda* and on *steya*.

A work styled Śukranītisara was edited by Oppert (Madras 1882) and by Jivananda (Cal. 1892) and translated by Benoy Kumar Sarkar in S. B. H. Series. That work is a very interesting one, but is comparatively of a late date.

18. Kaṇva and Kāṇva

From the Āp. Dh. S. it appears that Kaṇva and Kāṇva were two distinct writers on dharma. In I. 6. 19. 2 Āpastamba starts the question as to the persons, food at whose house was permitted. He states various views on that point and says that Kaṇva was of opinion that food may be taken at anybody's house provided the latter offered it with a request (I. 6. 19. 3) and that the opinion of Eka, Kuṇika, Kāṇva, Kutsa and Puṣkarasādi (I. 6. 19. 7) was that only that food that was offered by a pure and religious man should be partaken. In another place (I. 10. 28. 1) Āpastamba gives it as the opinion of Kautsa, Hārīta, Kāṇva and Puṣkarasādi that a man became a thief if in any case whatever he appropriates another's belongings. The Kumbhakonam edition of Pandit Halasyanatha reads Kāṇva for Kaṇva.

Kaṇva is quoted a few times in the *Smṛticandrikā* on *Āhnikā* (daily duties) and *śrāddha*. One of these quotations is in prose (I. p. 97).²⁰⁹ Haradatta in his commentary on Gautama cites

²⁰⁸ दण्डो वा दण्डशेषो वा शुल्कं तच्छेषमेव वा । न दातव्यं तु पुत्रेण यच्च न व्यावहारिकम् ॥
मिता, and अपरार्क on याज्ञ. II. 47.

²⁰⁹ अक्षरे वेदेतिहासपुराणानीति व्याचक्ष्व ब्राह्मेण तथैर्नैह्योः सलोमदेशमुज्जेत् ।

verses of Kaṇva in several places (e. g. Gautama Dh. S. 21. 3, 23. 1½ and 11).²¹⁰ The first verse bears a close resemblance to Manu XI. 180 and Baud. Dh. S. II. 1. 62. Kaṇva is quoted in the Ācār-mayūkha and the Śrāddha-mayūkha.

The Mit. (on Yāj. III. 58) quotes a verse of Kaṇva on the length of the stay of a *sannyāsin* in a village or town. On Yāj. III. 260 the Mit. quotes a verse of Kaṇva stating the *prāyaścitta* for a Brāhmaṇa having intercourse with the Kṣatriya wife of his teacher.

In the Madras Govt. Oriental Library there is a ms. of Kaṇva (vol. V, p. 1929 No. 2624).

19 Kāśyapa and Kāśyapa.

Baudhāyana (Dh. S. I. 11. 20) cites a verse which contains the view of Kāśyapa that a woman who is bought cannot be a *patni* and that she is not authorised to take part in religious (*daiva*) rites or rites for the Manes.²¹¹ This verse is ascribed to Kātyāyana in the Smṛticandrikā (I. p. 87). The Vanaparva quotes *gāthas* of Kāśyapa on forbearance (29. 35-40). Whether Kāśyapa and Kāśyapa are two different writers of dharmasūtras it is rather difficult to say. Probably they are identical. It appears that the dharmasūtra of Kāśyapa comprised all the usual topics of dharmasūtras, such as daily duties, śrāddha, āśauca, *prāyaścitta*. This sūtra has been quoted by all eminent writers from Viśvarūpa downwards. Viśvarūpa quotes Kāśyapa (in prose) on the *prāyaścitta* for contact with *caṇḍālas*²¹² and for killing a cow when the sinner is a Brāhmaṇa or a member of another caste.²¹³ The Mit. (on Yāj. III. 23) quotes a prose passage from Kāśyapa on freedom from impurity on death.²¹⁴

210 The verse is संवत्सरेण पतति पतितेन समाचरन् ।

यानाशनासनैर्मित्यर्हुमृगवादिनः ॥

211

क्रीता इव्येय या नारी सा न पत्नी विधीयते ।

सा न देवे न सा विष्णे दासी तां कश्यपोऽप्रीत् ॥

212

अण्डालम्बपाकपुल्कसादिर्लङ्करोऽप्यवधाने यस्यास्तात् गोमूत्रबाधकाः पञ्चाङ्गकालं पातव्याः ।
एवं प्रतिमासवृद्ध्या वृद्धिर्वा परिवृत्तेः स्वर्गस्य । निम्बकप on बाह्य. III. 257.

213

प्रायश्चित्तमकामावासी कामरुतेष्वेके । ... ब्राह्मण्येभ्यो निवेदयित्वा सशिक्षं वपनं रुग्णा
प्राजापत्यं रुक्ममाचरेत् । चीर्णान्ते धेनुं तिलधेनुं दद्यात् । ... तेन चर्मणा प्रावृतो
मार्सं गोष्ठे वसेत् । निम्बकप on बाह्य. III. 262.

214

बालानामदन्तजातानां विरागेण शुद्धिः ।

The quotations in the *Smṛticandrikā* on *āhnikā* and *śrāddha* are all in verse. Haradatta on Gautama (22. 18) quotes a sūtra on the *prāyaścitta* for *govadha*,²¹⁵ which is also quoted by Viśvartūpa. Haradatta (on Gaut. 23. 26) quotes a very long sūtra on the *prāyaścitta* for eating several things and doing several forbidden acts.²¹⁶ Haradatta (on Āp. Dh. S. II. 6. 13. 2) quotes several verses mentioning the seven kinds of *punarbhūs*. The Hārālatā quotes a sūtra from Kāśyapa on *āsaucā*. Aparārka quotes several sūtras and a few verses under both names Kāśyapa and Kāśyapa (vide Yāj. I. 64, III. 265, I. 222-25, III. 251, 288, 290, 292 for verses).

In the Deccan College collection there are two mss. (No. 200 of 1884-87 and No. 122 of A. 1881-82) which contain a Kāśyapa-smṛti in prose (4 folios having 8 lines on each side). It begins 'athātaḥ Kāśyapiyaṁ grhasthadharmān vyākhyāsyāmaḥ'. It deals with the duties of householders, with *prāyaścittas* for doing mischief to wells, dikes, ponds, temples and houses of Brāhmaṇas, for killing a cow and other beasts and birds, with rules on mourning after death and impurity on birth, with *prāyaścittas* for eating garlic and other similar things, with the five mortal sins, with *prāyaścittas* when such portents as earthquakes, lightning flashes occur, or for such accidental occurrences as the breaking of the milk pot, with purification of vessels of wood, metals, with the visible physical sins of sins committed in previous lives, with the seven *punarbhās*.

In this work some of the sūtras quoted as Kāśyapa's in the commentaries are found, (e. g. the quotation No. 216 'laśuna' &c. above). So also the verses about *punarbhūs* of seven kinds quoted by Haradatta are found in the mss. In this smṛti, Kāśyapa is frequently cited as an authority.

It is to be noted that Kāśyapa is not mentioned by Yāj. as one of the *dharmaśāstraprayojakas*, though Parāśara (Āp. I) mentions Kāśyapa dharmāḥ. The *Smṛticandrikā* (I. p. 1) and the *Sarasvatīvilāsa* (p. 13) speak of 18 *Upasmṛtis* in which Kāśyapa's is included.

215 गा इत्या तच्चर्मणः परिवृतो मासं गोष्ठेऽथस्त्रिषण्णस्माथी नित्यं पञ्चगव्याहारः ।

216 ललुप्तवस्त्राच्छुभ्रुज्जनकुक्कुटमक्षणे मेदःशुक्रपानेऽप्याज्यव्रणनेऽमोऽज्यमोजनेऽमस्यमक्षणेऽमन्वागमने चैव प्रयाश्चित्तं ब्राह्मणेभ्यो निषेद्य बह्व्रात्रोपोषितश्रीर्णास्ते मास्यामुद्विष्यादिशि गत्वा यत्र साम्यपशूनां शब्दो न श्रूयते तस्मिन्देक्षेभिः प्रजाल्य ब्राह्मणमास्तीर्ष्य तत्पणीतिन विधिना पुनःसंस्कारमर्हति ।

20. Gārgya

Viśvarūpa (on Yāj. I. 4-5) quotes a verse of Vṛddha-Yājñavalkya in which Gārgya is enumerated among the expounders of Dharma (dharmavaktārah). He quotes two sūtras, one from Gārgya (on Yāj. I. 72²¹⁷) and the other from Vṛddha-Gārgya²¹⁸ (on Yāj. I. 195). Therefore it seems that a sūtra work of Gārgya on dharma did exist. The Mit. (e. g. on Yāj. III. 326), Aparārka and the Smṛticandrikā quote several verses of Gārgya on āhnikā, śrāddha and prāyaścitta. Parāśara also mentions Gārgya among writers on dharma. Aparārka contains (pp. 124, 190, 368, 544) verses from Gārgya on topics of dharma. It seems that the two writers are identical. Aparārka also quotes several verses from Gārgya of astronomical import (e. g. p. 547 on the nomenclature of the months as *Caitra* in connection with the signs of the zodiac). This was probably an independent work. Fragments of a Gārgi saṁhitā on astronomy and astrology have been recovered and it contains valuable historical information (vide Kern's preface to Brhat-saṁhitā pp. 33-40 and Mr. Jayasval in JBORS. vol. 14, p. 397 ff). A Jyotir-Gārgya and a Brhad-Gārgya are quoted in the Smṛticandrikā. The Nityācārapradīpa (p. 20, BIS) mentions Garga and Gārgya separately as smṛtikāras.

21. Cyavana

The Mit., Aparārka and other works cite several sūtras and some verses from Cyavana. Aparārka quotes a very long prose passage from Cyavana (on Yāj. I. 207) about the procedure of making the gift of a cow and about the *mantras* to be recited in that ceremony. The Mit. (on Yāj. III. 30) and Aparārka both cite a sūtra of Cyavana on the prāyaścitta for coming in contact with a dog, a śvapāka, a corpse, smoke from a funeral pyre, wine, wine-vessel &c. Aparārka cites prose passages of Cyavana on the prāyaścitta for killing a cow (on Yāj. III. 264-265), for touching, carrying or burning the corpse of one who commits suicide (on Yāj. III. 292), on the method of the purification of houses, vessels, articles of food when touched by cāṇḍālas (on the same verse),

22. Jātukarṇya

Viśvarūpa on (Yāj. I. 4-5) quotes a verse of Vṛddha-Yājñavalkya in which Jātukarṇya is mentioned as an expounder of

217 दमिताः क्षिप्रं त्वया मरुतं वसतिहारां च ।

218 अनेकोदायं काहृषिहे मुनिसने ।

dharmas.²¹⁹ The name is variously written as Jātukarṇi or Jātukarṇya or as Jātukarṇa. The Smṛticandrikā quotes a passage from Āṅgīras in which Jātukarṇya is enumerated among writers of Upasamṛtis. Viśvarūpa quotes prose passages from Jātukarṇya a number of times.²²⁰ On Yāj. I. 1, he gives a sūtra about "pratilomas"; on Yāj. I. 2 there is a sūtra saying that a pupil should not all of a sudden put a question to his teacher in an assembly of people, on Yāj. I. 29 about a Kṣatriya and Vaiśya wearing an Upavita of hemp and wool when initiated for sacrifice, on Yāj. I. 37 as to the age when a Brāhmaṇa became a vrātya, about the prohibition of marrying another wife of a different caste when one has already married a savarṇa wife (on Yāj. I. 79), about the time for śrāddhas (on Yāj. I. 215). These quotations show that Jātukarṇya composed a sūtra work on ācāra and śrāddha, which was comparatively ancient. The quotations of Jātukarṇya in Mitākṣarā Haradatta, Aparārka, and later writers are in verse and so it appears that by that time the work had been lost or forgotten. Aparārka (p. 423) quotes a verse of Jātukarṇya which refers to the zodiacal sign Virgo. This would place the verse Jātukarṇya not very much earlier than the 3rd or 4th century A. D.

23. Devala

In the Mit. there are several prose passages quoted from Devala, e. g. on Yāj. I. 120 there is a sūtra on the dharmas of the śūdra and the avocations open to him;²²¹ on Yāj. I. 128 there is a sūtra dividing householders into Yāyāvara and Śālina and describing each of them.²²² In Aparārka and the Smṛticandrikā there are several

219 मूयांसो धर्मवक्त्र उत्यन्ना भाविनस्तथा। निधानं सर्वधर्मोणां वेद एव हि साम्बतः॥

नारदः पुलहो गार्ग्यः पुलस्त्यः शौनकः क्रतुः। बोधायनो जातुकर्णो विश्वामित्रः पितामहः॥

220 'प्रतिलोमास्तन्तावसाविनः', 'नाकस्मात्समवाये गुरुं पृच्छेत्', 'दीक्षितौ चेद्वाजन्ववेश्यौ साजाधिके कुर्वताम्', 'द्विगुणा गायत्रीमतिक्रम्य ब्राह्मणो ब्राह्मः स्यात्', 'सर्वर्षया कृतदारो गान्धामिच्छेत्तन्तानस्यान्धगानित्वात्', 'अथ ब्राह्मणपरपक्षे सर्वत्राविशेवात्। नमस्त एव वा सामर्थ्योपपत्तिन्याय'.

221 तानि च देवलोकाणि। भूद्रव्यमो द्विजातिशुभ्रया पापवर्जम् कलत्रादिपोषणं कर्षणवधुपा-
लनमारोहद्वन्द्वमप्यव्यवहारविश्वकर्मनृत्वागीतवेजुवीजामुरजमृद्वान्वादनानि।

222 यथा हि देवैः। द्विविधो गृहस्थो याचावरः शालीनश्च। तयोर्वाचावरः प्रवरः वाजन्वा-
न्यापनप्रतिपदपरिषदसंचयवर्जनात्। वटकर्माविहितः प्रेक्ष्यतुल्यद्वन्द्वद्वन्द्वानवधनधान्यपुच्छो
लोकागुपती शालीन इति।

prose quotations from Devala. On Yāj. III. 58 Aparārka quotes a long prose passage on the rules of conduct for a yati; on Yāj. III. 109 Aparārka cites a very long passage, in which Śāṅkhya and Yoga are defined, reference is made to extensive *Tantras* on the two systems and a brief résumé is given of the Śāṅkhya system, which greatly resembles the *Tattvasamāsa*. On Yāj. III. 227 Aparārka has a prose quotation from Devala about *patitas*. In the *Smṛticandrikā* (I. p. 63) there is a lengthy passage from Devala on the daily duties of the *brahmacārin*, a *sūtra* (I. p. 52) is quoted about *brahmacarya* for 48 years and in another place there is a prose passage about the wife's duties.²²³

In the *Mit.*, in Haradatta, Aparārka and the *Smṛticandrikā* there are numerous quotations in verse from Devala on *ācāra*, *vyavahāra*, *śrāddha*, *prāyaścitta* and other topics. That seems to have been an independent work. In the *Ānandaśrama* collection of *smṛtis* there is a *Devalasmṛti* in 90 verses dealing with purification and *prāyaścittas* for contact with *Mleñchhas*. This appears to be a late compilation. Some of the verses contained therein are ascribed to other authors, e. g. verses 17-22 are ascribed to Āpastamba by Aparārka (on Yāj. III. p. 1200) and verses 30-31 are ascribed by the *Mit.* (on Yāj. III. 290) and Aparārka to Viṣṇu.

The *Mahābhārata* ascribes the view to Devala that in man there are three *jyotis*, viz. offspring, *karma*, and learning.²²⁴

Aparārka and the *Smṛticandrikā* cite verses from Devala on partition, inheritance, on woman's power over *stridhana*. These show that Devala, the jurist, flourished about the same time as the great jurists *Bṛhaspati* and *Kātyāyana*.

24. Paithīnāsī

Though not enumerated in *Yājñavalkya*, *Paithīnāsī* seems to have been a comparatively ancient *sūtrakāra* on *dharma*. On Yāj. III. 262 *Viśvarūpa* quotes a *sūtra* of *Paithīnāsī* on the *prāyaścitta* for killing a cow. Dr. Jolly (R. und S. p. 12) following Dr. Caland (Ahnencult &c. pp. 99, 109) thinks that *Paithīnāsī* belongs to the *Atharva-veda* as the prose quotations on *śrāddha* agree with the ritual of

223 पतिशुभूषा सहधर्मवर्षा तत्पूज्यमानपूजनम् ।

224 त्रीणि ज्योतीषि पुरुष इति वै देवलो ब्रवीत् । अपश्यं कर्म विद्या च वतः सृष्टाः प्रजास्ततः ॥
कामादप्यं 72. 5.

the Atharvans. The Mit. (on Yāj. I. 53) quotes a sūtra of Paiṭhīnasi to the effect that a person should marry a girl who is beyond the third degree on the mother's side and beyond the fifth on the father's side.²²⁵ On Yāj. III. 17 the Mit. quotes two sūtras relating to impurity on death.²²⁶ The Smṛticandrikā, Aparārka, Haradatta and other writers quote numerous sūtras of Paiṭhīnasi. The Smṛticandrikā has a prose quotation on the duties of women.²²⁷ In another place the Smṛticandrikā (II. p. 263) cites a sūtra on partition.²²⁸ Aparārka (p. 112) quotes two verses of Paiṭhīnasi recommending the practice of *sati* to women of all castes except Brāhmaṇa women. Aparārka (p. 239) quotes a sūtra saying that the food of astrologers, bell-makers and grāmakūṭas is poison.²²⁹ Aparārka quotes (on p. 744) a sūtra of Sankha-Likhita and Paiṭhīnasi about inheritance to a deceased sonless man.²³⁰ Aparārka quotes another important prose passage²³¹ "the wealth of (a heirless) *śrotṛiya* goes to the *pariṣad* and not to the king, the king should not appropriate the wealth of temples and guilds, deposits and the wealth of minors and women." Then the sūtra quotes a verse on the same topic, which seems to refer to Manu 9. 194 in the word 'of sixfold origin' (ṣaḍāgama). Another sūtra quoted by Aparārka (p. 754) says 'when an appointed daughter dies, her husband does not take her wealth; if she be issueless, her mother or mother-in-law should receive it.' Aparārka quotes a verse of Paiṭhīnasi (p. 921) 'at the time of marriage, famines, sacrifices, fairs and pilgrimages there is no impurity due to birth or death.'

225 श्रीनर्तत्य मातुः पञ्चातीत्य न्न पितुः इति च पेठीनासिना &c.

226 नित्यानि विनिवर्तेरन् वैतानवर्जं श्रुलामौ चैके । सावित्र्या चाजलिं भक्षिष्य प्रदक्षिणं कृत्वा सूर्यं ध्यायेन्नमस्कुर्यात् ।

227 स्त्रियो गृहदेवतास्तासां न शौचं न व्रतं नोपवासः । पतिशुश्रूषयेव स्त्रियो गच्छन्ति परमां गतिम् ॥ स्मृतिच० II. p. 252,

228 पैतृके विभज्यमाने दायाये आतृणां समो विभागः ।

229 सावत्सरिकषाण्टिकग्रामकूटान्नं विषम् । . The word ग्रामकूट (a village officer) is well known from inscriptions.

230 अपुत्रस्य स्वर्णतस्य आतृगामि धनं तदभावे मातापितरो लभेतां पत्नी वा ज्येष्ठा ।

231 'परिवद्गामि वा श्रोत्रियद्वयं न राजगामि । न हार्यं राज्ञा देवतागणसंस्थितं न निक्षेपो-
पनिधिक्षियाकमागतं न बालस्त्रीधनानि । एवं त्स्याह । न हार्यं स्त्रीधनं राज्ञा तथा बाल-
धनानि च । नार्याः षड्भागं वित्तं बालानां पैतृकं धनम् ॥'. This whole passage is ascribed to शङ्ख in वि. र. p. 598.

25. Budha

This sūtrakāra is not mentioned by Yāj. nor by Parāśara. He is very rarely cited. Aparārka on Yāj. i. 4-5, Kalpataru (quoted in Vira-mitrodaya, Paribhāṣā p. 16), Hemādri,²³² Jīmūta-vāhana's Kālaviveka are probably the earliest writers to mention him. In the Deccan College Collection there are two mss. of a Budha-dharma-sāstra in prose (No. 507 of 1881-82 and No. 145 of 1895-1902, 2 folios). The work is very brief²³³ and speaks of *upanayana*, marriage, eight forms of marriage, the saṁskāras from garbhādhāna to Upanayana, the five daily great *yajñas*, śrāddha, pākayajñas, haviryajñas, somayāga, the means of subsistence for a Brāhmaṇa, the duties of Vaiśyas and Śūdras, the orders of forest hermits and *sannyāsins*, removal of thorns by the king, administration of justice, king's duties.

The work does not produce the impression of being early. It is in the nature of a summary of larger works on dharma. All quotations in Hemādri cited from Budha are not found in the mss.

26. Brhaspati

That Brhaspati was an ancient teacher of Arthaśāstra follows from the Kautiliya, wherein the Bārhaspatyas are cited six times. In the Mahābhārata (Śānti, chap. 59. 80-85) Brhaspati is said to have compressed into 3000 chapters the work on dharma, artha and kāma composed by Brahmā. The Vanaparva (32. 61) speaks of Brhaspati-nīti. The Mahābhārata several times cites verses (*gāthas* or *ślokas*) said to have been sung by Brhaspati²³⁴ (vide Śānti. 23. 25, 56. 38-39, 57. 6-7). Vide

232 चतुर्वर्गः (दानसूत्र p. 527) says 'आदिशब्दाच्च बुधदेवलसोमप्रजापतिवृद्धशातातप-
पेदीनसिद्धागलेयश्चवनमरीचिवत्सपरस्करपुलस्त्यपुलहकतुक्कष्यशृङ्गान्त्रेयाणां यद्वणम्'.

233 The Budha sūtra opens as follows:—अथातो बुधधर्मशास्त्रं व्याख्यास्यामः ।
श्रेयोभ्युदयसाधनो धर्मः । गर्भाष्टमे ब्राह्मणो वसन्त आत्मानमुपनयेत् । एकादशे
क्षत्रियो श्रौत्से । द्वादशे वैश्यो वर्णासु । मेसलजिनदण्डकमण्डलूपवीतानि धारयेत् । &c.
हेमाद्रि (परिशेष, काल, p. 309) quotes this as Budha's from स्मृति-
महार्णव.

234 भूमिरेतौ निगिरति सर्पौ बिलश्यान्निव । राजानं चाविरोद्भारं ब्राह्मणं चाप्रवासिनम् ॥
शान्ति. 23. 15. This verse (with the reading द्वाविनौ यस्मिन् भूमिः सर्पौ &c.)
is ascribed by शान्तिपर्व 57. 3. to Uśanas; vide note 195 above. बार्हस्पत्ये च

also Śānti. 58. 13-16, 69. 23-24. The Anuśāsana (39. 10-11) speaks of the Arthaśāstra composed by Brhaspati and others. In some of these places there are distinct references to a śāstra or *mata* of Brhaspati and sections of his work are referred to (as e.g. rājadhikāra). The Śānti-parva (170. 12) describes how a king could, according to Brhaspati's views, secure his goal in four ways.²³⁵ In the Vanaparva (150. 29) men are said to be upheld by the *nayas* proclaimed by Brhaspati and Uśanas. Vide also Sabhā 50. 9, 55. 6, 73. 7-8, Udyoga 33. 71-72, 55. 66. The Kāmasūtra repeats the tradition that Brahmā composed a work in one hundred thousand chapters on *dharma*, *artha* and *kāma* and that Brhaspati dealt with a portion of that work, viz. on *artha*.²³⁶ Vide note 196 above. Aśvaghoṣa (Buddhacarita I. 46) speaks of the rājaśāstra of Śukra and Brhaspati. According to the Arthaśāstra of Kautilya some of the special views of Brhaspati's school were that there were only two vidyās for kings viz. vārtā and daṇḍanīti and that the council of ministers should comprise 16 members. According to Kāmandaka and the Pāṇcatantra (II. 41) 'aviśvāsa' was the sheet-anchor of royal policy according to Brhaspati. The Yaśastilaka (p. 13) says that the nīti of Brhaspati had no place for Gods.²³⁷ The commentary on the Nītivākyaṃrta gives the first verse of Brhaspati.^{237a} Viśvarūpa contains several prose quotations which from their context must have been taken from Brhaspati about the qualifications of a senāpati, pratihāra, dāta, &c. It is somewhat strange that in this quotation the *mantrin* is required to be deeply conversant with the śāstras of Manu, Brhaspati and Uśanas. For similar prose quotations, vide

शस्त्रे च श्लोका निगादतः पुरा । ... क्षत्रमण नपं नित्यं नाचः परिभ्रज्जनः । बृहस्प-
त्यना गजस्यव शिर एवारुरक्षति ॥ शान्ति 56. 38-39 : मरुत्सेन हि राज्ञा वे गांतः
श्लोकः पुरातनः । राजाधिकारे राजेन्द्र बृहस्पतिमते पुरा ॥ गुरोरेव्यबलितस्य कार्यकार्य-
मजानतः । उत्पद्यप्रतिपन्नस्य दण्डो भवति शाश्वतः ॥ शान्ति 57. 6-7.

235 चतुर्विधा स्थीतेः द्वयुहस्पतिमते यथा । पारम्पर्यं तथा देव काम्यं मित्रमिति प्रभो ॥
शान्ति. 170. 12.

236 प्रजापतिः प्रजाः सृष्ट्वा तासां स्थितिनिबन्धनं त्रिवर्गस्य साधनमभ्यायनां शतसङ्ख्ये-
णाग्रे प्रोवाच । तस्यैकदेशिकं मनुः स्यात्समुद्यो धर्माधिकारिकं पृथक् चकार ।
बृहस्पतिरर्थ्याधिकारिकम् । 5-7

237 बृहस्पतिर्नित्य इवादेवमातृकाः ।

237a वाचा कायेन मनसा प्रणम्याङ्घ्रिरसे मुनिम् । नीतिशास्त्रं प्रवक्ष्यामि भूपतीनां सुखायकम् ॥

Viśvarūpa on *Yaj. I. 323, II. 154*. That *Bṛhaspati* also wrote a *sūtra* work on *vyavahāra* and other topics of *dharma* follows from the quotations contained in *Viśvarūpa* and *Haradatta*. For example, *Viśvarūpa* cites a prose passage from *Bṛhaspati* (on *Yaj. II. 38*) about the duty of the king to restore property stolen from his subjects if he could not recover it from the thief, about the rising scale of the rates of interest according to the castes, about the debts of a deceased man being payable by those who took his wealth, by his wife or by his son, about a surety being made to pay when the principal died, about the illegitimate son of a *śūdra* getting a share on his father's death and about his taking the whole estate with the king's permission if there were no legitimate issue of the *śūdra*.²³⁸ *Haradatta* on *Gautama 22. 18* quotes a prose passage from *Bṛhaspati* on the *prāyaścitta* for killing a cow. These quotations establish that *Bṛhaspati* wrote a *sūtra* work on *dharma* also (i. e. at least on *vyavahāra* and *prāyaścitta*). *Viśvarūpa* also quotes a few verses from *Bṛhaspati* on *vyavahāra* and *prāyaścitta* and in one place at least indicates that the verse he attributes to *Bṛhaspati* occurred in the same work in which a prose passage quoted by him occurred.²³⁹ From this it follows that the *sūtra* work of *Bṛhaspati* on *dharma* contained verses also in *Viśvarūpa*'s time. Whether the two works on *arthaśāstra* and *dharma* were composed by the same *Bṛhaspati* cannot be determined. It looks probable that they were composed by different authors. *Yaj. (I. 4-5)* mentions *Bṛhaspati* among the expounders of *dharma*. He is probably referring to the *sūtra* work on *dharma* disclosed by quotations from *Viśvarūpa*.

238 तथा च बृहस्पतिः 'चारःपटुतं तु सर्वेभ्योन्विष्यापेणीषम् । अलाभे स्वकोशः । अद्वयचारः-
किलिबषी स्यात् ।' on याज्ञ. II. 38; तथा च बृहस्पतिः—पादोपचयः कमेजे-
तरेषाम्—इति on याज्ञ. II. 39; बृहस्पतिश्च धनक्षीहारिपुत्राणां पूर्वामावे यथोत्तर-
माधमर्ण्यं तदभावे क्रमशोन्वेषां रिकथभाजाम् । on याज्ञ. II. 47; तथा च बृहस्पतिः
उपस्थाप्य विपसावुपस्थाप्यस्य पुनः प्रतिभूदाप्यः इति । on याज्ञ. II. 55; तथा च
बृहस्पतिः—'कामतश्च शुद्रावरोधजस्य भ्रातुरंशं समानमात्रं प्रेते पितरि द्युः शुश्रू-
भेत्' इति । on याज्ञ. II. 138.

239 on याज्ञ. III. 262 विश्वरूप says 'बृहस्पतिना तु द्वादशाहेन, गोवाती तस्मात्पापम-
मुच्यते । क्षीराहारो भवेत्तत्र क्षीरदग्धशनोपे वा न' तथेदमम्यत् 'न. चम्या दधसाह्वं
&c. (two verses)' । तथेदं तत्रैकाम्यत् 'द्वादशरार्चं पञ्चगव्याहारः पद्वारार्चं वा त्र्यम्-
काहारो गोष्ठे चसेत् । ... माह्वजान् भोजयित्वा शुष्केदित्याह बृहस्पतिः' इति ।
The words द्वादशरार्चं पञ्चगव्याहारः are attributed to बृहस्पति by हरद्वय also,

In the *Mit.* and other commentaries and nibandhas over seven hundred verses on vyavahāra and a few hundred more on ācāra and prāyaścitta are cited from *Bṛhaspati*. That seems to have been an independent work composed between 300 and 500 A. D., which will be discussed later on (vide sec. 37).

In Jivananda's collection (part I. pp. 644-651) and in the Anandāśrama collection there is a *Bṛhaspatismṛti* in 80 verses in which *Bṛhaspati* is represented as instructing Indra about gifts. Several mss. in the Deccan College Collection contain this *smṛti*, but in an abridged form in 70 and 49 verses (No 130 of 1884-86 and No 147 of 1895-1902). Vide also I. O. cat. p. 386 No. 1324, 1325-1328. Aparārka quotes (p 1225) verse 7 of this *smṛti* (in verse) and the Dānaratnākara quotes verses 6 and 7 as from Dāna-*Bṛhaspati*.

The *Bārhaspatya Arthaśāstra* edited by Dr. F. W. Thomas (Lahore, 1921) is a later work and does not deserve more than a passing notice. In six chapters it deals with the conduct, duties, studies of kings, omens, rules of policy &c.

27. Bharadvāja and Bhāradvāja

There is a Śrauta sūtra and a Grhya sūtra attributed to Bhāradvāja. The Ms. of the śrauta in the Bombay University Library contains nine prāśnas and a portion of the 10th and begins 'darsāpurnamāsau vyākhyāsyāmah'. It quotes Ālekhaṇa and Āśmarathya frequently. The Grhya has been edited by J. W. Salomons. It appears from quotations in Viśvarūpa and other early commentators that a sūtra work on dharma attributed to Bharadvāja or Bhāradvāja was in existence. The forms Bharadvāja and Bhāradvāja probably refer to the same work. On Yāj. (I. 15) Viśvarūpa quotes a prose passage from Bhāradvāja prohibiting the learning of *mleccha* tongues and calling upon the preceptor to teach his pupil pure words, observance of Saṁdhyā and the kindling of fire ;^{239a} on Yāj. I. 32 Bhāradvāja is quoted as prescribing a penance for even thinking of causing harm to beings;^{239b} on Yāj. I. 185 a lengthy sūtra of Bharadvāja on the purification of certain things is quoted, wherein is cited the view of some that boys are purified by a mere bath

^{239a} तथा च भारद्वाजः—न म्लेच्छभाषां शिक्षेत । म्लेच्छो ह वा एष यदपशब्दं इति विज्ञा-
यति । तस्माच्छिष्यमुपनीय साधुशब्दान् शिक्षयेत् सम्बोधासनाग्नीन्धनानि ।

^{239b} तथा च भारद्वाजः—'मनसा प्राणिहितार्थां विद्रुपदामावर्तयेत्' इति ।

when touched by *antyajas*; ²⁴⁰ on Yāj. I. 236 a prose passage of Bharadvāja forbids in śrāddhas the use of certain cereals as food.²⁴¹ Aparārka quotes a long prose passage (p. 1155) from Bharadvāja in connection with the *prāyāścitta* for cessation of *grhya* fires for various periods.

In the *Smṛticandrikā*, in Haradatta and in several other works verses of Bhāradvāja are quoted, which appear to be taken from a *smṛti* in verse.

That Bhāradvāja was an ancient writer on *arthaśāstra* follows from the *Kauṭīliya*, wherein the views of Bhāradvāja are cited seven times and of Kaṇiṅka Bhāradvāja once. Some of the views of Bhāradvāja as described in the *Kauṭīliya* are that a king should choose his ministers from amongst his fellow-students, that the king should consider his line of policy alone in secret, that the princes should be punished secretly when they manifest no love for the king their father, that the minister should set one prince against another when the king is on his death-bed, that when calamities befall the king and the minister, the former is the lesser of two evils, that one should bow down before the strong. This last view occurs in the *Mahābhārata* in the same words.²⁴² The *Śāntiparva* (chap. 140) contains a dialogue between Bhāradvāja and king Śatruñjaya of Sauvira in which *danḍa* is said to be the most pre-eminent among the expedients. The same parva (chap. 58. 3) mentions Bhāradvāja in a list of writers on *rājaśāstra*. The *Yasastilaka*²⁴³ (4th Āśvāsa p. 100, *Nirṇayasāgara* ed.) quotes two verses of Bhāradvāja from his treatise on the topic of the six *guṇas*. This shows that Bhāradvāja's work on politics was available in the 10th century and contained verses (probably intermixed with prose).

240 यत्तु भारद्वाजः—‘न शौचं शयनासनकटप्रस्तरयानप्रस्तरगण्डोपधानकशिपुकम्बलकुटुम्बाभ्यमणिकलकशिलासहस्रोष्णामनिस्रातानां च काष्ठानां तृणपलालदाक्षा कुमाराणामन्धप्रोक्षणादन्यस्यशने स्नानं कुमाराणामेकं’ इति । .

241 माषाढकीमुद्गवर्जं विदलानि न दद्यात्—इति भारद्वाजः ।

242 कौटिल्य says (12.1) इन्द्रस्य हि स प्रणमति यो बलीयसो नमति—इति भारद्वाजः, श्राम्निपर्व 67. 11. has ‘इन्द्राय स प्रणमते नमते यो बलीयसे ।’

243 अवज्ञेयेण हि सतामसतां प्रयहेण च । तथा सत्त्वेष्वभिद्रोहादधर्मस्य च कारणात् ॥ विमाननाम्न मान्थनां विभ्वस्तानां च घातनात् । प्रजानां जायते लोपो नृपतेऽश्वयुवः क्षयः ॥ इति कथमिदमनायत पाद्गुण्यप्रस्तावे भारद्वाजः ॥

The Parāśara-Mādhaviya (vol. III. p. 231) quotes a verse of Bharadvāja which divides a pledge into four varieties. A few quotations from Bharadvāja on matters of vyavahāra are cited in other works. For example, the Sarasvatī-vilāsa cites a verse of Bharadvāja that a compromise, an exchange and a partition, if fair and equal, could be annulled only for ten days, but could be annulled till the 9th year, if unfair.²⁴⁴ It appears that the verses of Bharadvāja on vyavahāra are taken from a work other than the ancient work on politics.

28. Śātātapa

Śātātapa is enumerated among the expounders of dharma by Yāj. (I. 4-5) and by Parāśara. Viśvarūpa, Haradatta and Aparārka quote several prose passages of Śātātapa on prāyaścitta. Viśvarūpa (on Yāj. III. 236) tells us that Śātātapa spoke of only eight upapātakas and that without dealing with śrāddha as a principal topic he spoke of some of the subsidiary details of śrāddha.²⁴⁵ The latter passage quoted from Śātātapa is a half verse. So Viśvarūpa had a prose work of Śātātapa before him, mixed with verses. Haradatta on Gaut. (Dh. S. 22. 18) quotes a prose passage of Śātātapa about the penance for killing a cow. In the Mit., the Smṛticandrikā and other works numerous verses of Śātātapa are quoted on ācāra and śrāddha. This work of Śātātapa in verse is most probably a different one from the sūtra work. It appears that there are several smṛtis ascribed to Śātātapa. In Jivananda's collection there is a smṛti of Śātātapa called Karmavipāka in six chapters and about 231 verses. Its contents are : certain diseases are concomitants of certain sins; gifts of land, cows &c.; eulogy of Brāhmaṇas; penances for killing a Brāhmaṇa, a cow &c., penances for drinking wine, for incest and forbidden sexual intercourse of various sorts, for thefts; rites for those who meet with violent and accidental death. The last verse declares that the Smṛti was promulgated by Śātātapa to his pupil Śarabhaṅga. It is a late production. It prescribes the reading of the Harivamśa (II. 30) as a penance for infanticide.

²⁴⁴ सन्धिश्च परिकृतिश्च विभागश्च समा यदि । आद्यशाहं निर्वर्तेत विषमे नववत्सरात् ।
सरस्वतीविलास pp. 314, 320.

²⁴⁵ यथा शातातपः श्राद्धमनुष्येषु तद्गतः शुभानाम्—'विमा यज्ञोपवीतेन गन्धर्वस्तु समालभेत्'
इति । निम्बक on चाङ्ग. I. 4-5.

No. 1362 of the I. O. catalogue (and cat. of Madras Govt. mss. vol. V. pp. 1994-96) is a Śātātapa-smṛti in twelve chapters dealing with prāyaścittas for mahāpātakas, prāyaścittas for injuries to various beings, marriage, vaiśvadeva, śrāddha, pitṛtarpaṇa, rules about taking one's dinner, prāyaścitta for dogbites and similar matters; impurity on birth and death, rules of conduct (ācāra).

No. 1361 of the I.O. catalogue is a treatise in mixed prose and verse on prāyaścittas for the Mahāpātakas and Upapātakas. Several verses of Manu (such as III. 8, 11, 171) occur therein. It contains 139 verses. In Mitra's Notices (II. p. 4) there is a ms. called Karmavipāka in 87 chapters and 2376 verses, of which the work in Jivananda's collection seems to be a part or abridgment.

Aparārka in several places quotes the views of Śātātapa immediately followed by quotations from Vṛddha-Śātātapa or *vice versa* (e. g. on Yāj. I. 190, on III. 292 p. 1195 and p. 1201).

No. 205 of A. 1882-83 of the Deccan College Collection is a Vṛddha-Śātātapa smṛti in 64 verses on prāyaścittas for doing various things, on śrāddha, on washing the teeth. I. O. Cat. No. 1360 p. 398 is a Vṛddha-Śātātapa-smṛti in 97 verses on defilement and purifications. The Ānandaśrama collection contains a Vṛddha-Śātātapa smṛti in 68 verses (pp. 232-235) on prāyaścittas, purification from various defilements and other miscellaneous matters. There are two prose passages therein.

Hemādri mentions a Vṛddha-Śātātapa along with several other smṛtikāras (vide note 232 above). In the Vyavahāramātrkā of Jimūtavāhana (p. 305) Vṛddha-Śātātapa is cited on the six kinds of *uttara* (defendant's reply).²⁴⁶ This shows that Vṛddha-Śātātapa wrote on Vyavahāra also.

The Mit. (on Yāj. III. 290) cites a Bṛhat-Śātātapa.

Hemādri (III. i. 801) speaks of a bhāṣyakāra of Vṛddha-Śātātapa.

29. Sumantu.

From Viśvarūpa, Haradatta and Aparārka it follows that Sumantu composed a sūtra work on *dharma*, particularly on ācāra and prāyaścitta. Viśvarūpa quotes prose passages from Sumantu on upapātakas,²⁴⁷

²⁴⁶ बहुशालतपचर्चनं तु बहुशालीर्जकतमिषम्वेस्वामिर्दृष्टं न पुनर्मौजदेवे ।

²⁴⁷ एवं सुमन्तुः ' क्षीरजलशोस्तेभ्यं गोश्व गमनं नाशकं भूम्यनृतं क्षत्रिचौरचणोष्णता परिनि-
विषादकीर्णता अतिरूपकप्राप्तिभ्योऽनुपपत्तकानि ' इति । निषकप on वाङ्, III. 225-226.

on *prāyaścitta* for Brāhmaṇa-murder (on Yaj. III. 237), for drinking wine (on Yaj. III. 250), for theft of gold (on Yaj. III. 252), for incest (on Yaj. III. 253-54), for killing a cow and about *ātātāyin* (on Yaj. III. 261). In one quotation from Sumantu cited by Viśvarūpa the views of *ācāryas* and of *Āṅgīrasa* are mentioned.²⁴⁸ The *prāyaścittas* for Brāhmaṇa-murder and for killing a cow contained in Viśvarūpa occur in Haradatta (on Gaut. 22. 13 and 18). Most of the quotations cited by Viśvarūpa occur in Aparārka also. The Hāralatā (p. 68) quotes sūtras of Sumantu on *āśauca*. One well-known sūtra of Sumantu is 'no *prāyaścitta* (or blame) is incurred by killing an *ātātāyin*, except cows and brāhmaṇas'.²⁴⁹ Aparārka quotes sūtras from Sumantu condemning marriage with maternal uncle's or paternal aunt's daughter and recommending the abandonment of a young wife in certain circumstances.²⁵⁰ In the *Sarasvatīvilāsa* a prose passage of Sumantu is cited on the seven constituents of *rājya*.^{250a}

These quotations from Viśvarūpa and others establish that a prose work on dharma by Sumantu existed early enough. It appears however that the work was not a very ancient one. Neither Yājñavalkya nor Parāśara mentions Sumantu among the propounders of *dharma*. On the other hand the name of Sumantu is an ancient one. In the *Bhāgavatapurāṇa* (XII. 6. 75 and 7. 1). Sumantu is said to have been a pupil of Jaimini and a promulgator of the *Atharvaveda*. Vide *Śāntiparva* 341. 19 for Sumantu and other pupils of Vyāsa. In the daily *tarpaṇa* the name of Sumantu occurs along with Jaimini, Vaiśampāyana, Paila.

248 न ब्राह्मणस्य पतनमिच्छन्त्याचार्याः किल्बिषयुपगतः पातव्य इत्याह्निरसः—इति ।
विश्वरूप on याज्ञ. III. 237.

249 विश्वरूप on याज्ञ. III. 262 quotes it as 'नाततायिवधे प्रायश्चित्तमन्यत्र गोब्राह्मणेभ्यः,' while the मिता. on याज्ञ. II. 21 quotes it as 'नाततायिवधे दोषेभ्यश्च गोब्राह्मणात्'; the स्मृतिमञ्जरी of गोविन्दराज (I. O. ms. No 1736) has 'आततायिन्यदोषोऽन्यत्र गोब्राह्मणेभ्यः'.

250 मातुस्तुतां फेनृष्यसेर्षीं समानार्थगोत्रां च परिणीय चान्द्रायणं चरेत् परित्यज्येनां विभ्रयात् । अपराह्णं on याज्ञ. I. 53; 'कन्या कुत्सितान्यजातिकर्मशीला व्याभ्युपगता परिणीता यद्यस्तयोनिः स्यात्परित्यक्तत्वा' अपराह्णं on याज्ञ. I. 65.

250a अतः सप्ताह्ननि सर्वथा संरक्षणीत्याह्नुः सुमन्तुः 'स्वाभ्यमात्मना संरक्षेत् । अनात्मन्यसंमानेन । वर्णात् रक्षणम् । जनात् धर्मकर्मरक्षणेन । दुर्गे धनधान्यप्रदिकमुद्राभ्याम् । क्रोष्ठमुचितव्ययेन । दण्डे स्वधर्मेण । निर्वृते सत्प्रभाषणेन । इति ।' ब्राह्मणस्य १. ४६.

Numerous verses on dharma are also cited from Sumantu by Aparārka, the Smṛticandrikā and other works. This may probably be a different work from the sūtra work of Sumantu. In one verse of Sumantu (Aparārka on Yāj. I. 223) occur the words ' Śaṅkha-sya vacanam yathā ' and in another (Aparārka on Yāj. I. 217-218) the Kanyā sign of the zodiac is referred to.

It is remarkable that the Mit. and Aparārka contain no verses of Sumantu on vyavahāra. The Sarasvatī-vilāsa is rich in quotations from Sumantu on vyavahāra. A compromise, exchange or partition, if fair, could be annulled up to the tenth day, but if unfair up to the 9th year (vide note 244 above). ' If even as much as a māsa went from the buyer to the seller, that would support the sale of the land (sold) just as a small dose of poison permeates the whole body and when no purchase-money is paid or only a portion is paid, then the purchase is called *avākṛaya* and is liable to be set aside if the price is not paid in (good time). ' Sumantu prescribes a fine for selling and purchasing land without the consent of the neighbouring members of the family and says that in case of pre-emption, the neighbours on the east are preferred to all and those on the south come last. ²⁵² Sumantu defines a mortgage by conditional sale (called ' uktalābhakṛaya ') and a sale for arrears of revenue by the king's orders (called *ājñākṛaya*).²⁵³

30. The Smṛtis

The word *smṛti* is used in two senses. It is applied to all ancient orthodox non-Vedic works such as Pāṇini's grammar, to the śrauta, grhya and dharma sūtras, to the Mahābhārata, to Manu, Yājñavalkya and others. In a narrower sense *smṛti* and *dharma*-

251 माषमात्रमपि द्रव्यं क्रेतुर्विकितारि स्थितम् । व्याप्नोति सकलां भूमिं कायमल्पं विषं यथा ॥
अर्घदत्तमदत्तं तु क्रयमाहुरवक्रयम् । अवक्रयो निर्वर्तेत यदि काले न दीयते ॥
सरस्वती० p. 321.

252 ज्ञात्यादीननुज्ञाप्य समीपस्थानतान्निनाम् । क्रयविक्रयकर्तारौ तत्समं दण्डमर्हतः ॥
सरस्वती० p. 322; 'चतुःसामस्तसानिष्ये प्राची दिग्बलवत्तरा । उदीची च प्रतीची च
सर्षामाषे तु दक्षिणा ॥ p. 323.

253 किञ्चिच्च द्रव्यमादाय काले दास्यामि ते कश्चित् । नो चेन्मूलमिदं त्यक्तं केदारस्येति
यः क्रयः ॥ स उक्तलाभ इत्युक्त उक्तकालेऽप्यनर्पणात् ॥ सरस्वती० p. 324; मूल्यस्य
'पादमर्थं वा मूल्यमाज्ञाक्रये स्थितम् । मूल्यं तदाप्तमसितं दत्त्वा क्षेत्रं समाप्नुयात् ॥
आ त्रिभोगात् ततः क्रेतुः परतो हृतामिथात् । p. 323.

śāstra are synonyms, as Manu says.²⁵⁴ The word *smṛti* occurs in Taittiriya Āraṇyaka (I. 2). Gautama (Dh. S. I. 2) and Vasiṣṭha (Dh. S. I. 4) speak of *smṛti* as one of the sources of *dharma*. Āp. Dh. S. (II. 6. 15. 25) employs the word *smṛti* and has in view Gautama's *dharmaśāstra* according to Haradatta. In the *Pūrvamīmāṃsā-sūtra* the word *smṛti* occurs (vide VI. 8. 23 and XII. 4. 42).²⁵⁵ In the *Vedāntasūtras* the word *smṛti* is employed in a wide sense, in one place as referring even to the *sāṅkhya* system.²⁵⁶ In that work the word is used according to Śaṅkara with reference to the *Mahābhārata* or the *Manusmṛti* (*Vedāntasūtra* II. 3. 47, III. 1. 14 and 21, IV. 2. 14).

In ancient times the number of *smṛtis* (i. e. works on *dharmaśāstra*) must have been very small. Gautama mentions by name no *smṛtikāra* except Manu, though he speaks of *dharmaśāstras* (XI. 19). Baudhāyana names seven (besides himself) authors on *dharma*, viz. Aupajāṅghani, Kātya, Kāśyapa, Gautama, Prajāpati, Maudgalya and Hārīta. Vasiṣṭha names only five authors, Gautama, Prajāpati, Manu, Yama, and Hārīta. Āpastamba mentions a large number, viz. ten, some of whom like Eka, Kuṇika and Puṣkarasādi are no more than mere names to us. Manu speaks of only six (besides himself) viz. Atri, the son of Utathya, Bhṛgu, Vasiṣṭha, Vaikhāṇasa (or rather Vikhanas) and Śaunaka. But in all these works the writers are mentioned only casually and there is no regular enumeration or list of writers on *dharma* in one place. Aparārka quotes (p. 7) a *sūtra* of Gautama (not found in the printed G. Dh. S.) in which sixteen authors of *dharmaśāstras* including himself are enumerated.²⁵⁷ The same *sūtra* with slight variations is ascribed to Śaṅkha-Likhita in the *Vīramitrodaya* (*Paribhāṣa-prakāśa* p. 16). Yājñavalkya is probably the earliest writer who enumerated in one place (I. 4-5) twenty expounders of *dharma* (including himself and counting Śaṅkha and Likhita as two distinct persons). It will be noticed that Yāj. omits Baudhāyana. Parāśara also gives a list of 19 expounders of *dharma* (excluding

²⁵⁴ श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वे स्मृतिः । मनु II. 10.

²⁵⁵ स्मृतेर्वा स्थाद्वाङ्मनानाम् । पू. मी. सू. XII. 4. 42 (refers to आर्विज्य).

²⁵⁶ स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गान् । वेदान्तसूत्र II. 1. 1.

²⁵⁷ अत्र गौतमः । स्मृतिधर्मशास्त्राणि तेषां प्रणेताः मनुविष्णुदक्षामिरोभिषङ्गस्वप्नुमान-
आपस्तम्बगौतमसंवर्तवियकान्थायनशङ्खलिकितपराम्भ्यास्तथालातप्रवेतोकाङ्कवत्तथावृषः ।

himself), but his list differs slightly from that of Yāj. Parāśara omits Brhaspati, Yama, and Vyāsa and adds Kāśyapa, Gārgya and Pracetas. The Tantra-vārtika (p. 125) of Kumārila speaks of eighteen dharmasamhitās. Viśvarūpa quotes a verse of Vṛddha-Yājñavalkya, who adds ten names to the list of Yājñavalkya (vide note 219 above), The Caturviṃśatimata is a work which professes to give the views of 24 sages on dharmaśāstra, viz. all those listed by Yāj. (except Kātyāyana and Likhita) and six more, viz. Gārgya Nārada, Baudhāyana, Vatsa, Viśvāmitra, Saṅkha (Saṅkhyāyana ?). Āngirasa as quoted in the Smṛticandrikā (I. p. 1), Hemadri (Dānakhaṇḍa p. 528), the Sarasvativilāsa (p. 13) and other works mention Upasṁritis.²⁵⁹ There is a smṛti called Ṣaṭtriṃśanmata quoted by the Mit., Aparārka and other works. Paithīnasi as quoted in the Smṛticandrikā, the Saṁskāramayūkha and other works enumerates 36 smṛtis.²⁶⁰ Aparārka says that the Bhaviṣyat-purāṇa speaks of 36 smṛtis and his enumeration of them is slightly different from that of Paithīnasi.²⁶¹ The Vṛddhagautamasṁṛti (Jivananda part II. pp. 498-499) gives a list of 57 dharma-śāstras. The Prayoga-pārijāta as quoted in the Viramitrodaya enumerates 18

258 वकारो धर्मशास्त्राणां मनुर्विष्णुयमोऽङ्गिराः । वसिष्ठदक्षसंवर्तशातातपपराशराः॥ आपस्तम्बो-
श्नोभ्यासाः कात्यायनबृहस्पती । गौतमः शङ्खलिसितो हारीतोन्निरदं तथा ॥ ब्राह्म. I. 4-5
(Trivandrum ed.). The Mit. reads the two verses differently though the names are the same.

259 नारदः पुलहो गार्ग्यः पुलस्त्यः शौनकः क्रतुः । बोधायनो जातुकर्णो विश्वामित्रः मिता-
महः ॥ जाबालिर्नाचिकेतश्च स्कन्दो लोणाक्षिकश्च यो । व्यासः सप्तकुमारश्च श्रुतगुर्जनक-
स्तथा ॥ व्यासः कात्यायनश्चैव जातूकर्ण्यः कपिशलः । बोधायनश्च काणादो विश्वामित्र-
स्तथैव च ॥ पेठीनसिर्गोमिलश्चेत्युपस्मृतिविधायकाः ॥ quoted as from प्रयोगपरिभाषा
by वरिभित्रोदक (परिभाषा, p. 18). The Vir. adds that these upasṁritis
were enumerated by the Madanaratna also.

260 तेषां मन्वद्विरोव्यासगौतमाव्युशनोयमाः । वसिष्ठदक्षसंवर्तशातातपपराशराः ॥ विष्णा-
पस्तम्बहारीताः शङ्खः कात्यायनो गुरुः । प्रचेता नारदो योगी बोधायनमितामहौ ॥ सुमन्तु-
कश्च यो बभूवुः पेठीनो ब्राह्म एव च ॥ सप्तजतो भरद्वाजो गार्ग्यः काण्वाजिनिस्तथा ॥
जाबालिर्जमद्विश्व लोणाक्षिर्जस्रसंभवः । इति धर्ममेतारः कर्तृवृषयः स्मृताः ॥
quoted in the स्मृतिचन्द्रिका and संस्कारमण्डल.

261 नाम्ने मनुविष्णुयमदक्षङ्गिरोत्रिभृहस्पत्युधनापस्तम्बवसिष्ठकात्यायनपराशरव्यासशङ्खलिसि-
तसंज्ञर्गौतमशातातपहारीतब्राह्मचर्यमचेतोबुधदेवलसोमजम्बदग्निविश्वामित्रमन्मति-
नारदपेठीनसिधितामहोबोधायनकाण्डेयजाबालिश्चवनमदीचिकश्च यः । इति षड्विंशदेव
स्मृत्यन्तरे पठिताः । अपरार्क p. 7.

principal *smṛtis*, 18 *upasmṛtis* and 21 other *smṛtikāras*.²⁶² If all the *smṛtis* cited in the later *nibandhas* such as the *Nirṇayasindhu*, the *Mayūkhas* of *Nilakaṇṭha* and the *Vīramitrodaya* be taken into account, the number of *smṛtis* will be found to be about 100.

The *smṛtis* thus relied upon are the products of different and widely separated ages. Some of them are entirely in prose or in mixed prose and verse, while the large majority are in verse. A few of them are very ancient and were composed centuries before the Christian era. Such are the *dharmasūtras* of Gautama, Āpastamba, Baudhāyana, and the *Manusmṛti*. Some were composed in the first centuries of the Christian era such as the *smṛtis* of Yājñavalkya, Parāśara, Nārada. Most of the *smṛtis* other than the above fall between the period from 400 A. D. to 1000 A. D. The chronology of all these *smṛtis* presents perplexing problems. Some of the metrical *smṛtis* are remodellings of older *sūtras* as in the case of Śaṅkha. There are sometimes as many as two or three different *smṛtis* going under the same name, e. g. Śātātapa, Hārīta, Atri. Then the confusion is worse confounded by the fabrications of sectarian zeal, such as the *Hārītasṁṛti* which is full of Vaiṣṇavaite teachings. There are several works going under the names of well-known *smṛtikāras* with the prefixes *Vṛddha*, *Brhat*, *Laghu*. In many cases the works going under these names are different from the *smṛtis* that are without these prefixes and this differentiation took place at a very early date in certain cases, for example, so early a writer as Viśvarūpa distinguishes between Yājñavalkya and Vṛddha-Yājñavalkya, Gārgya and Vṛddha-Gārgya. Similarly Viśvarūpa quotes (on Yāj. I. 69) Vṛddha-Manu and (on Yāj. I. 19) Vṛddha-Vasiṣṭha, which latter probably was different from the Vasiṣṭhadharmasūtra, as the latter does not contain the details given

262 The 18 principal *स्मृतिकारः* according to the *प्रयोगपरिजात* are मनु, बृह-
स्पति, दक्ष, गौतम, यम, अत्रि, बौधायन, प्रचेतस, शातातप, पराशर, संवत्, उश-
नस्, शङ्ख, लिङ्गित, अत्रि, विष्णु, आपस्तम्ब, हारित. The उपस्मृतिः have been
enumerated above (in n. 259). The other 21 *smṛtis* are : वसिष्ठो नारदश्चैव सुम-
न्तुश्च पितामहः । विष्णुः काण्वर्जाजिनिः सत्यव्रजो गार्ग्यश्च देवलः ॥ जमदग्निर्भारद्वाजः
पुलस्त्यः पुलहः क्रतुः । अत्रेयश्च गोषयश्च मरीचिर्वित्त एव च ॥ पारस्करश्च-
पर्वशुक्ले वैजयापस्तम्बश्च । इत्येते स्मृतिकर्तार एकविंशतिरिति । वरि०, परिभाषाप०
p. 18.

by Viśvarūpa.²⁶³ In some cases the works designated Vṛddha or Br̥hat are larger and in all cases later than the works without those prefixes. For example, Parāśara and Br̥hat-Parāśara (Jivananda part II. pp. 55-310), Gautama and Vṛddha-Gautama (Jivananda part II. pp. 497-638). Some of the works with the prefix Vṛddha are versified compilations of prose works, e. g. Mit. on Yāj. III. 267 quotes a verse from Vṛddha-Viṣṇu which is merely the versified equivalent of Viṣṇu-dharmasūtra chap. 50. 6, 12-14. It appears that sometimes the same work is cited with the prefix Vṛddha or Br̥hat, e. g. the Mit. on Yāj. II. 135 quotes a passage from Br̥had-viṣṇu which is the same as the Viṣṇudharmasūtra 17. 4-7.

As most of the writers of digests quote from memory and had recourse to mss. and not to standard editions, even well known verses are ascribed to different authors in different works. The verses 'bhrātṛṇām-aprajāh' &c. which are quoted as Nārada's (Nārada 16.25-26) in the Vyavahāramayūkha are attributed to Śaṅkha in the Madanapārijāta (p. 680). The three verses about *bandhus* are ascribed to Baudhāyana by Mādhava and to Vṛddhaśātātapa by the Madanapārijāta (p. 674).

In spite of all these drawbacks, an attempt will be made in the following pages to arrange some of the leading versified smṛtis in chronological order beginning from the Manusmṛti.

All these smṛtis are not equal in authority. Most of them are obscure and are only rarely cited by ancient commentators. Exclusive of the dharmasūtras hardly a dozen smṛtis have found commentators. If we are to judge of the authority of a smṛti by the commentaries thereon, then the Manusmṛti stands pre-eminent. Next to it is the Yājñavalkyasmṛti.

31. The Manusmṛti

So many editions of this work have been published in India since 1813 (when the Manusmṛti was first published at Calcutta), that it is not possible to name them. In this work the Nirṇaya-sāgara edition with the commentary of Kullūka has been used throughout. Another edition of Manu well known on this side of India is that of the late V. N. Mandlik who published several com-

²⁶³ बृहद्वसिष्ठोऽथैवमेव मध्ये सौम्यमिति तु विशेषः. Vide वसिष्ठस्य सू. III. 64-68 for the five smṛtis on one's hand.

mentaries such as those of Medhātithi, Govindarāja and others. The Manusmṛti has been translated into English several times. The best known translation is that of Dr. Bühler in the S. B. E. series (vol. 25). Dr. Bühler also added an exhaustive and very scholarly introduction to his translation and dealt with numerous problems connected with the Manusmṛti.

In the Rgveda Manu is spoken of as the father of mankind (Rg. I. 80. 16, I. 114. 2, II. 33. 13) and a Vedic poet prays that he may not be led away from the ancestral path of Manu.²⁶⁴ Another Vedic bard says that Manu was the first to offer sacrifice (Rg. X. 63. 7). In the Taittiriya Saṁhitā and the Tāṇḍya-mahā-brāhmaṇa it is said ' whatever Manu said is medicine.'²⁶⁵ Taittiriya-Saṁhitā (II. 1. 5. 6) also says that mankind is Manu's (Mānavyo hi prajāḥ). In the Taittiriya Saṁhitā (III. 1. 9. 4-5) and the Aitareya Brāhmaṇa (V. 14) we have the story of Manu dividing his wealth among his sons and of the exclusion of his son Nabhānediṣṭha. The Śatapatha-brāhmaṇa (S. B. E. vol. 12 p. 216) gives us the story of Manu and the deluge. In the Nirukta (chap. III) there is a discussion about the rights of sons and daughters. One of the views there propounded is that children of both sexes take their father's wealth and a ṛk and śloka are cited in support of that position.²⁶⁶ The śloka refers to the opinion of Manu Svāyambhuva. It is noteworthy that that śloka is opposed to a *rik*, which means that the śloka is not Śruti but is Smṛti. So before Yāska wrote there were smṛti texts in verse in which Manu was spoken of as a law-giver. We have seen how Gautama and Vasiṣṭha quote the views of Manu and how Āpastamba connects Manu with the promulgation of śrāddhas (II. 7. 16. 1). The Mahābhārata in numerous places speaks of Manu, sometimes as Manu simply, sometimes as Svāyambhuva Manu (Śānti 21. 12) and also as Prācetas Manu (Śānti 57. 43). In the Mahābhārata (Śānti. chap. 336. 38-46) we are told how the supreme being composed a hundred thousand ślokas

264 मा नः पृथः विद्याम्नान्वादाभिः दूरं नैष्ट परावतः । ऋत्वेष्ट VIII. 30. 3.

265 यद्वै किं च मनुरवदत्तदेवजम् । ते. सं. II. 3. 10. 2 ; 'मनुर्वै यद्विवावदत्तदेवजं मेवज-
ताये' ताण्ड्य. 23. 16. 17.

266 अविशेषेण मिथुनाः पुत्रा दायादा इत । तदेतवृक्षलोकाभ्यामुक्तम् । अक्षय्यकालेऽप्यसि
हृद्यादभिजायते । आत्मा वै पुत्रनामासि स जीव शरदः शतम् ॥ इति । अविशेषेण
पुत्राणां दायो भवति धर्मतः । मिथुनानां विसर्गादौ मनुः स्वार्बणुकोऽभवत् ॥

on *dharma*, how Manu Svāyambhuva promulgated those *dharma*s and how Uśanas and Bṛhaspati composed *śāstras* based on the work of Manu Svāyambhuva.²⁶⁷ In another place the account is slightly different and Manu does not figure therein. Śānti-parva (chap. 59. 80-85) describes how the original work of Brahmā on the three, *Dharma*, *Artha*, and *Kāma*, in 100000 chapters was successively reduced to 10000, 5000, 3000 and 1000 chap. respectively by Viśalakṣa, Indra, Bāhudantaka, Bṛhaspati and Kāvya (Uśanas). The prose introduction to the Nārada-smṛti says that Manu composed in 100000 ślokas, 1080 chap. and 24 *prakaraṇas* a Dharmaśāstra and imparted it to Nārada, who abridged it into 12000 verses and taught it to Mārkaṇḍeya, who in his turn compressed it into 8000 ślokas and passed it on to Sumāti Bhārgava, who again reduced it to 4000 ślokas. The Nārada-smṛti then gives the first verse²⁶⁸ of that work which is a combination of the extant Manu I. 5-6 and says that vyavahāra was the 9th prakaraṇa out of 24 in the original work of Manu. It will be noticed how this version differs from that of the Mahābhārata wherein Nārada is altogether ignored. The extant Manusmṛti (I. 32-33) narrates how from Brahmā sprang Virāj, who produced Manu, from whom were born the sages including Bhṛgu and Nārada, how Brahmā taught the śāstra to Manu, who in his turn imparted it to the ten sages (I. 58), how some great sages approached Manu and sought instruction in the *dharma*s of the *varṇas* and the intermediate castes and how Manu told them that his pupil Bhṛgu would impart to them the śāstra (I. 59-60). This appearance is kept up throughout the work. The sages interrupt Bhṛgu's discourse in several places (as in V. 1-2 and XII. 1-2). Manu is said to be omniscient (II. 7) and Manu is mentioned by name dozens of times in the work with the words "Manurāha" (IX. 158, X. 78 etc), or "Manur-abravid" or "Manor-anuśāsanam".

²⁶⁷ ऋषीनुवाच तान्सर्वानवृक्ष्यः पुरुषोत्तमः । कृतं शतसहस्रं हि श्लोकानामिदमुत्तमम् ॥ लोक-
तन्त्रस्य कुलस्य यसमादूर्मः प्रवर्तते । ... तस्मात्प्रवक्ष्यते धर्मान् मनुः स्वार्थमुक्त-
स्वयम् । ... स्वार्थमुक्तेषु धर्मेषु शास्त्रे बोधानसे कृते । बृहस्पतिमते चैव लोकेषु
प्रतिचारिते ॥

²⁶⁸ तन्नायमायः श्लोकः । आसीद्विदं तनोमूर्तं न माज्ञायत किंचन । ततः स्वर्धनूर्नवा-
भ्यादुरासीच्चतुर्नृपः ॥ Manu I. 5 is quoted as the verse of a स्मृतिकार by
कनकशील in his comment on शास्त्ररक्षित's तत्त्वसंग्रह (कारिका 3118) in
the middle of the 8th century A. D. Vide कुरेश्वर's बृहदारण्यकभाष्यवार्तिक
p. 487.

(VIII. 139, 279, IX. 239, etc.). That the introductory words in the Nārada-smṛti are not spurious or a later addition follows from the remark of Medhātithi that, according to the Nārada-smṛti, Prajāpati composed a work in 100000 ślokas which was abridged by Manu and others.²⁶⁹ No one should take very seriously these varying accounts even in the Mahābhārata and in the Nārada-smṛti, as they are intended to glorify some particular text or texts. According to the Bhaviṣya-purāṇa as quoted in Hemādri, the Saṁskāra-mayūkha and other works, there were four versions of the Svāyambhuva śāstra composed by Bhṛgu, Nārada, Bṛhaspati and Aṅgiras.²⁷⁰ So early a writer as Viśvarūpa cites verses from Manusmṛti as those of Svayambhū (vide com. on Yāj. II. 73, 74, 83, 85, where Manu 8. 68, 70-71, 380 and 105-6 are respectively quoted as Svayambhū's), while quotations from Bhṛgu cited by Viśvarūpa (on Yāj. I. 187 and 252) are not found in the Manusmṛti. In the same way most of the verses quoted from Bhṛgu by Aparārka are not found in the Manusmṛti. One verse which Aparārka quotes from Bhṛgu (on Yāj. II. 96) speaks of the view contained therein as that of Manu.²⁷¹

It is almost impossible to say who composed the Manusmṛti. It goes without saying that the mythical Manu, progenitor of mankind even in the R̥gveda, could not have composed it. What motives could have induced the unknown author to palm it off in the name of the mythical Manu and to suppress his identity it is difficult to say. One motive may have been to invest the work with a halo of antiquity and authoritativeness. Bühler following Max Müller says (SBE vol. 25 p. XVIII) that the Manusmṛti is based on or is a recast of an ancient dharmasūtra, viz. that of the Mānavacarana. The question whether the Mānavadharmasūtra existed has been discussed above (sec. 13, pp. 79-85). Bühler himself candidly admits (SBE vol. 25, p. XXIII) that the recovery of the writings of the Mānavas has not only not furnished any facts in support of the alleged relation between the Mānavadharmasūtra and the

²⁶⁹ नारदश्च स्मरति । शतसाहस्रो ग्रन्थः प्रजापतिना कृतः स मन्वादिभिः क्रमेण संक्षिप्त इति । मेधातिथि on मनु I. 58.

²⁷⁰ धार्गसीया नारदीया च बार्हस्पत्याङ्गिरस्यपि । स्वायम्भुवस्य शाकल्य चतस्रः संहिता मताः ॥ चतुर्वर्गः, द्वादशखण्ड p. 528, संस्कारमयूख p. 2.

²⁷¹ येषु पातेषु दिव्यानि मनिभूतानि सज्जतः । कारणेनान्यतोऽस्मादि नमनिभूतं व्यतिरेक्यनुः ॥ अपरार्कः.

Manusmṛti, but on the contrary has raised difficulties as the doctrines of the Mānavagrhyasūtra (edited by Dr. Knauer) differ very considerably from those of the Manusmṛti. To take only a few examples, Mānava Gr. S. II. 12. 1-2 are opposed to Manu 3. 1; Mānava Gr. S. I. 4. 7 to Manu 4. 95; Mānava Gr. S. I. 20. 1 to Manu 2. 34; Mānava Gr. S. I. 21. 1 to Manu 2. 35; Mānava Gr. S. I. 22. 1 to Manu 2. 36; Mānava Gr. S. II. 12. 1-2 to Manu 3. 84-86. Besides there is nothing in our Manu corresponding to the Vināyakaśānti in the Mānavagrhya (II. 14) nor to the tests for selecting a bride prescribed in Mānava Gr. S. I. 7. 9, which corresponds to Āśvalāyana Gr. S. I. 5. 5-6. Dr. Caland points out (R. und S. p. 17) that though single verses of the Manusmṛti tally with the Śrāddhakalpa of the Mānava School, yet the descriptions of funeral rites widely differ in the two works. There are no doubt some parallels as pointed out by Bradke (in ZDMG, vol. 36, pp. 417-477). There is one circumstance about the authorship of the Manusmṛti that deserves to be noted. The Mahābhārata seems to distinguish between Svāyambhuva Manu and Prācetas Manu. The former is said to be the promulgator of dharmaśāstra and the latter of arthaśāstra (or politics). For example Śānti 21. 12 speaks of Svāyambhuva Manu and Śānti 57-43 and 58-2 speak of Prācetas as an author on *rajaśāstra* or *rājadharmā*. In some places Manu alone without any epithet is associated with *rājadharmā* or *arthavidyā*. It is not unlikely that originally there were two distinct works, one on dharma and the other on arthaśāstra attributed to Manu. When the Kauṭīliya speaks of the Mānavas, he probably refers to the work on politics attributed to Prācetas Manu. It is extremely doubtful whether Rājasekhara, when he mentions the several views on the number of vidyās (including that of the Mānavas that they were three), had the Arthaśāstra of the Mānavas before him or only copied a passage from Kauṭīliya (vide Kāvya-mīmāṃsā p. 4). It is not unlikely that the work on *dharma* attributed to Manu may have contained general directions on the duties of kings. It is therefore (i. e. because there were two different works on dharma and arthaśāstra attributed to Manu) that the views ascribed to the Mānavas by the Kauṭīliya are not found word for word in the extant Manusmṛti. One may

३१३ अङ्गोषीत्सर्वं राजधर्ममिदं यथा वे सन्तु रजसीत् । वनपर्व ३५. ३१; वेदं च ब्रह्म वेदाङ्गमर्चयित्वा च मानसीत् ॥ ऋणपर्व ७. १.

hazard the conjecture that the author of the Manusmṛti, whoever he might have been, combined in his work the information contained in the two works on *dharma* and *arthaśāstra* and supplanted both the earlier works and that this result had not been either accomplished at the time when the Kauṭīliya was composed or was then quite recent. In the extant Manusmṛti, the work is ascribed to Svāyambhuva Manu and then six other Manus of whom Prācetasā is not one are enumerated (I. 62).

The extant Manusmṛti is divided into twelve *adhyāyas* and contains 2694 ślokas. Dr. Jolly's edition (published in 1895) prepared after collating numerous mss. and printed editions contains only one śloka more. The Manusmṛti is written in a simple and flowing style. It generally agrees with Pāṇini's system, though it contains some deviations from it as in the verse 'sākṣiṇaḥ santi metyuktā' (8. 57). The foregoing pages have sufficiently shown how it agrees closely with the doctrines contained in the Dharmasūtras of Gautama, Baudhāyana, Āpastamba. We have also seen how numerous verses are common to the dharmasūtras of Vasiṣṭha and Viṣṇu and the Manusmṛti. The Kauṭīliya also exhibits remarkable agreement with the Manusmṛti in phraseology and doctrines.²⁷³ What conclusions are to be drawn from this will be discussed later on. Some verses are repeated, e. g. V. 164-165 are the same as IX. 30 and 29. The contents of the Manusmṛti may be briefly summarised as follows :—(I) Sages approach Manu for instruction in the *dharma*s of the *varṇas*; Manu describes the creation of the world from the self-existent God more or less in the Sāṅkhya manner; the creation of Virāj, of Manu from Virāj, of ten sages from Manu; creation of various beings, men, beasts, birds etc.; Brahmā imparts dharmasāstra to Manu, who teaches the sages; Manu bids Bhṛgu to instruct the sages in *dharma*; six other Manus sprang from Svāyambhuva Manu; units of time from *nimeṣa* to year, the four *yugas* and

273 Compare अलब्धलभार्थी लब्धपरिरक्षणी रक्षितविवर्धनी वृद्धस्य तीर्थेय प्रतिपादनी च । कौटिल्य (I. 4) with मनु 7. 101 अलब्धमिच्छेद्वृण्वेन लब्धं रक्षेद्वेक्षया । रक्षितं वर्धयेद्बुध्या वृद्धं पात्रेषु निक्षिपेत् ॥ ; 'तस्माच्छोकयात्रार्थी नित्यमुद्यतदण्डः स्यात्' कौटिल्य (I. 4) with मनु 7. 162 नित्यमुद्यतदण्डः स्यात्, 'असंभाष्ये देशे साक्षि-मिर्मिथः संभाषते' कौटिल्य (III. 1) with मनु 8. 55 'असंभाष्ये साक्षिमिथ देशे संभाषते मिथः' ; 'साहस्रमन्वयवत्समकर्म' कौटिल्य (III. 17) with मनु 8. 338 स्यात्साहस्रं त्वन्वयवत् प्रसभं कर्म यत् कृतम्.

their twilights ; one thousand *yugas* equal a day of *Brahmā* ; extent of *Manvantara*, *pralaya* ; successive decline of *dharma* in the four *yugas* ; different *dharma*s and goals in the four *yugas* ; the special privileges and duties of the four *varṇas* ; eulogy of *Brāhmaṇas* and of the *śāstra* of *Manu* ; *ācāra* is the highest *dharma* ; table of contents of the whole *śāstra* ; (II) definition of *dharma*, sources of *dharma* are *Veda*, *smṛti*, *ācāra* of the good, one's own satisfaction ; who has *adhikāra* for this *śāstra* ; limits of *Brahmāvarta*, *Brahmaṛṣideśa*, *Madhyadeśa*, *Āryāvarta* ; why *saṁskāras* are necessary ; such *saṁskāras* as *jātakarma*, *nāmadheya*, *chūḍākarma*, *upanayana* ; the proper time of *upanayana* for the *varṇas*, the proper girdle, sacred thread, staff and skin for the *Brahmacāri* of the three *varṇas* ; duties of the *Brahmacāri* and his code of conduct ; (III) *Brahmacarya* for 36, 18, 9 years ; *samāvartana* ; marriage ; marriageable girl ; *brāhmaṇa* could marry a girl of any of the four *varṇas* ; eight forms of marriage defined ; which form suited to which caste ; duties of husband and wife ; eulogy of women ; the five daily *yajñās* ; praise of the status of householder ; honouring guests ; *madhuparka* ; *śrāddhas* ; who should not be invited at *śrāddhas* ; (IV) mode of life and means of subsistence for a house-holder, the code of conduct for a *snātaka* ; occasions for cessation from study ; rules about prohibited and permissible food and drink ; (V) what vegetables and meat are allowed ; period of impurity on death and birth ; definition of *sapinda* and *samanodaka* ; purification from contact with various substances in various ways ; duties of wife and widow ; (VI) when one should become a forest hermit ; his mode of life ; *parivrājaka* and his duties ; eulogy of *grhastha* ; (VII) *rājadharmas*, eulogy of *daṇḍa* (the power to punish) ; the four *vidyās* for a king ; the ten vices of kings due to *kāma* and eight due to *krodha* ; constitution of council of ministers ; qualities of a *data* ; forts and capital ; *purohita* and superintendents of various departments ; code of war ; the four expedients, *sāma*, *dāna*, *bheda*, and *daṇḍa* ; hierarchy of officers from the village headman upwards ; rules about taxation ; the constitution of a circle of twelve kings ; the six *guṇas*, peace, a state of war, march against an enemy, *āsana*, taking shelter and *dvaiddha* ; duties of victor ; (VIII) king's duty to look to the administration of justice ; the 18 titles of law ; the king and judge ; other persons as judges ; constitution of *sabha*, king's duty to look after minors, widows, helpless people ; treasure trove ; king's duty to restore stolen wealth ; creditor's means of recovering his debt ; grounds on which the claimant

may fail in his suit ; qualifications of witnesses ; who were not proper persons as witnesses ; oaths ; fines for false witnesses ; methods of corporal punishment ; Brāhmaṇa to be free from corporal punishment ; weights and measures ; lowest, middling and highest fines ; rates of interest ; pledges ; adverse possession does not affect a pledge, boundary, minor's estate, deposit, king's estate etc. ; rule of *damdupat* ; sureties ; what debts of the father the son was not liable to pay ; fraud and force vitiated all transactions ; sale by one not the owner ; title and possession ; partnership ; resumption of gift ; non-payment of wages ; violation of conventions ; rescission of sale ; dispute between owner and herdsman ; pastures round villages ; boundary disputes ; abuse, libel and slander ; assault and battery and mischief ; whipping only on the back ; theft ; *sahasa* i. e. offences in which force and hurt are an element, such as robbery, homicide etc. ; right of private defence ; when even a Brāhmaṇa may be killed ; adultery and rape ; no sentence of death, but of transportation for a Brāhmaṇa ; parents, wife, children must not be forsaken ; tolls and monopolies ; seven kinds of *dasas* ; (IX) legal duties of husband and wife, censure of women ; eulogy of chastity ; to whom does the child belong, to the begetter or to him on whose wife it is begotten ; *niyoga* described and condemned ; supercession of the first wife when allowed ; age of marriage ; partition, its time, eldest son's special share ; *putrika* ; daughter's son ; adopted son ; rights of Brāhmaṇa's son from a śūdra wife ; twelve kinds of sonship ; to whom *piṇḍas* are offered ; nearest *sapiṇḍa* succeeds ; *sakulya*, teacher and pupils as heirs ; king ultimate heir except as to Brāhmaṇa's wealth ; varieties of *strīdhana* ; succession to *strīdhana* ; grounds of exclusion from inheritance ; property not liable to partition ; gains of learning ; reunion ; mother and grandmother as heirs ; impartible property ; gambling and prize fighting must be suppressed by the king ; the five great sins ; *prāyaścittas* for them ; open and secret thieves ; jails ; the seven *āṅgas* of a kingdom ; duties of Vaiśya and Śūdra ; (X) Brāhmaṇa alone to teach ; mixed castes ; *mlecchas*, Kāmbojas, Yavanas, Śakas ; rules of conduct common to all ; privileges and duties of the four *varṇas* ; modes of subsistence for a Brāhmaṇa in adversity ; what articles should not be sold by Brāhmaṇa ; seven proper modes of acquisition and the means of livelihood ; (XI) eulogy of gifts ; different views about *prāyaścitta* ; various seen results, diseases and bodily defects due to sins in former lives ; five mortal sins and *prāyaścittas* for them ; *upapātakas* and *prāyaścittas*

for them ; prāyaścittas like Sāntapana, Parāka, Cāndrāyana ; holy *mantras* for removing sin ; (XII) disquisition on *karma* ; kṣetrajña, *bhutatma*, *jiva* ; tortures of hell ; the three *guṇas*, *sattva*, *rajas* and *tamas* ; what brings about *niḥśreyasa* ; knowledge of the self is the highest means of bliss ; *pravṛtta* and *niṣṛtta karma* ; the latter is karma done without an eye to reward ; eulogy of Vedas ; place of *tarka* ; *śiṣṭas* and *pariṣad* ; reward of studying the Mānava śāstra.

The extent of the literature known to Manu was considerable. He mentions the three Vedas and the Atharvaveda is spoken of as the Atharvāṅgīrasi Śruti (XI. 33). He refers to Āraṇyaka (IV. 123). The Vedāṅgas are said to be six (III. 185) and they are often referred to without stating the number (II. 141, IV. 98). He speaks of dharmaśāstra (II. 10) and also knew many dharmaśāstras (III. 232). By dharmapāṭhaka (XII. 111) he probably means one who has studied dharmaśāstras. He mentions several authors on dharmaśāstra, viz. Atri, the son of Utathya (i. e. Gautama according to commentators), Bhṛgu and Śaunaka (all these in III. 16), Vasiṣṭha (on the rate of interest in VIII. 140 which agrees with Vasiṣṭhadharmaśūtra II. 50), Vaikhāṇasamata (in VI. 21). He mentions Ākhyānas, Itihāsas, Purāṇas and Khilas (III. 232). He speaks of *brahma* as described in the Vedānta (in VI. 83 and 94) and is probably thinking of the Upaniṣads. That he knew some generally accepted works opposed to the teaching of the Vedas is quite clear from his reference to 'Vedabāhyāḥ smṛtayaḥ' (XII. 95). He is probably referring to the writing of the Bauddhas, Jainas and others. He speaks of heretics and their guilds (IV. 30 and 61). He refers to atheism and calumny of the Vedas (IV. 163) and of various tongues spoken among men (IV. 332). He frequently refers to the views of others in the words "kecit", "apare", "anye" (as in III. 261, X. 70, IX. 32).

Numerous interesting and difficult problems are connected with the Manusmṛti. Bühler in his elaborate introduction (S B E vol. 25) exhaustively deals with these problems. It is not possible to go at great length into those questions here. A separate volume would be required to deal with the problems raised by Bühler and to examine the arguments of Bühler, Hopkins and others who have written on them. Only a brief discussion of some of these problems can be attempted.

Bühler takes considerable pains to refute the claims of Manu to be regarded as the first legislator (S. B. E. vol. 25 pp. XXIII-XXX). But no serious refutation of the claim is really needed. The very extent of the literature known to the Manusmṛti and the mention of several writers on dharmasāstra by name are sufficient to negative that claim.

Bühler devotes a great deal of space to the consideration of the question as to what circumstances led to the substitution of a universally binding Mānava-dharmasāstra for the manuals of the Vedic schools (S. B. E. vol. 25 pp. XLVI-LVI) and as to why the special law schools selected just the Mānavadharmasūtra among the large number of similar works for the basis of their studies (ibid. pp. LVII-LXV). Bühler then considers the question how the Mānavadharmasūtra was converted into the present Manusmṛti. Bühler concedes that the last is a problem of great difficulty and admits of an approximate solution only. The discussion of all these questions by Bühler is extremely thought-provoking and brilliant in many places, though it must be said with great respect that the arguments are often *à priori* and savour more or less of special pleading. As I question the very foundation of Bühler's edifice (viz. the actual existence of a Mānava-dharmasūtra), it would be futile for me to enter into a discussion of the problems referred to above.

I shall now address myself to the discussion of the age of the Manusmṛti from external and internal evidence. That question is bound up with other problems, viz. whether there are earlier and later strata in the extant Manusmṛti, whether the Manusmṛti was recast several times or once only, what relations exists between the Manusmṛti and the Mahābhārata.

First the external evidence may be taken up. The bhāṣya of Medhātithi is the earliest extant commentary on the Manusmṛti and was composed about 900 A. D. as will be shown later on (sec. 36). The text commented upon by Medhātithi was the same (barring a few various readings) as the one we now possess. Therefore long before 900 A. D. the Manusmṛti was the same as now. Viśvarūpa in his commentary on Yāj. quotes over two hundred verses of the Manusmṛti either wholly or in part from all the twelve chapters beginning with the very first verse. The text that Viśvarūpa had before him was the same as the present Manusmṛti and the verses

were arranged in the same order as at present. Viśvarūpa quotes eight verses (Manu XI. 108-115) from Manu (on Yāj. III. 262). Śaṅkarācārya in his Vedāntasūtra-bhāṣya quotes the Manusmṛti very frequently. For example, he quotes Manu I. 5 and 21 (on V. S. I. 3. 28), I. 27 (on V. S. IV. 2. 6), II. 87 (on V. S. III. 4. 38), X. 4 and 126 (on V. S. I. 3. 36), XII. 91 and 105-6 (on V. S. II. 1 and 11). In his bhāṣya on the Br. U. he quotes Manu dozens of times and calls the Manusmṛti²⁷¹ 'Mānavam' (on Br. U. I. 4. 17). He looks upon the Manusmṛti as one of the authorities on which the author of the Vedāntasūtra relies.²⁷⁵ The Tantravārtika of Kumārila stands in a special relation to the Manusmṛti. Vide J B B R A S for 1925 pp. 98-100. He places Manu at the head of all smṛtis, even higher than the dharmasūtra of Gautama. He cites numerous quotations from the first chapter of the Manusmṛti to the last. He looks upon all parts of the extant Manusmṛti as equally authoritative and regards the Manusmṛti as the highest authority on matters of *dharma*. The Mṛcchakaṭika²⁷⁶ (9. 39) refers to the ordinance of Manu that a Brāhmaṇa sinner was not to be sentenced to death, but was to be banished. An inscription of the Valabhi king Dharasena dated in the year 252 of the Valabhi era (i. e. 571 A. D.) speaks of a king as one who obeyed the rules composed by Manu²⁷⁷ (I. A. vol. 8. p. 303 = Gupta Inscriptions p. 165). Vide also I. A. vol. IV. p. 105 where the same words occur in an inscription from Valabhi dated 216 of the Valabhi era (i. e. 535 A. D.). Śabarasvāmin, the bhāṣyakāra of Jaimini's sūtras, who cannot be placed later than 500 A. D. and may be a few centuries earlier still, says " Manu and others have given

274 मानवे च सर्वा प्रवृत्तिः कामहेतुस्त्वेवेति. Vide मनु. II. 4.

275 On the sūtra स्मरन्ति च (वेदान्तसूत्र III. 1. 14) Śaṅkara adds 'मनुष्यासमभृतयः शिष्टाः '.

276 अयं हि पातकी विप्रो न बन्धो मनुजव्रीत् । राष्ट्रादस्मात्तु निर्वास्यो विभवेरक्षतैः सह ॥
Compare मनु 8. 380 न जातु ब्राह्मणं हन्यात्सर्वपापेष्वपि स्थितम् । राष्ट्रादेनं बहिः
कुर्यात्समग्रधनमक्षतम् ॥. The words राष्ट्र and अक्षत occurring in both may particularly be noted.

277 'मन्वादिमनीषीषिविधिधामकर्म.

instruction²⁷⁸ " and quotes a verse as a *smṛti* passage which is practically the same as Manu IX. 416 and similar to Udyoga-parva²⁷⁹ 33. 64. Aparārka and Kullūka point out how the Bhaviṣyapurāṇa expounds passages of the Manusmṛti (vide Kullūka on Manu XI. 72, 73, 100 and Aparārka pp. 1071, 1076).²⁸⁰ It will be shown below that Brhaspati must have composed his work before 500 A.D. Brhaspati says that the Manusmṛti occupies a pre-eminent position because it correctly represents the sense of the Veda and that a *smṛti* which is in conflict with Manu is not esteemed.²⁸¹ Brhaspati in numerous places pointedly refers to the present text of the Manusmṛti. One such quotation about *niyoga* has been cited above (note 172). Brhaspati says "Manu has spoken of quantities (units of weights) beginning from the mote in the sun-beam to the *kārṣāpaṇa*.²⁸² " This is obviously a reference to Manu 8. 132-136. Brhaspati says "Manu enumerated thirteen sons and just as in the absence of clarified butter, oil is a substitute, so in the absence of an *aurasa* son or a *putrika*, the eleven kinds of son are a substitute.²⁸³ " This has in view Manu 9. 158-160, 180, 127-130, where Manu speaks of the twelve sons, out of whom eleven are substitutes and

278 उपदिष्टवन्तश्च मन्वाद्यः on पूर्वमीमांसा I. 1. 2 (vol. I. p. 4).

279 एवं च स्मरति । भार्या दासश्च पुत्रश्च निर्धनाः सर्व एव ते । यत्ने समधिगच्छन्ति यस्य ते तस्य तद्वन्म ॥. Manu reads भार्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः, while उद्योग. reads त्रय एवाधना राजन्मार््या दासस्तथा सुतः .

280 On मनु XI. 73 कुल्लुक says 'मनुश्लोकमेव लिखित्वा यथा व्याख्याने (तं 1) भविष्यपुराणे', on मनु XI. 100 'अत एव मन्वर्थव्याख्यानपरे भविष्यपुराणे'.

281 वेदार्थोपनिबन्धत्वात्प्रामाण्यं तु मनुस्मृतौ । मन्वर्थविपरीता या स्मृतिः सा न प्रसज्यते ॥ (quoted by अपरार्क on Yāj. II. 21 and by कुल्लुक on मनु I. 1. who adds one more verse from बृहस्पति 'तावच्छास्त्राणि शोभन्ते तर्कव्याकरणानि च । धर्मार्थ-मोक्षोपदेश मनुर्वाच्यं दृश्यते ॥').

282 संख्या रश्मिरजोमूला मनुना समुदाहृता । कार्यापिणास्ता सा दिव्ये नियोज्या विनये तथा ॥ quoted by अपरार्क on याज्ञ. II. 99 and by the स्मृतिच. (व्य. p. 211).

283 पुत्रास्त्योदश प्रांका मनुना येन पूर्वशः । संतानकारणं तेषामोरसः पुत्रिका यथा ॥ आग्यं विना यथा तैलं सज्जिः प्रातःप्रातः स्मृतम् । तथैकादश पुत्रस्तु पुत्रिकोरसयो-र्विना ॥ quoted by अपरार्क on याज्ञ. II. 128-129 and the *pratyakṣa* (p. 24).

advocates that a sonless man should appoint a daughter (*putrika*, who then is the 13th kind of son). In another place Brhaspati declares "Manu forbade gambling as it destroys truth, purity and wealth; but others allowed it provided a share was given to the king (in the gains of gambling²⁸⁴)." This very aptly describes the attitude of Manu (9. 224) and of Yāj. (II. 201-203). Brhaspati says "If a man kills a cow with a weapon &c., he should perform the penance laid down by Manu, but if he kills a cow by forcible restraint, then he should perform the penance laid down by Angirasa or Āpastamba." The reference is to Manu XI. 108-115, Āpastamba Dh. S. I. 9. 26. 1 and Āngirasa verse 27 (Jivananda, part I p. 556). In one place Brhaspati seems to criticise Manu (9. 219) when he says "those who declared clothes and other things to be impartible have not considered the position that the wealth of the rich may consist of clothes and ornaments.²⁸⁵" In another place Brhaspati says "Bṛghu spoke of sale without ownership after deposit; listen to it attentively, I shall speak of it with more details.²⁸⁶" This keeps in view Manu 8. 4 and clearly shows that Brhaspati was well aware of Bṛghu's connection with the extant Manusmṛti. Āngirasa as quoted in the Smṛticandrikā (I. p. 7) speaks of the dharmaśāstra of Manu. In the Vajrasūci of Aśvaghoṣa (ed. by Weber) several verses are quoted as from the 'Mānavadharmā' which occur in the extant Manusmṛti,²⁸⁷ though it must be admitted that there are others that

284 द्यूतं निषिद्धं मनुना सत्य- (त्य !) शौचधनापहम् । तत्प्रवर्तितमन्येस्तु राजभागसमन्वितम् । समिकाधिष्ठितं कार्यं तत्स्वरज्ञानहेतुना । It is striking that याज्ञ. uses the word तत्स्वरज्ञानकारणात् in II. 203.

285 वस्त्रादुद्योऽविनाश्या येरुक्तं तेन विचारितम् । धनं भवेत्समृद्धानां वस्त्रालङ्कारसंभितम् ॥ quoted by अपरार्क on याज्ञ. II. 119 and by the व्यवहारमयूख.

286 निक्षेपानन्तरं प्रोक्तो मृगणास्वामिविक्रयः । श्रूयतां तं प्रत्येन सविशेषं ब्रवीम्यहम् ॥ विवादरत्नाकर p. 100. The words of मनु are तेषामाद्यमृणादानं निक्षेपोऽस्वामिविक्रयः.

287 o. g. उक्तं हि मानवे धर्मे—सत्यः पतति मासेन लाक्ष्या लघेन वा । व्यङ्ग्यचूडश्च भवति ब्राह्मणः क्षीरविक्रयात् ॥ (this is मनु X. 92), उक्तं हि मानवे धर्मे ' वृषह्नीकेनपीतस्य निःश्वासीपहतस्य च । तत्रैव च प्रसूतस्य निष्कृतिर्नोपलभ्यते ॥ ' (this is मनु III. 19), उक्तं हि मानवे धर्मे ' अधीत्य चतुरो वेदान् साक्षोपाङ्गेन तत्पतः । शूद्राश्चतिष्ठइयाही ब्राह्मणो जायते सरः ॥ सरो द्वादश जम्बानि चष्टि-जम्बानि सूकराः । श्वागः सप्ततिजम्बानि इत्येवं मनुवर्णीत् ॥ ' (this cannot be traced in the extant Manusmṛti), इह हि मानवधर्मेभिहितम् । अरणीगर्भ-

do not occur. In the Rāmāyaṇa also there are verses cited as from Manu which occur in the extant Manusmṛti; vide *Kiṣkindhā* 18.30-32 (Gujarati Press, 1915-1920) where two verses are quoted as 'sung by Manu' which correspond to Manusmṛti VIII. 318 and 316 respectively.

The foregoing discussion of the external evidence shows that writers from the 2nd century onwards (if not earlier) looked upon the extant Manusmṛti as the most authoritative smṛti. This position it could not have attained unless several centuries intervened between it and these writers. Therefore it must be presumed that the Manusmṛti had attained its present form at least before the 2nd century A. D. Even the Mahābhāṣya contains a verse which is Manu II. 120.²⁸⁸ But as the verse occurs also in the Anuśā-sana (104. 64-65) no chronological conclusion can be drawn therefrom. The Pratimānātaka (after V. 8) speaks of "mānavīy,-dharmaśāstra" and 'Prācetasā śrāddhakalpa,' but as it is in controversy whether that work can be ascribed to the ancient Bhāsa, this reference will serve no useful purpose.

The next question is whether the Manusmṛti contains earlier and later strata. There can be no doubt on this point. On numerous points the Manusmṛti contains conflicting doctrines. In Manu III. 12-13 a Brāhmaṇa is allowed to have a śūdra woman as wife, while in III. 14-19 it is emphatically asserted that a śūdra woman cannot be the wife of a Brāhmaṇa and heavy disabilities are prescribed for him who breaks the injunction. In III. 23-26 there are contradictory statements about the appropriate forms of marriage for the several castes. In one breath Manu seems to permit *niyoga* (9. 59-63) and immediately afterwards he strongly reprobates it (9. 64-69). The lengthy discussion on flesh-eating in Manu V. 27-56 discloses different mentalities. At several places the work seems even to recommend flesh-eating in sacrifice, *śraddhas* and *madhuparka* (V. 31-32, 35, 39, 41), while elsewhere it recommends total abstinence from meat on all occasions whatever (V. 48-50). In

²⁸⁸ संभूतः कठो नाम महामुनिः । तपसा ब्राह्मणो जातस्तस्माज्जातिरकारणम् ॥ This is followed by several verses citing instances of व्यास, वसिष्ठ, कण्वशुक्ल, विश्वामित्र, नारद and others who though born of women of low class became sages. These verses also are not found in the extant मनुस्मृति.

²⁸⁹ ऊर्ध्वं प्राणा क्षुत्कामन्ति यूनः स्थविर आयति । प्रत्युत्थानाभिवादाभ्यां पुनस्ताम्रान्ति-पद्यते ॥ महाभाष्य vol. III, p. 58. This verse occurs also in the उद्योगपर्व (38. 1).

one śloka (Manu II. 145) the father is said to be equal to a hundred ācāryas, while in the next verse the ācārya is said to be superior to the father. In V. 1 Bhṛgu is said to have sprung from fire, while in I. 35 he is said to be one of the ten sons of Manu Svāyambhuva. Vide also IX. 32-56.

Bühler devotes considerable space to this question (SBE vol. 25. pp. LXVI-LXXIII). He arrives at the conclusion that the cosmological and philosophical portions in the first and 12th books, the philosophical disquisition in II. 89-100, the classifications of *pitarah* in III. 193-201, the means of subsistence for Brāhmaṇa in IV. 1-24, verses 1-4 of the fifth book, the rules about mixed castes (X. 1-74) and the duties of castes that are repeated in X. 101-131 were put in when the work was versified from the Mānavadharmasūtra. Though one may not agree with all the details of Bühler's examination and with his theory about the versification of the Mānavadharma-sūtra, it may be admitted that most of the passages pointed out by him have rather the flavour of comparative modernism about them. My own position is that the original Manusmṛti in verse had certain additions made in order to bring it in a line with the change in the general attitude of people on several points such as those of flesh-eating, *niyoga* &c. But all these additions must have been made long before the 3rd A. D., as the quotations from Brhaspati and others show.

Another problem is whether the Manusmṛti has undergone several recasts. This does not seem likely and the evidence adduced in support of the theory that the Manusmṛti suffered several recasts is quite inadequate for the purpose. The occurrence of several conflicting passages can as well be explained on the theory of a single recast and it has also to be borne in mind, as Bühler points out, that Sanskrit writers down to the most recent times are in the habit of placing side by side conflicting opinions without actually preferring a particular view to others. The tradition of the Nārada-smṛti that the śāstra of Manu was successively abridged by Nārada, Mārkaṇḍeya and Sumati Bhārgava is, as has been observed above, not worth much, since it is merely intended to glorify Nārada's work. The other traditions given above either ignore Nārada altogether or assign him a secondary position. The present Manusmṛti is put into the mouth of Bhṛgu. Nārada's smṛti is clearly based upon Manu, though the former diverges from the latter on many points. Brhaspati

generally takes Manu as his text and amplifies the dicta of the Manusmṛti (as the verses quoted above in notes 281-86 show) and so his work may by analogy be regarded as a Vārtika on Manu, as Dr. Jolly puts it. Āṅgīras also looks upon Manusmṛti as most authoritative. It is therefore that the Paurāṇic account (note 270 above) regards Bhṛgu and other works as the redactions of the original Manusmṛti. The quotations cited from Vṛddha-Manu and Brhan-Manu do not establish that the original Manusmṛti underwent many recasts. Quotations cited under these names are later than the Manusmṛti. Viśvarūpa (on Yāj. I. 69) quotes the views of Vṛddha-Manu on *niyoga*, who allows it only to śūdras. The Mitākṣarā quotes a verse from Vṛddha-Manu about the widow of a sonless man being entitled to all her husband's wealth, while Manu is silent on that point.²⁸⁹ The Mitākṣarā quotes a verse from Brhan-Manu also (on Yāj. III. 20). Mādhava quotes a verse from Brhan-Manu about *śapinda* and *samānodaka* relationship which are expansions of Manu²⁹⁰ (V. 60). The fact that many quotations ascribed to Manu in several works are not found in the extant Manusmṛti is explicable in several ways and not only by the theory of several recasts. For one thing the authors quoting from memory may be found tripping. For example, in an inscription of the Badami Calukyas of the 7th century two verses that occur in most grants of lands are ascribed to Manu, but are not found in the extant Manusmṛti.²⁹¹ No one can for a moment doubt that the extant Manusmṛti was an authoritative work in the 7th century. Therefore there is hardly any reliable evidence to support the theory that the Manusmṛti suffered several recasts.

Turning now to the internal evidence, the extant Manusmṛti seems to be much older than Yājñavalkya, since the rules of judicial procedure are incomplete and awkward in Manu as compared with Yāj., since there is no reference to documents as evidence in Manu,

289 अपुत्रा क्षयर्न अर्जुः पालयन्ती ब्रूते स्थिता । पत्येव दद्यात्तपिण्डं हन्त्यर्नश्च लभेत च ॥
मिता on वाङ्म. II. 135.

290 तदुक्तं बृहस्पतिना—सपिण्डता तु पुरुषे सप्तमे विनिवर्तते । समानोदकमावस्तु निवर्तता-
चतुर्दशाह । जन्मनामस्मृतेरेके तत्परं गोत्रमुच्यते ॥ पराशरनाथवीथ vol. III,
part 2, p. 528.

291 अनुवर्तिने श्लोकमुदाहरन्ति—बहुनिर्गुणा मुक्ता राजभिः सगरादिभिः । and इहृक्षा
चरुक्षा वा यो हरेत् चतुश्चराह् । &c. I. A. vol. VIII. p. 97,

as ordeals are not treated of in Manu, as legal definitions are almost absent in Manu, while frequent in Yāj. and as Manu is silent about the widow's rights, while Yāj. gives her the first place among the heirs of a sonless man. So the Manusmṛti will have to be placed some centuries earlier than the third century A. D., the latest date to which the Yājñavalkya smṛti can be assigned with any show of reason. In X. 44 Manu mentions the Yavanas, Kāmbojas, Śakas, Pahlavas and Cīnas²⁹² and in X. 48 Medas and Āndhras. This shows that the extant Manusmṛti could not be much earlier than the 3rd century B. C. The Yona, Kāmboja and Gāndhāra people are mentioned in the 5th rock edict of Aśoka. Manu forbids Brahmanas to dwell in the kingdom of a Śūdra (IV. 61) and condemns the appointment of a śūdra as a judge (VIII. 20-21). The former is possibly a reference to the Mauryas, though one cannot be certain of it. Mr. Jayasval (Calcutta Weekly Notes, vol. 15, p. CCC) goes too far in supposing that in the word ' senāpatya ' occurring in Manu (XII. 100) there is a reference to Senāpati Puṣyamitra. The extant Manusmṛti in its arrangement and doctrines is much in advance of the ancient dharmasūtras, such as those of Gautama, Baudhāyana and Āpastamba. Taking all these things into consideration Bühler (S B E vol. 25 p. CXVII) was certainly right in saying that the extant Manusmṛti was composed between the second century B. C and 2nd century A. D. But the question of the date when the original Manusmṛti to which additions were made between the 2nd century B. C. and 2nd century A. D. was composed presents very great difficulties. That question is largely bound up with the relation of the Mahābhārata to the Manusmṛti.

This question is an extremely intricate one. The late V. N. Mandlik (Intro. to the Vyavahāramayūkha XLVII) held that the Manusmṛti borrowed from the Mahābhārata. Bühler after an elaborate examination of the question (S B E vol 25, pp. LXXIV-XCVIII) came to the conclusion that it was indisputable that the 12th and 13th *parvas* of the Mahābhārata knew a Mānavadharmaśāstra which was closely connected with but not identical with the present Manusmṛti. Bühler expresses himself very cautiously and it seems to me that the great scholar was unduly prepossessed

292 यवनाः कम्बोजा यवनाः शकाः । पारवाः पल्लवाश्चिरातः किराता इत्यादिः

in favour of the Mahābhārata as against the Manusmṛti. Bühler somewhat contradicts himself when he says that the author of the epic only knew the dharmasūtras (S B E vol. 25, p. XCVIII). Hopkins (Great Epic of India p. 21-22) seems inclined to hold that the 13th book which alone, according to him, recognises the śāstra declared by Manu, knew the present Manusmṛti, though the earlier books cannot be held to have known a śāstra of Manu even when they employ such expressions as "Manu said." He thinks that there was a floating mass of verses containing philosophical and other lore attributed to the mythical Manu on which the earlier books of the Mahābhārata and the Manusmṛti both drew and that the matter that is common to both works was not borrowed from any systematic treatise. Bühler accepts this view with the slight modification that the floating mass of verses was not all attributed to Manu (S B E vol. 25 p. XC). Before giving my individual views on this vexed question as against the array of such eminent scholars as Bühler and Hopkins some facts must be clearly set forth. The Mahābhārata is nowhere mentioned by name in the Manusmṛti though the word "itihāsa" (in the plural) occurs in Manu (III. 232). The Manusmṛti mentions many historical and legendary personages, about most of whom the Mahābhārata contains similar stories. The following are the persons so mentioned in the Manusmṛti. Āṅgīrasa (in II. 151-152, addressing his elders as 'putrakāh'), Agastya (V 22, in connection with sacrificing animals), Vena, Nahuṣa, Sudāsa Paijavana and Nimi (all in VII. 41, coming to grief through insolence), Pṛthu, Manu, Kubera and the son of Gādhi (VII. 42, benefiting by their good conduct), Vasiṣṭha (in VIII. 110, taking an oath before king Paijavana), Vatsa (in VIII. 116, undergoing fire ordeal), Akṣamā and Śaraṅgi (in IX. 23, though of low birth respectively were united to Vasiṣṭha and Mandapāla), Dakṣa (in IX. 128-129, gave his daughters to Dharma, Kāśyapa and Soma), Ajigarta (in X, 105, who was ready to sacrifice his own son), Vāmadeva (in X, 106, desired dog's flesh to save his life), Bharadvāja (in X. 107, who accepted the gift of many cows), Viśvāmitra (in X. 108, who took from a caṇḍāla's hand a dog's leg). Pṛthu is also mentioned (in IX. 44) as the husband of the earth and in IX. 314 Brāhmaṇas are credited with having made fire all-devourer, the ocean undrinkable and the waning (pṛthical) moon to wax. Most of the names mentioned here go far back into Vedic antiquities.

For example, Vasiṣṭha's oath occurs in R̥gveda (VII. 104. 15²⁹³) and the Bṛhaddevatā (VI. 32-34), Ajigarta figures in the Aitareya-brāhmaṇa (VII. 16) and Āṅgīrasa's story occurs in the Tāṇḍya-mahā-brāhmaṇa (13. 3. 24). Besides the Manusmṛti does not say that the stories are taken from the great epic. The Mahābhārata also was not the first to originate these stories but is only a storehouse and encyclopaedia of the numerous popular traditions that were current in ancient India. When our Manu (9. 227) says that gambling was seen to have produced in former ages deep-rooted enmities, it is unnecessary to suppose that there is a reference to the Mahābhārata, for from Vedic times the evil effects of gambling were known (vide R̥gveda X. 34) and even the Mahābhārata contains the same verse (Udyoga 37. 19), though this fact was not noticed by Bühler. On the other hand there are numerous passages in the Mahābhārata scattered over almost all the *parvans*, where occur such expressions as, 'Manur-abravid,' 'the rājadharmas of Manu,' 'the śāstra of Manu' etc. Some of these passages agree with the extant Manusmṛti, while some do not. Besides there are hundreds of verses in the Mahābhārata that are identical with the verses of the Manusmṛti, though they are not expressly attributed to Manu. Dr. Bühler says that in the Vana, Śānti and Anuśāsana *parvans* alone he could identify either wholly or partly 260 verses with those of our Manu. What then is the conclusion? *Prima facie* it should be, on account of all these abovementioned facts, against the Mahābhārata and in favour of the Manusmṛti being the earlier of the two. Hopkins at all events holds that the Anuśāsana-parva knew a Manusmṛti essentially the same as we have now. Bühler expresses himself more cautiously and says that the Śānti and Anuśāsana *parvans* knew a Mānava-dharmaśāstra closely connected with the extant one, though not identical. Both are agreed that the earlier books when they speak of Manu are either referring to the Mānava-dharmaśūtra or to the floating mass of popular verses, but not to our Manu.

We must now closely examine the data. The Anuśāsana-parva distinctly speaks of 'a śāstra declared by Manu.'²⁹⁴ In the Śāntiparva

293 अया मुनीय यदि' यानुधानो अस्मि &c.

294 मनुनाभिहितं शास्त्रं यज्ज्यापि कुलमध्यम् । अनु. 47. 35.

are quoted two ślokas 'sung by Manu in his own dharmas,' one of which is identical with Manu²⁹⁵ (9. 321). In another place the Śāntiparva speaks of the 'rājadharmas of Prācetasā Manu' and quotes two verses therefrom.²⁹⁶ In the Droṇaparva (7. 1) 'Mānavi artha-vidyā' is referred to (vide note 272 above) and in Vanaparva the rājadharmas as proclaimed by Manu are referred to (vide note 272 above). In another places, the words 'Manu Svāyambhuva said' occur (e. g. Śānti 21. 12, Anuśāsana 114. 12, Vanaparva 180. 34-35, Ādiparva 73. 9, 120. 32-36, Udyoga 37. 1-6). In most cases the words 'Manu said occur' without the appellation 'Svāyambhuva' or 'Prācetasā' (e. g. Śānti 78. 31, 88. 14-16, 121. 10-12, 152. 14, 152. 30, 266. 5; Anuśāsana 44. 18 and 23, 65. 1 and 3, 67. 19, 68. 31, 88. 4, 115. 52-53; Vanaparva 32. 39, Udyogaparva 40. 9-10, Ādiparva 41. 31, 74. 39). The words 'Manor-anuśāsanam' occur in a few cases as in Anuśāsana 61. 34-35. Hopkins says that the words 'the śāstra of Manu' occur only in the Anuśāsana-parva and so only that *parvan* knew the Manusmṛti, while in the other *parvans* we have the expression 'Manu said,' and therefore these other books did not know the Manusmṛti but are only referring to floating verses attributed to the mythical Manu. This, however, is not a reasonable conclusion. The words 'śāstra of Manu' occur only once even in the Anuśāsana, while in about ten places in the same *parvan* we come across only the words 'Manu said'. If the words 'Manu said' in the Anuśāsana indicate in the Anuśāsana a reference to the extant Manusmṛti, there is no cogent reason why the same words in other *parvans* should not be regarded as referring to the Manusmṛti. Besides in the Śāntiparva also we meet with the words 'Dharmas or rājadharmas of Manu' and in Ādiparva the word 'dharma-darśane' (120. 32). That is obviously a reference to some work of Manu. Hopkins further says (Great Epic of India, p. 21) that all the

²⁹⁵ मनुना चैव राजेन्द्र गीतो श्लोकौ महात्मना । धर्मेषु स्वेषु कोरष्य इदि तौ कर्तुमर्हसि ॥
अदभ्योभिर्बाहूतः क्षत्रमश्मनो लोहमुत्थितम् । तेषां सर्वत्रगं तेजः स्वासु योनिषु
शाम्यति ॥ अयो हन्ति यदाश्मानमग्निना वारि हन्यते । ब्रह्म च क्षत्रियो द्वेष्टि तदा
सर्वदम्भि ते श्रयः ॥ शान्ति० ५६. 23-25.

²⁹⁶ प्राचेतसेन मनुना श्लोकौ चेमाबुदाहृतौ । राजधर्मेषु राजेन्द्र तार्विकमनाः शृणु ।
षडेताम्यरुषो जहाद्विजां नावमिवाश्मसि । अपवकारमाचार्यमनधीषानमृत्विजम् ॥
अरक्षितारं राजानं भार्या चामिषवादिनीम् । चायकामं च कौशलं वनकामं च नामितम् ॥
शान्ति, 57. 43-45.

express citations of Manu in the Anuśāsana, except one, agree very closely with our Manu, while in the other *parvans* the citations agree only up to one-third or one-half. In the first place I demur to the latter statement. The agreements of the citations in the other books are as close and almost as frequent as in the Anuśāsana, e. g. excepting Śānti 21. 12 and 57. 43-45 all citations of Manu there n, referred to above, agree closely with Manu 7. 89, 9. 225-26, 9. 17-19 and 27, 6. 33 and 81, 11. 259-60, 5. 43 and 45 and 48-49. The same is the case with the few citations of Manu in the Vanaparva. Bühler says that the Mahābhārata knew only of the dharmasūtras. But there is positively not one express citation attributed by name to the well-known writers of dharmasūtras, such as Gautama, Baudhayana, Āpastamba, Vasiṣṭha or Śaṅkha-Likhita. That the Mahābhārata knew several dharmasāstras is clear from over a dozen references to dharmasāstras, often in the plural (e. g. Śānti 167. 4, 298. 40, 341. 74; Anuśāsana 19. 89, 45. 17-20, Vanaparva 207. 83, 293. 35, 313. 105; Ādiparva 3. 32 and 77 etc.). The only place where a sūtrakāra is cited on matters of *dharma* is Anu. 19. 6; but no name is mentioned.²⁹⁷ Hastisūtra, Aśvasūtra are mentioned in Sabhā 5. 20, but no dharmasūtra or Nitisūtra occurs any where. On the other hand Bühler is not prepared to admit that the views expressly attributed to Manu in the Mahābhārata are taken from a treatise and refers them to a floating mass of verses the authorship of which was unknown and was fathered upon the mythical Manu. Distrust of ancient Indian authors could go no further. Bühler's assumptions are, to say the least, gratuitous and are prompted by his unwillingness to assign an early date to a versified smṛti of Manu. Not only are there identical verses in Manu and the Mahābhārata, but some verses of the latter (e. g. Udyoga 35. 31 and Śānti III. 66) occur in the Nārada-smṛti (pp. 103 and 26 respectively). In my humble opinion the following seems to be the relation of the Mahābhārata and the Manusmṛti. I must state frankly that it is a mere theory, a conjecture which may be taken for what it is worth. Long before the 4th century B. C., there was a work on Dharmaśāstra composed by or attributed to Svāyambhuva Manu. This work was most probably in verse. There was also another work on Rājadharmā attributed to Prācetasā Manu, which also was prior to the

²⁹⁷ अनृताः क्षिय इत्येवं सूत्रकारो व्यवस्यति । अनु० 19. 6; compare अनु 9. 18 निरिन्धिया समन्वाथ क्षियोनृतामिति दिव्यतिः ।

4th century B. C. It is not unlikely that instead of there being two works there was one comprehensive work embodying rules on *dharma* as well as politics. There is one circumstance that points in this direction. The *Mahābhārata* quotes a saying (vacana) of Prācetasā which is almost the same as our *Manu*²⁹⁸ (3. 54). It is to these works (or work) that Yāska, Gautama, Baudhāyana, and Kauṭilya refer whenever they cite the opinions of Manu or the Mānavas. The *Mahābhārata* also (particularly in the earlier portions) probably refers to the same. This work was the original kernel of the present *Manusmṛti*. Then between 2nd century B. C. and 2nd century A. D. the *Manusmṛti* was finally recast, probably by Bhṛgu. That work must have compressed the older works in some cases and expanded it in others. This hypothesis would explain why some of the verses and views quoted as *Manu*'s occur in the extant *Manusmṛti* and why some do not.²⁹⁹ In my opinion the extant *Mahābhārata* is later than the extant *Manusmṛti*. When Nārada mentions the tradition that Sumati Bhārgava compressed the vast work of Manu into 4000 verses, he is somewhat obscurely hinting at the truth. The extant *Manusmṛti* contains only about 2700 verses. Nārada probably arrives at the larger figure by including the verses attributed to Vṛddha-Manu and Brāhan-Manu. The influence of the *Manusmṛti* spread even beyond the confines of India. In A. Bergaigne's 'Inscriptions Sanscrites de Campā et du Cambodge' (p. 423) we have an inscription in which occur verses,^{299a} one of which is identical with *Manu* (II. 136) and the other is a summary of *Manu* (III. 77-80).

298 प्राचेतसस्य वचनं कीर्तयन्ति पुराविदः । यस्याः किञ्चिन्नाददत्ते ज्ञातयो न स विक्रयः ।

अर्हेण तत्कुमारीणामानृशंस्यतमं हि तत् ॥ अनुशासन. 46. 1-2.

299 It is to be noted that so early a writer as शान्तरक्षित in his तत्त्वसंग्रह (कारिका 3584, G. O. S.) expressly attributes the verse (पुराणं मानवो धर्मः साङ्गो वेदश्रिकित्सितम् । आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः) to *manu* which was not commented upon by मेघातिथि and later commentators. शान्तरक्षित flourished about 750 A. D. i. e. a century earlier than मेघातिथि.

299a आचार्यवद् गृहस्थोपि माननीयो बहुभुतः । अभ्यागतगुणानां च परा विद्येति मानवम् ॥ विज्ञं बन्धुर्वयः कर्म विद्या भवति पञ्चमी । एतानि मान्यस्थानानि गरीषो यद्यदुत्तरम् ॥ The latter is *manu* II. 136 and the former summarises *manu* III. 77-80.

The Burmese are governed in modern times by the *dharmathats* which are based on Manu. Vide Dr. Forchhammer's essay on the sources and development of Burmese Law (1885, Rangoon). Dr. E. C. G. Jonker (Leyden 1885) wrote a dissertation on an old Javanese lawbook compared with Indian sources of law like the Manusmṛti (which is still used as a lawbook in the island of Bali).

Manu had numerous commentators. As to Medhātithi, Govindarāja and Kullūka, vide below sections 63, 76, 88. Besides these Nārāyaṇa, Rāghavānanda, Nandana and Rāmacandra also wrote commentaries on Manu. Mr. Mandlik published all these commentaries. Dr. Jolly published (in 1885 for Bengal Asiatic Society) extracts from all these commentaries (except Kullūka's and Rāmacandra's) and from an anonymous Kashmirian commentary on the first three chapters. Asahāya seems to have written a commentary on Manu (vide below section 58). The Vivādaratnākara quotes a commentary on Manu by Udayakara (pp. 455, 560, 583, 590). The same work seems to suggest that Bhāguri wrote a commentary on Manu.³⁰⁰ For the predecessors of Medhātithi vide sec. 63. Kullūka on Manu 8. 184 tells us that Bhojadeva arranged the four verses of Manu 8. 181-184 in a particular manner and therefore suggests that Bhojadeva probably commented on Manu. He also names a commentator Dharanīdhara on Manu 2. 83 and says that he was later than Medhātithi. He is also referred to elsewhere by Kullūka (on Manu 4. 50).

The commentator Nārāyaṇa is certainly earlier than 1600 A. D. as his commentary is cited by Bhaṭṭoji in his commentary on the Caturvīṃśatimata (vide p. 61 of the Benares Sanskrit Series edition, 1907). A ms. of Nārāyaṇa's commentary was written in 1497 A. D. and he appears to have been quoted by Rāyamukṣa in 1431 A. D. (Jolly in R. und. S. p. 31). He is later than Govindarāja and flourished between 1100 and 1300 A. D. Rāghavānanda mentions by name Medhātithi, Govindarāja, Nārāyaṇa, and Kullūka and so is later than about 1400 A. D. When Nandana flourished it is difficult to say. But he is a late writer. There are several other commentators

300 On मनु 8. 198 the विवादरत्नाकर (p. 104) remarks कल्पतरुकारस्तु अप्सरस्य-
नेन स्वाभिनः सकाशाद्भुनामिति प्रतियद्वादिर्धनोपायः अप्सरः स न विद्यते यस्य
तथा । एतच्च भागुरिमेधानिधिबुसिकाराणामनुमतमित्याह ।

mentioned in the catalogues of mss. who may be passed over for want of space.

Viśvarūpa (on Yāj. I. 69), the Mitākṣarā, the Smṛticandrikā, the Parāśaramādhaviya and other works quote dozens of verses from Vṛddha-Manu on *ahnika*, *vyavahāra*, and *prāyaścitta*. The Mitākṣarā (on Yāj. III. 20) and other works cite a few verses from Bṛhan-Manu. No independent works going under these names have yet been unearthed. Those works, if they ever existed independently, appear to have been later than our Manu. For example, our Manu is silent about the widow's right to inherit to her husband, but Vṛddha-Manu recognises the right of a chaste widow to take the entire wealth of her husband (Mit. on Yāj. II. 136); similarly Bṛhan-Manu (according to the Mit.) seems to refer to Manu's view about the meaning of ' *samānodaka* ' (Manu 5. 60) and modifies it. It is not unlikely that those verses which were not recognised as Manu's by ancient commentators like Medhātithi and were yet found in the mss. of the Manusmṛti were regarded as Vṛddha- or Bṛhan-Manu.

32. The Two Epics

The two epics, particularly the Mahābhārata, contain in numerous places passages bearing on dharmasāstra and are relied upon as authoritative Smṛtis in later works. The Mahābhārata is styled a dharmasāstra in the Ādiparva (2. 83).

The Rāmāyaṇa is pre-eminently a kāvya; yet on account of its noble ideals it was almost as popular as the Mahābhārata and is relied upon as a source of *dharma* in the *nibandhas* though much less frequently than the other great epic. The Ayodhyā-kāṇḍa (canto 100) and the Aranya-kāṇḍa (33) contain disquisitions on politics and state administration. The Smṛticandrikā (I. p. 57) quotes the well-known verse of the Rāmāyaṇa (Sundara 59. 31) about cessation of study on the first day of a month.³⁰¹ The Smṛticandrikā (I. p. 193 and III. p. 416) quotes two verses on *tarpaṇa* and *braddha* from the Rāmāyaṇa.³⁰² The Hāralatā (pp. 64 and 152) quotes

301 सा प्रकृत्येव तन्वङ्गी तद्वियोगाच्च कश्चिन्ना । प्रतिपत्वाऽशीलस्य विधेयं तनुतां गता ॥

302 पादशोचमनभ्यङ्गं तिलहीनं च तर्पणम् । सर्वं तच्च जले तुभ्यं यच्च आद्रमदक्षिणम् ॥

इह देवदेवोर्बिले रामस्तर्पयने पितृन् । यदन्नः पुष्पो भवति तदन्नास्तस्य देवताः ॥

The second verse is almost the same as Ayodhyā 103. 30 and Ayodhyā

104. 15 calls it लोकिकी कृतिः .

verses from the Rāmāyana. Aparārka on Yāj. III. 8-10 quotes four verses from the Rāmāyana on sorrow for the dead.

For considerations of space it is impossible to enter into any discussion as to the age of these two epics, as to the earlier and later strata in them and other allied questions. These questions are passed over here as more appropriate to separate treatises on the epics. The following works will give some idea of the problems connected with these two great heirlooms of Indian antiquity :— *Das Mahābhārata seine Entstehung, sein Inhalt, seine Form*, by Oldenberg (Göttingen, 1922); *Das Mahābhārata als Epos und Rechtsbuch*, by Dahlmann (Berlin 1895); *Zur Geschichte und Kritik des Mahābhārata* by Holtzmann (Kiel, 1892-94); *Mahābhārata, a criticism* by Mr. C. V. Vaidya (1903); *das Rāmāyana, Geschichte und Inhalt*, by Dr. Jacobi (Bonn 1893); *The Riddle of the Rāmāyana* by Mr. C. V. Vaidya (1906, Bombay).

In these pages the Bombay oblong edition of the Mahābhārata with the com. of Nilakanṭha has been used.

In the following table an attempt is made, though not exhaustive, to indicate where dharmasāstra topics occur in the Mahābhārata.

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| <i>Abhiṣeka</i> (coronation)—Śānti 40. | <i>Dayabhāga</i> —Anu. 45 and 47. |
| <i>Araṇjaka</i> (evils of anarchy)—Śānti 67. | <i>Putras</i> (of several kinds)—Anu. 48-49. |
| <i>Ahimsā</i> —Śānti 264 and 266. | <i>Prayaścitta</i> —Śānti 31-35, 165 (33ff). |
| <i>Āśrama-dharmas</i> —Śānti 61, 243-246. | Brāhmana's means of subsistence—Śānti 76-78. |
| <i>Ācāra</i> —Anuśāsana 104. | <i>Bhakṣyābhakṣya</i> —Śānti 36, 78. |
| Āśvamedhika 45. | <i>Rajanṭi</i> —Sabhā 5, Vana 150, Udyoga 33-34, Śānti 59-130 and 298, Āśramavāsika 5-7. |
| <i>Āpad-dharma</i> —Śānti 131 ff. | <i>Varṇadharma</i> —Śānti 60 and 297, mixed castes—Śānti 65, 297 and Anu. 48-49. |
| <i>Upavāsa</i> —Anu. 106-107. | <i>Vivaha</i> —Anu. 44-46. |
| <i>Gostuti</i> —Anu. 51 and 73. | <i>Śraddha</i> —Śrīparva 26-27, Anu. 87-95. |
| <i>Tīrthas</i> —Vanaparva 82 ff, Anu-śāsana 25-26, Śalya. 35-54. | |
| <i>Dandastuti</i> —Śānti 15, 121, 268, 295. | |
| <i>Dana</i> —Vanaparva 186, Śānti 235, Anu. 57-99. | |

The following table will give some idea of the topics of dharma-śāstra that are dwelt upon in the Rāmāyaṇa, though briefly. The Gujarati Press Edition (1915-20) is referred to—

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| <i>Abhiṣeka</i> —Ayodhyā 15, Yuddha 128. | „ 40 (10-14) „ 41 (1-6) |
| <i>Arājaka</i> —Ayodhyā 67. | Yuddha 17-18 and |
| <i>Patakas</i> —Kīṣkindhā 17 (36-37), 18 (22-23) &c. | „ 63. |
| <i>Rajadharma</i> —Bāla 7, Ayodhyā 100, Āraṇya 6 (11-14) „ 9 (2-9) „ 33 | <i>Śrāddha</i> —Ayodhyā 77 „ 103 „ 111 (104-120) <i>Satyapraśamsā</i> —Ayodhyā 109. <i>Strīdharma</i> —Ayodhyā 24, 26-27, 29, 39, 117-18. |

33. The Purāṇas.

The Purāṇas as a class of literature existed from very ancient times. Tai. Ār. (II. 10) speaks of “Brāhmaṇas, Itihāsas, Purāṇas, and Nārāsaṁsī gāthās.”³⁰³ In the Chāndogya Upaniṣad (VII. 1. 2 and 4) “itihāsa-purāṇa” is spoken of as the fifth Veda and the Bṛha-dāraṇyaka (IV. 1. 2) speaks of “Itihāsa and Purāṇa.” The Gau-tama Dh. S. (8. 6 and 11. 19) refers to “itihāsa” and “Purāṇa.” It is not unlikely that there was originally a single work called Purāṇa. The words of the Matsya that in former ages there was a single Purāṇa probably embody a tradition that has a substratum³⁰⁴ of truth. The Mahābhāṣya of Patañjali (vol. I. page 9) speaks of Purāṇa in the singular. The Āp. Dh. S. quotes the views of a Purāṇa, twice cites two verses from a Purāṇa, and summarizes the view of a Bhaviṣyat-purāṇa.³⁰⁵ The quotations show that the Purāṇa or

³⁰³ ब्राह्मणानीतिहासान् पुराणानि कल्पान्नाथा नाराशंसिः &c.

³⁰⁴ पुराणमेकमेवासीत् तदा कल्पान्तरेण च । मत्स्यपुराण chap. 53 (Ānandāśr. ed.).

³⁰⁵ यो हि सार्धमभिकामन्तं इहन्ति मन्थुरेव मन्थुं स्पृशन्ति न तस्मिन् दोष इति पुराणे । आप. ध. सू. I. 10. 29. 7 ; अथ पुराणे श्लोकाबुदाहरन्ति । उद्यतामाहूतां भिक्षां पुन-स्तादप्रवेदिताम् । भोज्यां मेने प्रजापतिरपि दुष्कृतकारिणः ॥ न तस्य पितरोऽश्नन्ति दश वर्षाणि पञ्च च । न च इष्यं बहुल्यन्निर्यस्तामभ्यधिमम्यते ॥ इति । आप. ध. सू. I. 6. 19. 13 ; अथ पुराणे श्लोकाबुदाहरन्ति । अष्टाशीतिसहस्राणि ये प्रजामीषिरर्षयः । दक्षिणेनार्यम्णः पन्थानं ते क्षमशानानि मेजिरे ॥ अष्टाशी... प्रजां नेषिरर्षयः । उत्तरे-णार्यम्णः पन्थानं तेऽमृतत्वं हि कल्पते ॥ आप. ध. सू. II. 9. 23. 3 ; पुनः सर्वे जीवार्था नवन्तीति मन्थिन्मथुराणे । आप. ध. सू. II. 9. 24. 6.

Purāṇas contained verses and were composed in a somewhat archaic language. The extant Purāṇas are recasts made of the ancient Purāṇas during the first centuries of the Christian era, when there was a revival and restatement of the ancient Brahmanical religion, philosophy and literature after the onslaughts of Buddhism and Jainism had abated in their strength and fury. The Mahābhārata (Vana. 191. 16) speaks of the Purāṇa promulgated by Vāyu (i. e. the Vāyupurāṇa). Bāṇa in his Harṣacarita refers to the recitation of the Vāyupurāṇa. Kumārilabhaṭṭa in his Tantravārtika (vide J. B. B. R. A. S. for 1925, p. 122) refers to the subjects dealt with by many of the extant purāṇas and quotes passages that occur in the Viṣṇu and Mārkaṇḍeya purāṇas. Thus it is clear that at any rate some of the extant purāṇas, if not all, are much earlier than the 6th century A. D.

The orthodox number of the principal purāṇas is 18 and there are 18 Upapurāṇas also. There is considerable divergence about the names of the 18 principal purāṇas. For example, the Matsya-purāṇa (chap. 53) enumerates them as follows :—Brāhma, Padma, Viṣṇu, Vāyu, Bhāgavata, Nāradiya, Mārkaṇḍeya, Āgneya, Bhaviṣya, Brahmavaivarta, Linga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa. The Viṣṇu-purāṇa (3. 6) on the other hand omits Vāyu from the above list and adds Śaiva. The Sarasvatīvilāsa (p. 14) follows the Viṣṇu-purāṇa. Vide Bhāgavata-purāṇa XII. 13. 4-8 and commentary thereon for the Purāṇas and Upapurāṇas.

Among comparatively early commentators and writers of digests, it is Aparārka, Ballālasena and Hemādri that quote most profusely from the purāṇas as sources of dharma. We saw above (p. 146) that Kullūka describes passages of the Bhaviṣya-purāṇa as glosses on Manu. The Matsya-purāṇa is pre-eminently a work containing much dharmasāstra material. For example, chapters 16-22 deal with śrāddha, chapters 55-57 and 59-82 with vratas, chap. 54, 83, 278 with gifts, chap. 93 with śāntis, chap. 102 with tirthas. Similarly in chapters 216-243 the Matsya speaks of rājadharmas. The Viṣṇupurāṇa (in III, chap. 8-16) contains a good deal of information on the duties of the varṇas and āśramas, nitya and naimittika acts, good manners for a householder, the five great yajñas, jātakarma and other saṁskāras, impurity on death, śrāddha &c. Viṣṇudharmottara (Venkateśvara Press) in the 2nd khaṇḍa contains several chapters dealing with matters of

dharmā, e. g. chap. 24 gives the qualifications of state officers, chap. 65-72 speak of rājadharmā, expedients of policy, punishments, 73-74 deal with prāyaścittas, 75 with impurity on death and birth, 79 with purification of dravyas, 80-81 with the four varṇas and mixed castes, 60 with various purely legal matters. The Agnīpurāṇa also in chapters 220-225, 227, 233-242 contains a disquisition on rājadharmā. Almost the whole of the vyavahāra section in the Yājñavalkyasmṛti occurs in chapters 253-258 of the Agnīpurāṇa (Ānandāśrama edition) and many verses in chap. 253 are identical with verses of the Nārada-smṛti. The Garuḍapurāṇa (chap. 93-106) contains about 400 verses that are taken from the first and third sections of Yājñavalkya though not in the same order.

The chronology of the purāṇas is, like that of the epics, a subject full of perplexing problems and is hence passed over here.

The annexed table will give an idea as to what topics of dharmasāstra are dealt with in the principal purāṇas.

The constitution of the original text of the purāṇas is a Herculean task which has not yet been attempted. Not only is there difference of opinion among the purāṇas about the names of the 18 Mahāpurāṇas, but there is divergence as regards the extent of the several purāṇas. For example, the commentator Viṣṇucitta of the Viṣṇupurāṇa says (on III. 6. 20-22) that the extent of the Viṣṇupurāṇa is variously given at 8000, 9000, 10000, 22000, 24000, but that he comments on a text of 6000 ślokas only. The Agnīpurāṇa (272. 10-11) says that it contains 12000 ślokas, while the Bhāgavata (XII. 13), the Brahmavaivarta, the Padma (ādi. 62) say that it contains 15400 ślokas and the Skanda (V. 3) and the Matsya 53 give the extent of the Agni as 16000. The Kūrma, according to the Bhāgavata contains 17000, according to the Matsya 18000 and only 8000 according to the Agni (272. 19). Though there is a remarkable continuity in India as to religious thoughts and practices, yet the popular religion of modern Hindus is pre-eminently paurāṇic. The purāṇas contain thousands of ślokas on dharmasāstra matters, they are a rich mine awaiting exploration by careful students of social and religious questions and shed a flood of light on the development of religious beliefs and practices in medieval and modern India. Therefore the re-constitution of the text of the purāṇas is a problem that will have to be tackled in the near future. Besides the several Mahā-

purāṇas, eighteen Upapurāṇas also are enumerated in some of the Purāṇas. Vide Garuḍa (223. 17 ff), Skanda (V. 3. chap. I. 45-62 and VII. I. chap. 2), Padma (Pātāla-khaṇḍa chap. 111. 95-98) and Matsya (53. 59 ff) for Upapurāṇas.^{305a} Besides the Mahāpurāṇas and Upapurāṇas, there are other works of the purāṇa class such as Gaṇeśa, Maudgala, Devī, Kalki &c. The Padmapurāṇa (Uttarakhaṇḍa chap. 263) divides the 18 purāṇas into three groups, *sāttvika*, *rājasa* and *tāmasa*, and says that the Viṣṇu, Nārāyaṇa, Bhāgavata, Garuḍa, Padma, and Varāha are *sāttvika*. The Matsya (53) also speaks of this division. The Līṅgapurāṇa (39. 63-66) speaks of the twenty expounders of dharma just as Yājñavalkya does and quotes the two verses in the form in which the Mit. presents them (and not Viśvarūpa), while the Padma (Uttarakhaṇḍa 263. 86-89) divides the eighteen smṛtis into three groups of *sāttvika*, *rājasa* and *tāmasa*.^{305b} It would be quite clear to any reader of the purāṇas and the smṛtis that most of the former in their extant form are later than the smṛtis of Manu, Yājñavalkya, Parāśara, Nārada &c.

The following table will give some idea as to how the eighteen principal purāṇas are rich in dharmasāstra material. Besides the eighteen principal purāṇas, the Kālikā-purāṇa (Venkatesvara press ed.) and the Saura-purāṇa (Ānandaśrama ed.) have been drawn upon. The Ānandaśrama edition of the Agni and Padma, the Nirṇayasāgara edition (1905) of the Bhāgavata, the Poona edition (1870 Jagaddhitecchu Press) of the Matsya have been referred to here and the Venkatesvara editions of all the other purāṇas.

305a अन्यान्युपपुराणानि मुनिभिः कथितानि तु । आद्यं सनत्कुमारोक्तं नारासिंहमथापरम् ॥
तृतीयं स्कान्द- (स्कान्द ?) मुद्दिष्टं कुमारेण तु भाषितम् । चतुर्थं शिवधर्मसूत्रं स्यान्न-
न्दीश्वरभाषितम् ॥ इति सप्तोक्तमाश्रित्य नारदोक्तमतः परम् । कापिलं वामनं चैव
तथैवोशनसेरितम् ॥ ब्रह्माण्डं वारुणं चाथ कालिकाह्वयमेव च । माहेश्वरं तथा साम्बं
सौरं सर्वार्थसंचयम् । पराशरोक्तमपरं मारीचं भार्गवाह्वयम् ॥ गरुड. 223. 17-20.

305b वासिष्ठं चैवं ह्यरीतं ध्यासं पाराशरं तथा । भारद्वाजं काश्यपं च सात्त्विका मुक्तिदाः
शुभाः ॥ यज्ञवल्क्यं तथात्रेयं तैत्तिरं दाक्षमेव च । कात्यायनं वैष्णवं च राजसाः
स्वर्गदाः शुभाः ॥ शौतमं बार्हस्पत्यं च सार्वर्तं च यमं स्मृतम् । शाङ्गं चोशनसं देवि
स्रग्वक्त्रं निर्यमकम् ॥

Ācāra—Brahma 113 ; Garuḍa 50 ; Kalikā 88 ; Kūrma (uttarārdha) 13 ; Liṅga (pūrvārdha) 89 ; Mārkaṇḍeya 31 ; Nārada (pūrvārdha) 26 ; Padma (Ādi 52-56, pātala-khaṇḍa 9, srṣṭikhaṇḍa 46) ; Skanda I (Kaumārīkā 41), III. (dharmāranya 6), IV. I (pūrvārdha 38, 40) ; Śiva (kailāśasaṁhitā) chap. 18-20 (on ācāra of yati, making of a disciple ; yogapatta) ; Vāyu 16 ; Viṣṇu III. 11-12.

Āhnikā—Agni 155 ; Brahmavaivarta (Brahmakhaṇḍa) 26 ; Garuḍa 50 and 213-217 ; Kūrma (uttarārdha) 18-19 ; Liṅga 26 ; Mārkaṇḍeya 27 ; Nārada (pūrvārdha) 27 ; Padma (srṣṭi 46, uttara 233) ; Skanda IV. I (pūrvārdha) chap. 35 and III. 2 (dharmāranya-khaṇḍa) chap. 5.

Āśauca—Agni 157-158 (both kinds, on death and birth) ; Brahma 113 (on birth) ; Garuḍa (preta-khaṇḍa) chap. 5, Kūrma (uttarārdha chap. 23) ; Liṅga (pūrvārdha 89).

Āśramadharmas—Agni 160-161 ; Bhāgavata VII. 12 and 13, XI. 17 ; Brahma 114 ; Garuḍa 49 ; Kūrma (uttarārdha) 14-16 (brahmācārin and gr̥hastha) and 27-28 (vānaprastha and yati) ; Mārkaṇḍeya 25-26 ; Nārada (pūrvārdha 27 and 43) ; Padma (ādikhaṇḍa 58-60

for vānaprastha and yati, bhūmikhāṇḍa 59 for gr̥hastha, srṣṭikhaṇḍa 15) ; Saura 17, 20 (vānaprastha and saṁnyāsin) ; Skanda IV. I (pūrvārdha) chap. 41 (vānaprastha and yati) ; Viṣṇu III. 9.

Bhaksyābhaksya—Brahmavaivarta (brahmakhaṇḍa 27, 4th khaṇḍa, uttarārdha chap. 85) ; Kūrma (uttarārdha chap. 17) ; Padma (ādikhaṇḍa 56).

Brahmaṇa—vide under *varṇa-dharmas* ;

greatness of—Padma (brahmakhaṇḍa chap. 14 and srṣṭikhaṇḍa chap. 45) ;

duties of—Kūrma (uttarārdha chap. 12 and 19) ; Saura 18 ; who is a worthy—Padma (srṣṭi 15) ; means of livelihood for—Kūrma (uttarārdha 25), Padma (srṣṭi 45).

Dāna—vide under *pratiṣṭha* and *utsarga*.

Agni 209-213 (mahādānas) ; Bhaviṣya IV. 150 ff ; Brahma 109 (specially annadāna) ; Brahmavaivarta (prakṛtikhaṇḍa 27) ; Garuḍa 51 ; Kūrma, uttarārdha 26 (4 kinds, nitya, naimittika, kāmya, vimala) ; Liṅga, uttarārdha 28 (16 mahādānas) ; Matsya 81-91, 205-206, 274-289 (16 mahādānas) ; Nārada (pūrvārdha 13 and 31, uttarārdha 41-42) ; Padma (ādi 57, bhūmikhāṇḍa 39-40 and 94, brahmakhaṇḍa

24, sr̥ṣṭi 45 on godāna and 75, uttara 27 on *annadāna*, 28 and 33); Saura 9-10; Śiva (Umāsāmhita chap. 11 and 14); Skanda I (Kaumārikā-khaṇḍa 2 for names of famous donors), III. 2 (dharmāranya 34), VII. I. 5 and 208; Varāha 99-111.

Dravyasuddhi—Agni 156; Bhāgavata XI. 21; Brahma 113; Liṅga (pūrvārdha 89); Mārkaṇḍeya 32.

Gotra and Pravara—Matsya 194-201; Skanda III. 2 (dharmāranya-khaṇḍa) 9.

Kalīśvarūpa—vide under *Yuga-dharmas*.

Brahma 122-123; Brahmanāṇḍa (anuṣaṅgapāda chap. 31); Brahmavaivarta (prakṛtikhaṇḍa 7); Kūrma 30; Liṅga 40; Nāradiya (pūrvārdha 41); Skanda I (Kaumārikā-khaṇḍa chap. 40 and 218-248), II (puruṣottamamahātmya chap. 39), VI. 272; Vāyu I. 58.

Kalivarjya—Nārada (pūrvārdha chap. 24).

Karmavipakā—Brahma 108; Brahmavaivarta (prakṛtikhaṇḍa 26 and 28 and 4th khaṇḍa uttarārdha 85); Mārkaṇḍeya 15; Padma (Brahma-khaṇḍa 5, pātālakhaṇḍa 48); Vāmana 12.

Narakas—vide under *pātakas*. Agni 203 and 371; Brahma 20

(25 names given), 105 (22 names); Brahmavaivarta, prakṛtikhaṇḍa 29 (for names of 86 narakakunḍas) and 33; Padma (uttara. chap. 227 for names of 140); Śiva (umāsāmhita chap. 8 for 28 narakas and chap. 16); Skanda I (kaumārikā-khaṇḍa 39), VI. 226-227, Viṣṇu I. 6. and II. 6.

Nīti—vide under *rajadharma*. Garuḍa 108-114 (summary of Brhaspati-nīti) and 115 (summary of Śaunaka).

Pātakas—vide under *prāyaścitta*. Agni 168 (mahāpātakas and lesser sins); Brahma 20 and 105-106; Mārkaṇḍeya 12-14; Nārada (pūrvārdha 15); Śiva (umāsāmhita 5 for mahāpātakas and 6 for upapātakas).

Pratiṣṭha—Agni 38-106 (building and consecration of temples, idols of Viṣṇu &c); Garuḍa 45-48, Padma (uttarakhaṇḍa chap. 122 and 127 for Śālagrāma); Matsya 258-270; Śiva I (vidyeśvara-sāmhita chap. 11).

Prāyaścitta—Agni 170-174; Brahmanāṇḍa (upasaṃhārapāda chap. 8); Garuḍa 52 (specialty for *mahapātakas*) and 222; Kūrma, uttarārdha 30-34; Liṅga 90 (for lapses of *yatis*); Nārada, pūrvārdha 14 and 30; Padma (brahma-khaṇḍa 18-19); Saura 52; Varāha 68

(for *agamyāgamana*), 131-136
(for various lapses), 179;
Vāyu (pūrvārdha 18 for lapses
of *yati*).

Rajadharma—Agni 220-242; Kā-
likā 87; Mārkaṇḍeya 24;
Matsya 216-227, 240

Saṃskāra—vide under *Vivāha*
also.

Agni 153-154 and 166;
Bhaviṣya I (Brāhmaṇa
chap. 3-4 and 7); Nārada,
pūrvārdha 25-26; Skanda IV.
I (pūrvārdha 36 and 38);
Viṣṇu III. 10.

Sānti—Agni 149, 164, 167, 259-
268, 290-91, 320-324; Bha-
viṣya IV chap. 141 ff; Bra-
hmaivaivarta IV (uttarārdha
chap. 82); Matsya 92-93 and
228-239.

Śrāddha—Agni 117 (according
to Kātyāyana) and 163;
Brahma 110-113, Brahmanḍa
(upodghātapāda 9-20);
Kūrma, uttarārdha 20-22;
Mārkaṇḍeya 27-30; Liṅga,
uttarārdha 45 (jīvat-śrāddha);
Matsya 16-22; Nārada,
pūrvārdha 128; Padma
(pātālakhaṇḍa 101, sṛṣṭi 9-11
and 47); Śiva (kailāsa-
sāṃhitā 21-23) (about after-
death rites of *yati*); Saura
19; Skanda VI. 215-225 and
VII. I. chap. 205-207;
Varāha 13-14 and 187-188;
Vāyu (uttarārdha chap. 10-
21); Viṣṇu III. 13-16.

Strīdharmā—Bhāgavata VII. 11;
Bhaviṣya I chap. 11-15;
Brahmaivaivarta (brahma-
khaṇḍa 9 about greatness
of *pati*, 4th khaṇḍa,
uttarārdha 83 (about *pati-
vratā*); Padma (bhūmikhaṇḍa
41, pātāla 102, sṛṣṭi 47 and 49,
uttara 234 (duties of wife and
co-wives); Śiva (rudrasaṃ-
hitā, Pārvatikhaṇḍa 54);
Skanda III. 2. (dharmāranya-
khaṇḍa 7).

Tīrtha—Agni 109-116; Bhāga-
vata VII. 14; Brahma 23, 26
(Koṇārka in Orissa), 39
(Ekāmra), 40-48 (Jagannā-
tha), 54 (Mahākālā at Ujja-
yini); Garuḍa 81-86; Kūrma,
pūrvārdha 31-35 (Benares),
36-38 (Prayāga), uttarārdha
35-44; Liṅga, pūrvārdha 92;
Matsya 179-183 and 188-193;
Nāradiya, uttarārdha 39-40
(Gaṅgāsnāna), 45-47 (Gayā),
48-49 (Benares), 50 (Śiva-
liṅga), 52-61 (Jagannātha),
62-81 (numerous tīrthas);
Padma I. 13-49, Padma,
bhūmikhaṇḍa 90 and 92,
sṛṣṭikhaṇḍa 14-15 and 18-19,
60, uttarakhaṇḍa 2, 20-25,
113, 129 (numerous tīrthas
named), 130-169, 195; Saura
67; Śiva I. 12 (koṭirādra-
sāṃhitā 1-2, 8-33); Skanda I.
(arunācala-māhātmya, utta-
rārdha 2), II (puruṣottama-

māhātmya 1-49); II. Badarikā-māhātmya 1-8; III. 1; III 2. 31; V. 3 (Revākhaṇḍa is full of tirthas in 232 chapters) and also VI and VII; Vāmana 33-42 and 50; Varāha 141-176; Vāyu, uttarārdha 43-50 (Gayā).

Tīthi—*vide* under *vratas* also. Brahma 120 (ekādaśī); Nārada, pūrvārdha 29 (what tithi should be taken, *paraviddha* or *pūrvaviddhā*); Nārada, uttarārdha 2; Padma, brahmakhaṇḍa 13 (janmāṣṭamī), 15 (ekādaśī); Saura 51; Varāha 23-35 (all tithis from 1st to amāvāsyā).

Utsarga—(works of public utility such as tanks and wells, parks, *prapās* &c.)—*vide* under *dāna* and *pratiṣṭhā*.

Bhaviṣya II; Nārada, pūrvārdha 13; Padma, *śṛṣṭi* 54-56, uttara 28; Śiva (Vidyēśvara-saṁhitā 11).

Varṇadharmas — Agni 151; Bhāgavata VII. 11. and XI. 17; Brahma 114-115; Garuḍa 49; Mārkaṇḍeya 25; Nārada, pūrvārdha 24, 43, 59, 70; Skanda VI. 242; Viṣṇu III. 8. mixed castes-Brahmavaivarta (Brahmakhaṇḍa 10).

Vivaha—*vide* under *samskāra*. Padma, uttara 223 and 232; Skanda IV, pūrvārdha 38.

Vrata—Agni 175-200, 204 (upavāsa); Bhaviṣya I. 17 ff, IV (several hundred vratas); Brahma 27 (upavāsa); Brahmavaivarta (4th khaṇḍa, pūrvārdha 8 and 26); Garuḍa 116-137, Liṅga, pūrvārdha 83-84; Nārada, pūrvārdha 17-22, 110-124; Matsya 54-80, 94-100; Padma (bhūmi 87, brahmakhaṇḍa 3-4, 7, 11, 13, 15-16, 21-23, pātālakhaṇḍa 86-96, 108, *śṛṣṭi* 20-24, 31, 76, 79-82, uttara 26, 31-32, 35-65, 66-71, 78, 85, 97, 125, 170, 240-41, 262; Skanda I. (kedāra 33), II. 4. 1-36, II. 5 and 7, V. I. 60-61, VI. 232-241; Śiva (Kotirudrasaṁhitā 38-40, Umāsaṁhitā 51); Varāha 39-65.

Vyavahāra — Agni 253-258; Skanda I. (Kaumārikakhaṇḍa) 44 (eight ordeals described).

Yugadharmas—*vide* also under *Kalivarapa*.

Garuḍa 223; Liṅga 39; Matsya 141-143, 164; Nārada, pūrvārdha 41; Skanda VI. 272; Vāyu I. 32 and 58.

34. The Yājñavalkyasmṛti

This Smṛti has been published dozens of times. In the following the Nirṇayasāgara edition edited by Śāstri Moghe (1892 A. D.) has been used and the Trivandrum edition when speaking of Viśvarūpa.

The name of Yājñavalkya is one of the most illustrious among Vedic sages. He is credited with having promulgated the White Yajurveda. In the Śāntiparva (chap. 312) we are told that there was a rupture between Vaiśampāyana and his pupil Yājñavalkya and that by worshipping the Sun the latter received the revelation of the White Yajurveda, the Śatapatha &c. The accounts in the Viṣṇu (3. 5), the Bhāgavata (XII. 6. 61-74) and other purāṇas differ somewhat from the one in the Mahābhārata, but all agree on the fact of the strained relations between Yājñavalkya and his teacher. The Śatapatha Brāhmaṇa in several places alludes to the dialogues of Yājñavalkya and king Janaka of Videha on agnihotra (S. B. E. vol. 44 p. 46). Vide Śatapatha (ed. by Weber) XI. 6. 2. At the end of the Śatapatha we are told that Vājasaneyi Yājñavalkya promulgated the bright Yajus formulæ from the Sun.³⁰⁶ In the Brhadāranyaka Upaniṣad Yājñavalkya appears as a great philosopher teaching the recondite doctrines of Brahma and immortality to one of his two wives, the philosophically minded Maitreyī (II. 4 and IV. 5). In the same Upaniṣad Yājñavalkya is represented as carrying away the one thousand cows set apart by Janaka for the most learned Brāhmaṇa (III. 1. 1-2) and Yājñavalkya is said to have imparted to Janaka the knowledge of the destiny of the soul after it is released from the bonds of flesh and worldly affections. Kātyāyana in his Vārtika on Pāṇini (IV. 3. 105)³⁰⁷ speaks of the Brāhmaṇas of Yājñavalkya and very heated controversies have raged round the correct interpretation of the Vārtika and the Mahābhāṣya thereon (*vide* Max Müller's Ancient Sanskrit Literature p. 360, Goldstücker's Pāṇini, p. 132 ff and S. B. E. vol. 12 pp. xxxv-xxxviii). It is to be noted that in the Yājñavalkyasmṛti itself³⁰⁸ (III. 110) the

³⁰⁶ आदित्यानीमाणि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते । शतपथ XIV. 9. 4. 33.

³⁰⁷ पुराणप्रोक्तेषु ब्राह्मणकल्पेषु । पा. III. 3. 105.

³⁰⁸ क्षेत्रं चारण्यकमहं यदादित्याद्वाप्तवान् । योगशास्त्रं च मन्त्रोक्तं क्षेत्रं योगमभीप्सता ॥ याज्ञ. III. 110.

author, whoever he may be, claims the authorship of the *Āraṇyaka* that he received from the Sun and the *Yogaśāstra* composed by him. This is simply put in to glorify the *Yājñavalkya-smṛti* as the work of a great and ancient sage, philosopher and yogin. From the style and the doctrines of the *smṛti* it is impossible to believe that it was the work of the same hand that gave to the world the *Upaniṣad* containing the boldest philosophical speculation couched in the simplest yet the most effective language. Even orthodox Indian opinion was not prepared to admit the unity of authorship in the case of the *smṛti* and the *Āraṇyaka*. The *Mitākṣarā* says at the beginning that a certain pupil of Yaj. abridged the *dharmaśāstra* in the form of a dialogue.³⁰⁹ It will be shown later on that, though the sage who promulgated the *Āraṇyaka* and the author of the *smṛti* cannot be identical, yet the *Yājñavalkya-smṛti* is much more closely connected with the White *Yajurveda* and the literature particularly belonging to it than with any other Veda.

The *Yājñavalkya-smṛti* contains (in the *Nirṇayasāgara* ed. of 1892) 1010 verses, while the *Trivandrum* edition with the commentary of *Viśvarūpa* contains 1003 verses and *Aparārka* gives 1006 (*Ānandaśrama* edition). The difference in the number is mostly due to the fact that *Viśvarūpa* in the first section on *ācāra* omits five verses that occur in the *Mitākṣarā*.³¹⁰ As regards one of them (the verse 'rathyākardamatoyāni' I. 197 according to the *Mit.*) *Viśvarūpa* notices it and says that some read it after the verse "mukhajā vipruṣā" and that it adds nothing to what precedes. *Aparārka* explains that verse. In the second section on *vyavahāra* *Viśvarūpa* reads verses³¹¹ which do not exist in the *Mitākṣarā* nor in *Aparārka*. On the other hand *Viśvarūpa* seems to doubt the authenticity of the well-known verse on re-union and reads it also

309 याज्ञवल्क्यशिष्यः कश्चित्पुत्रश्चेति याज्ञवल्क्यप्रणीतं धर्मशास्त्रं संक्षिप्य कथयामास ।

310 Viz. the verses आह्नासंपादिनीं (I. 76), रथ्याकर्दमतोयानि (I. 197), यावद्वत्सस्य पादौ. (I. 207), two half verses तथाच्छादनदानं च (I. 232) and अपहृता इति तिलान् (I. 234), दध्यन्त्रं (I. 289).

311 For example, the verse आगमेन विशुद्धेन भोगो याति प्रमाणतान् । अविशुद्धागमो भोगः प्रामाण्यं नाधिगच्छति । (Tri. ed. II. 29) and कुलानि जातयः श्रेष्ठो गणान् जनपदानपि । स्वधर्मोच्चलितान् राजा विनीय स्थापयेत्पाथि ॥ (Tri. ed. II. 24) do not occur in the *Mit.* The first is नारद (अज्ञादान 85) and also occurs in the *अग्निपुराण* 253. 56-57.

differently³¹² (anyodaryasya saṁsr̥ṣṭi). Not only this but in some cases the arrangement of verses is not the same in both Viśvarūpa and the Mit. For example, verses 14-29 of the prāyaścitta section present very different sequences in both. What is verse 29 in the Trivandrum edition is verse 19 in the Mit. Besides the Mit. reads one verse (III. 23 ā dantajanmanah &c.) which is wanting in Viśvarūpa and is also not commented upon by Aparārka. Viśvarūpa adds two half verses,³¹³ which do not occur in the Mit. and Aparārka. There is further a good deal of variance in the readings adopted by Viśvarūpa and the Mit., though the meaning is not often affected. For example, the two verses enumerating the names of writers on dharma are differently worded in both.³¹⁴ But Medhātithi favours the reading of Viśvarūpa.³¹⁵ Viśvarūpa reads "asvattam lokavidviṣṭam" (I. 155) and notices a reading "asvantam", while the Mit. reads "asvargyam loka &c.". Both the Mit. and Aparārka read "pitā pitāmaho bhrātā &c." (I. 63), while Viśvarūpa reads "pitā mātāmaho bhrātā", remarks that "mātāmaha" is put in earlier as a guardian for marriage for metrical reasons and then notices "pitā pitāmaho bhrātā" as a various reading. Even in the days of Viśvarūpa there were various readings in Yāj. (Vide com. on I. 1, 2, 51, II. 119, 179 etc.).

The Agnipurāṇa affords an excellent check for the consideration of the text of the Yājñavalkyasmṛti. A good-sized monograph will be required to deal exhaustively with the questions raised by the comparison of the vyavahāra portion of the Agnipurāṇa with Yājñavalkya's vyavahāra-kāṇḍa. I shall only briefly examine the materials and state the conclusions at which I have arrived. We know that Viśvarūpa, the first extant commentator of Yāj., flourished about 800-825 A. D. The author of the Mitākṣarā flourished about 250 years later. Interesting results follow by a comparison of the text that these two commentators had before them with the

312 अत्रापरे पूर्वश्लोकविवरणस्थानीयमिमं श्लोकं पठन्ति अन्योदर्यस्य संसृष्टी &c. (II. 143).

313 The two half verses are ब्राह्मणस्य दशाहं तु भवति प्रेतसूतकम् । (19 a) and

प्रायानाशकशक्तामिविषयैरिषडतां स्वयं (24 b) in Tri. ed.

314 Vide note 358 above.

315 अतः स्मृत्यपरिगणना मनुर्विष्णुर्यमोज्जिरा इति निर्मूला तथा हि पैठीनसि-बौधायन-प्रचेतःप्रभृतयः शिष्टैरेवैकपाः स्मर्यन्ते । न च परिगणनायामन्तर्भाविताः । मेधा० on मनु II. 6.

Agnipurāṇa. I shall select chap. 256 of the Agnipurāṇa for a detailed examination. It contains 36 verses which all occur in Yāj. II. (verses 118-153 of Tri. ed. and verses 114-149 of the Mit.). It is found that the Agnipurāṇa agrees with the text of 12 verses word for word as contained in Viśvarūpa and 19 verses as contained in the Mit. Viśvarūpa puts three verses between the two verses 'pitṛdravyāvināśeṇa &c' and 'kramādabhyāgataṁ dravyaṁ', while the Mit. brings the two verses together. Agnipurāṇa agrees with Viś. In several cases the readings of the Agnipurāṇa agree with Viśvarūpa's text and not with that of the Mit. For example, Agni. reads 'kāryaḥ patnyaḥ samānśikāḥ' with Viś. (119), reads 'bhūryā . . . dravyam-eva vā . . . putrasya cobhayoḥ' with Viś. (124), reads 'pitṛdravyāvināśeṇa' (and not 'vyāvirodhena' as Mit. does) with Viś. (122), reads 'dadyāt-cāpaharec-cānśaṁ' with Viś. (142 b), reads 'patitas-tatsutaḥ klībaḥ' with Viś. (144 a), reads 'aprajāyamatitāyām' with Viś. (148). The Agnipurāṇa however in a far larger number of cases agrees with the readings of the Mit. Agni (256. 8) reads with the Mit. (122) 'vibhakteṣu sutojātaḥ savarṇāyāṁ vibhāgabhāk,' Agni. (256. 10) reads 'mātāpyaṁśaṁ samaṁ haret' with the Mit. (123), while Viś. (127) reads 'mātāpyaṁśaṁ samāpnuyāt.' Viśvarūpa's reading leaves it undecided as to what the share of the mother is to be, while the Mit. makes it definite by stating that it is equal (to that of a son). Agni (256. 12) reads 'catus-tri-dvyeka-bhāgaḥ syuḥ' and 'vidjastu dvyekabhāginah' with the Mit. (125); Agni. (256. 21) reads 'rdhabhāgikaṁ' with the Mit. (134). Agni. (256. 27) reads 'andho'cikitsyarogādya' with the Mit. (140), while Viś. (144) reads 'rogī ca.' The reading of the Mit. makes provision by the word 'ādyā' for other persons like deaf-mutes mentioned in other smṛtis as not entitled to inherit, while Viś. has to put a forced interpretation on 'ca' as including such persons. The Agni (256. 33) reads 'vyayaṁ dadyāc-ca sodayaṁ' with the Mit. (146), while Viś. (150) reads 'dāpyaś-ca sodayaṁ'. Agni (256. 36) reads 'vibhāgabhāvanā jñeyā grha-kṣetraś-ca yautakaiḥ' with the Mit. (149), while Viś. (153) reads 'bhāvanādeyagrha-kṣetrakayautakaiḥ'. Here the former reading is easy and gives a complete sentence. With Viś. we have to separate 'bhāvanā' and 'ādeya &c.'. Besides no predicate (like jñeyā or kāryā) is expressly mentioned in the verse if we take the reading of Viś. and the 'ka' in 'kṣetraka' is a redundancy. We find that the tendency of the readings of the Mit. is to smooth down

harsh or involved constructions and that the Agnipurāṇa presents most of the changes in the text found in the Mit. but not found in Viś. In the same direction points the fact that Agni (256. 35) reads 'na dattaṁ strīdhanam yasyai' with the Mit. (148) and not 'yasyā' as Viś. (152) does, as 'yasyai' is grammatically more regular than 'yasyāh' with the form 'dattaṁ'. But as against this we may note that both Viś. and Agni read 'aprajāyāmatitāyām', while the Mit. reads 'atitāyāmaprajasi'. The reading 'aprajasi' is correct according to Pāṇini (V. 4. 122) and not 'aprajāyām'. Therefore the conclusion that follows is that the text of Yāj. preserved in the Agnipurāṇa is intermediate between the text of Viśvarūpa and that of the Mitākṣarā. As Viśvarūpa flourished about 800-825 A. D., the Agnipurāṇa represents a text of Yājñavalkya current somewhat later i. e. about 900 A. D. In my 'History of Sanskrit Poetics' (pp. III-V) I established, from the fact that the extant Agnipurāṇa quotes Daṇḍin and Bhāmaha and knew the theory of *dhvani*, that it was composed about 900 A. D. That date is strikingly corroborated by the evidence derived from the chapters on vyavahāra discussed above. It is no doubt true that the Agni presents some readings that are found neither in Viś. nor in the Mit. For example, it reads (256. 4) 'tābhya ṛte 'rpayet', while both Viś. and Mit. read 'tābhya ṛte'nv-yaḥ'. It is probable that this is an error of the copyists or the reading may be due to the difficulty of understanding the meaning of 'anvayaḥ' there. Agni reads (256. 5) 'svayam - arjayet' for 'svayam - arjitam' (of Viś. and Mit.), and 'jātopi dāsyāṁ śūdrasya' (256. 20) for 'śūdreṇa' (of Viś. and Mit.). A detailed examination of the other chapters on vyavahāra will yield the same results. But it cannot be undertaken here. A few examples may however be cited. Viś. (II. 167) reads 'pālo yeṣāṁ ca te mocyā daiva- rājapariplutaḥ', Agni (257. 14) 'pālo yeṣāṁ tu te mocyā daivarājapariplutaḥ', while Mit. (163) reads 'pālo yeṣāṁ na te . . . tāḥ'. Similarly Viś. (II. 179) and Agni (257. 26) read 'svakutumbāvirodhena deyam' while the Mit. (175) reads 'svam kuṭumbāvirodhena'. Viś. (II. 203) reads 'galat - sabhikavṛddhistu', while both Agni (257. 49) and Mit. (199) read 'glāhe śatikavṛddhestu', which certainly is an easier reading. Agni 258. 45 occurs in Mit. (255), but is wanting in Viśvarūpa. Yāj. II. 228 in Viś. becomes in the Mit. verse 263, Agni. following the order of Viśvarūpa.

The total number of verses on vyavahāra in Agnipurāṇa, chap. 253-258, is 315. Out of this the first 31 are not taken from Yāj. All of them except the first half verse and verse 31 (chap. 253) occur in Nārada. Of the remaining 284 verses, only 4½ (Agni 253. 35, 255. 43a, 255. 49b and 50, 258. 83) do not occur in Yāj. (in both Viś. and Mit.). There are also a few verses that occur in the Agnipurāṇa and in Viśvarupa, but not in the Mit. and also a few verses that are common to the Mit. and Agni but are not found in Viś. The first three verses of Yāj. II are compressed by the Agnipurāṇa into 1½ verses.

The Garuḍapurāṇa affords, like the Agnipurāṇa, material help towards examining the authoritativeness of the text of the first and third sections of Yāj. The Agnipurāṇa does not expressly say that it drew upon Yāj., but the Garuḍapurāṇa is explicit on the point. In chap. 93. 1. it is expressly said that the *dharma* formerly promulgated by Yājñavalkya is being narrated 'Yājñavalkyena yat (yah ?) pūrvam dharmam (dharmaḥ ?) proktam (°taḥ ?) katham Hare i tan me kathaya keśighna yathā tattvena Mādhava ||'. Chapters 93-106 contain dharmasāstra material more or less taken from the Yājñavalkysmṛti. There are 376 verses in these chapters. Considerations of space forbid any detailed examination of this material. A few salient facts only are brought out here. Chapters 93-102 deal with the several topics (prakaraṇas) of the first kāṇḍa in the same order, the only exception being the topic of rājadharma (I. 309-368), which is omitted in the Garuḍapurāṇa. Chapters 102-106 treat of topics that occur in the third kāṇḍa of Yāj. and contain 121 verses only. In these chapters the order of the prakaraṇas in Yāj. is not observed at all, but Garuḍa speaks of them in the following order, vānaprastha-prakaraṇa, yati, karmavipāka, prāyaścitta, āśauca and āpaddharma (the last two being the first two prakaraṇas in Yāj.). A feature which strikes one as regards the Garuḍapurāṇa (particularly chap. 102-106) is that a few verses only of Yāj. are repeated word for word; that very often the Garuḍapurāṇa gives only a summary by omitting and transposing the words and phrases of the original and that sometimes it adds verses of its own. This may be illustrated by what the Garuḍa says on vānaprastha and yati (chap. 102-103, 12 verses in all). Chap. 102 begins 'vānaprasthāśramam vakṣye tac-chṛṇvantu maharṣayaḥ i putreṣu bhāryām nikṣipyā vanaṁ gacchet sahaiva vā ||'. The latter

half is a paraphrase of Yāj. III. 45a. Then III. 45b-46 (Mit.) = Garuḍa 102. 2-3a (with slight variations), III. 47 = Garuḍa 102-4 b-5a; III. 48 = 3b-4a; III. 49-50 = Garuḍa 5b (‘pakṣe māsetha vāśniyād-dantolūkhaliko bhavet, which summarises and retains some words of the original), III. 71 = Garuḍa 102. 6a (cāndrāyaṇī svaped-bhumau karma kuryāt phalādinā, which includes a few words of III. 49b also), III. 52 = Garuḍa 6b-7a (the last pāda in Garuḍa is ‘yogābhyāsāt dinam nayet’, while in Yāj. it is ‘śaktyā vāpi tapaś caret’), III. 53 = Garuḍa 102. 7. Chap. 203 contains only five verses. III. 56, 58-59 = Garuḍa 103. 1b-4a (with variants) and then Garuḍa adds 1½ verses which are not found in Yāj. (viz. ‘bhavet-paramahamso vā ekadaṇḍī yamāditaḥ || siddha-yogas-tyajan deham-amṛtatvam-ihāpnuyāt | datātithipriyo jñāni grhī śrāddhepi mucyate ||’). The mere fact that a prakaraṇa is omitted in the Garuḍapurāṇa should cast no doubt on the existence of that prakaraṇa in the original Yāj. We do not know on what principles the borrowing took place. Besides we find that such prakaraṇas as Vināyakaśānti and grahaśānti are included in the Garuḍa (chap. 100-101), while rājadharmā-prakaraṇa is omitted. We know that ‘rājadharmā’ figures in the sūtras and Manu, but none of the ancient dharmasūtras, nor the Manusmṛti speaks of Vināyaka. Hence conclusions must be drawn only from what positively occurs in the Garuḍapurāṇa and not from the absence of any topic in it. The Garuḍapurāṇa sometimes follows the arrangement and form of the verses presented in Viś., sometimes it agrees with the Mit. and sometimes it is independent. For example, the two verses enumerating the authors of dharmasāstras (Yāj. 1. 4-5 = Garuḍa 93. 4-5) follow the readings of Viś., but not those of the Mit. In the 3rd kāṇḍa, verses 14-19 of the Mit. are differently arranged by Viś., and Viś. omits (as does Aparārka also) one verse found in the Mit. (III. 23) as said above, while the Mit. omits two half verses that are found in Viś. (vide note 313). The verse ‘ā danta &c.’ occurs in the Garuḍapurāṇa and the two half verses in Viś. omitted by the Mit. are also omitted in Garuḍa. So far the Garuḍapurāṇa agrees with the arrangement preserved in the Mit. But it does not agree entirely with the Mit. The verse ‘ādanta &c.’ is III. 23 in the Mit. and occurs before ‘ahastvadatta°’ but in the Garuḍa it occurs before ‘trirātram daśarātram vā’ (which is III. 18 in the Mit.). Besides verse 22 of the Mit. is read differently in the Garuḍa (daśa dvādaśa varṇa-

nām tathā pañcadaśaiva ca | trimśad dināni ca tathā bhavati preta-sūtakam). It must therefore be said that the Garuḍapurāṇa represents an intermediate stage of readings between Viś. and the Mit. As the Garuḍapurāṇa was a popular work read by and recited for the benefit of slightly educated or illiterate people, it often introduces changes to suit their understanding. For example, the Mit. (I. 296) reads (as also Viś.) 'sūryaḥ somo mahīputraḥ soma-putro brhaspatiḥ', while Garuḍa reads (chap. 101. 2) 'sūryaḥ somo maṅgalaś ca budhaś caiva brhaspatiḥ,' thus substituting the well-known words Maṅgala and Budha for mahīputra and somaputra. The verse 'kṛtāgnikāryo bhuñjita' (I. 31 in the Mit.) is placed by Viś. after 'ekadeśam - upādhyāya,' while the Mit. places it three verses earlier. The Garuḍapurāṇa here agrees with the Mit. In some cases Garuḍa strikes an independent path. For example, in Yāj. I. 11 Viś. reads 'māse'to jātakarma ca,' the Mit. reads 'māsyete jātakarma ca' while Garuḍa (chap. 93. 11) gives the easy reading 'prasave jātakarma ca'. Mit. reads (Yāj. I. 76 b) 'tyajan dāpyas-tṛtiyāṁśam—adravyo bharaṇaṁ striyāḥ'; Viś. omits the whole verse, while Garuḍa omits I. 76a (of Mit.) and reads the other half as 'śuddhām tyajamstṛtiyāṁśam dadyādābharaṇaṁ striyāḥ' (95. 23b). Verses I. 91-92 of the Mit. on the offspring of mixed marriages are differently read by Viś. (I. 90-91), while the Garuḍa (96. 1b) has the same half verse as the Mit. I. 91a and the same half verse (96. 3a) as Viś. (91b) and reads the two half verses between them as 'jāto'mbaṣṭhastu śūdrāyāṁ niṣādaḥ parvatopī vā || māhiṣyaḥ kṣatriyājāto vaiśyāyāṁ mlecchasaṁjñitāḥ'.

The foregoing makes it clear that the text that the Garuḍapurāṇa had before it could not have been older than that commented upon by Viśvarūpa and that it represents a stage intermediate between Viś. and the Mit.

The above gives rise to an important question whether one can detect several strata in the Yājñavalkya-smṛti. From the fact that the sūtra of Śaṅkha-Likhita cites Yājñavalkya among the promulgators of dharmāśāstras (vide note 137), while Yāj. himself includes Śaṅkha-Likhita among the propounders of dharma (note 258), it may be plausibly said that Śaṅkha-Likhita refer to an earlier Yājñavalkya-smṛti than the extant one. Beyond this there is no evidence to establish that there was an earlier version of the present smṛti. A comparison of the readings of Viśvarūpa and the Mit.

with those in the Agni and Garuda purāṇas has established that the text of the *smṛti* no doubt underwent slight verbal changes between 800 and 1100 A. D. and that a few verses were added and also omitted during these centuries. But the text remained in the main the same from 700 A. D. What the original *smṛti* contained, whether it was in prose or verse or both and whether it dealt with only *acāra* and *prāyaścitta* sections are questions on which conjectures may be advanced, but there are no substantial materials for arriving at even tolerably certain conclusions.

Yājñavalkya's work is more systematic than that of Manu. He divides the work into three sections and relegates all topics to their proper positions and avoids repetition. He treats of almost all subjects that we find in Manu, but his treatment is always concise and he makes very great and successful efforts at brevity. The result is that for the 2700 verses of Manu, he requires only a little over a thousand. He often compresses two verses of Manu into one, e. g. Manu II. 243, 247-248 are equal to Yāj. I. 49, Manu III, 46-48 and 50 are concisely put in one verse by Yāj. (I. 79); vide also Manu IV. 7-8 and Yāj. I. 128 (contain almost same words also), Manu IV. 84-85 and Yāj. I. 141. In a few cases Manu and Yāj. convey the same meaning in one verse without compression, e. g. Manu III. 70 and Yāj. I. 102, Manu III. 119 and Yāj. I. 110, Manu VII. 171 and Yāj. I. 348, Manu VII. 205 and Yāj. I. 349. The correspondence of Yājñavalkya's words with the text of Manu is in most cases very close, so much so that one cannot help feeling that Yāj. had the *Manu smṛti* before him and purposely made an attempt to abridge the somewhat loose expressions of Manu. The passages set forth above as examples of compression will also serve as illustrations of this fact. The word *Kāya* (from *Ka*) is used by both in the sense of 'prajāpatya form of marriage' (Manu III. 38 and Yāj. I. 60); vide also Manu II. 109 and Yāj. I. 28, Manu III. 43-44 and Yāj. I. 62, Manu V. 26-27 and Yāj. I. 178-179, Manu VII. 56 and Yāj. I. 312 for further close agreement in phraseology. Yāj. adds some subjects which have either no counterpart in our Manu or which are only noticed in passing by Manu. The *Manu-smṛti* contains nothing corresponding to the *Vināyakaśānti* and *Grahaśānti* of Yāj. (I. 271-308). Yāj. gives a detailed treatment of five kinds of ordeals (II. 95-113), while Manu makes only a cursory reference to the ordeals of fire and water (VIII. 114). Yāj.

contains considerable anatomical and medical matter (III. 75-108), which is wanting in Manu. On the other hand there are some subjects on which Yāj. is silent though they are dealt with in detail by Manu. This is the case with the account of the origin of the world.

The whole of the Yājñavalkya-smṛti is written in the classical Anuṣṭubh metre. Though the author's great aim has been to be concise, his verses are hardly ever obscure. The style is flowing and direct. There are not many un-Pāṇinian expressions, though he employs 'pūjya' in I. 293 and 'dūṣya' in II. 296. In the latter case both Viśvarūpa and Aparārka avoid the fault by reading differently. The verse 'kulāni jātayaḥ śrenyo' is ungrammatical (Tri. ed. II. 34), as 'jāti', and 'śreṇi' must be in the accusative case. According to the Mit. Yājñavalkya addressed his words to Sāmaśravas and other sages (vide com. on I. 1. 178 and 330-333). In this the Mit. is probably drawing upon the Br. Up. (III. 1. 2) where Yāj. asks Sāmaśravas to take away the 1000 cows. The sages interpose (vide III. 118, 129) as in Manu, while the great teacher is passing in review one topic after another. The teacher himself addresses his auditors (as in I. 178 'śruṇudhvam').

It is said that the sages approached Yājñavalkya in Mithilā and requested him to impart to them the dharmas of the varṇas, āśramas and others. The contents of the work may be briefly summarised as follows :—Kāṇḍa I. fourteen *vidyas*; twenty expounders of dharma, sources of dharma; constitution of a *pariṣad*, the *samskāras* from Garbhādhāna to marriage, upanayaṣ, its time and other details, every day duties of brahmacārī, persons fit to be taught, what things and actions a brahmacārī was to avoid, period of studenthood; marriage, qualifications of girl to be married, limits of *sapinda* relationship, intercaste marriages; the eight forms of marriage and the spiritual benefits therefrom, guardians for marriage, Kṣetrajña son, grounds of supercession of wife, duties of wife; principal and intermediate castes, duties of householder and keeping sacred domestic fire, the five great daily yajñas; honouring a guest, madhuparka, grounds of precedence, rule of the road, privileges and duties of the four varṇas, ten principles of conduct common to all, means of subsistence of a householder, and solemn vedic sacrifices; duties of *snātaka*, days of cessation from study; rules

about prohibited and allowed food and drink ; rules about flesh-eating ; purifications of various materials, such as metal or wooden vessels ; gifts, who is fittest to accept them, who should accept gifts, rewards of gifts, gift of cow, rewards of other gifts, highest gift is knowledge ; śrāddha, proper time for it, proper persons to be invited at it, unfit persons, the number of Brāhmanas to be invited, procedure of śrāddha, various śrāddhas such as pārvaṇa, vṛddhi, ekoddīṣṭa ; sapinḍikarāṇa ; what flesh to be offered at śrāddha, reward of offering śrāddhas ; propitiatory ceremonies as regards Vināyaka and the nine grahas ; rājadharmā, king's qualifications, ministers, *purohita*, royal edicts, king's duties of protection, administration of justice, taxation and expenditure, allotment of the day to various duties, constitution of maṇḍala, the four expedients, the six guṇas, fate and human effort, impartiality in punishment ; units of measure and weight, grades of fine ; Kāṇḍa II. members of hall of justice, judge, definition of vyavahārapada, rules of procedure, plaint, reply, taking security, indicia of a false party or witness, conflict of dharmasāstra and arthasāstra ; means of proof, documents, witnesses, possession ; title and possession, gradation of courts, force, fraud, minority and other grounds of invalidity, finding of goods ; treasure trove ; debts, rates of interest, debts of joint family, what debts of father son need not pay ; devolution of debts ; suretyship of three kinds, pledge ; deposit ; witnesses, their qualifications and disqualifications ; administering oaths, punishment for perjury ; documents ; ordeals of balance, water, fire, poison and holy water ; partition, time of it, wife's share on partition, partition after father's death, property not liable to partition, joint ownership of father and son ; twelve kinds of sons ; illegitimate son of śūdra, succession to a sonless man, re-union, exclusion ; husband's power over wife's *strīdhana* ; boundary disputes ; dispute between master and herdsman ; sale without ownership ; invalidity of gift, rescission of sale ; breach of contract of service ; slavery by force ; violation of conventions ; non-payment of wages ; gambling and prize fighting ; abuse, defamation and slander ; assault, hurt etc. ; sāhasa ; partnership ; theft ; adultery ; miscellaneous wrongs ; review of judgment ; Kāṇḍa III. cremation and burial ; offering of water to various deceased persons ; for whom no mourning was to be observed and no water to be offered ; periods of mourning for various persons ; rules for mourners ; impurity on birth ; instances of immediate purification on death or birth ; means of purification, such as time, fire, ritual,

mud etc ; rules of conduct and livelihood in distress ; rules for forest hermit ; rules for a *yati* ; how the individual soul is clothed in a body ; various stages of the foetus, number of bones in the body, the various organs such as liver, spleen etc. ; the number of arteries and veins ; reflection over ātman, use of music in the path of *mokṣa* ; how the originally pure ātman is born among impure surroundings ; how some sinners are born as various kinds of animals or inanimate things ; how *yogin* attains immortality ; three kinds of actions due to *sattva*, *rajas* and *tamas* ; means of *ātmajñāna* ; the two paths, one to immortality and the other to heaven ; the various diseases from which sinners suffer ; purpose of *prāyaścittas* ; names of 21 hells ; the five mortal sins, and other acts similar to them ; *upapātakas* ; *prāyaścittas* for Brāhmana murder or for killing other persons ; *prāyaścittas* for drinking wine, for other mortal and venial sins and for killing animals of various sorts ; greater or lesser expiation according to time, place, age, ability ; ostracising the non-conformist sinner ; secret expiations ; ten *yamas* and *niyamas* ; *Sāntapana*, *mahāsāntapana*, *taptakrcchra*, *parāka*, *cāndrāyaṇa* and other expiations ; rewards of reading this smṛti.

Besides the four vedas, Yāj. refers to the Vedāṅgas as six and enumerates fourteen vidyās (four Vedas, six aṅgas, purāṇa, nyāya, Mimāṃsā, dharmaśāstra). He refers to the Āraṇyaka and Yoga-śāstra composed by himself. Āraṇyakas in general are spoken of in I. 145 and Śukriya Āraṇyaka in III. 309. The Upaniṣads are mentioned in III. 189, where purāṇas are mentioned in the plural. Itihāsas, Purāṇa, Vākovākya, and Nārāyaṇī gāthās are mentioned in I. 45 (also I. 101 for purāṇa and itihāsa). He enumerates at the commencement nineteen authors on *dharma* besides himself. But it is remarkable that in the body of the work not one individual author of a dharma-śāstra is mentioned by name. He speaks of Ānvikṣikī (Metaphysics) and Daṇḍanīti (I. 311). He lays down the dictum that : where dharmaśāstra and arthaśāstra conflict, the former shall prevail (II. 21). He speaks of smṛtis in general (II. 5 and I. 154). In III. 189 he speaks of sūtras and bhāṣyas. What works are intended it is most difficult to say ; the only extant bhāṣya which can be said with certainty to be older than the extant Yāj. smṛti is that of Patañjali. He refers to other writers on dharma in the word ' eke ' (I. 36). The view referred to there occurs in Baud. Dh. S. 1. 2. 4.

Yājñavalkya agrees very closely with the Viṣṇudharmasūtra. What conclusions are to be drawn therefrom has been discussed above (see sec. 10). Similarly there is close correspondence between the Kauṭīliya and Yāj. If there is any borrowing at all, it must follow from the date above assigned to the Kauṭīliya that it is Yāj. who borrows. There are numerous passages in Yāj. that show remarkable agreement with the text of Manu. But there are several points on which Yāj. differs from Manu and shows in general a more advanced state of thought and feeling than the Manusmṛti. The following are the principal points wherein Yāj. differs from Manu. Manu seems to allow a Brāhmaṇa to marry a śūdra girl (III. 13), while Yāj. emphatically states it as his opinion that this is wrong (I. 59); Manu first describes the practice of *niyoga* and then severely condemns it (9. 59-68), while Yāj. does not condemn it (I. 68-69). Manu enumerates eighteen vyavahārapadas; Yāj. does not expressly enumerate them in one place, though he defines vyavahārapada and adds verses of a miscellaneous character (*prakirṇaka*) in his section on vyavahāra. Manu is silent about the rights of inheritance of the widow of a sonless man and gives only a vaguely expressed order of succession, while Yāj. places the widow at the head of all heirs and enumerates several classes of heirs in a regular order. Manu condemns gambling outright (9. 224-226), while Yāj. brought it under state control and made it a source of revenue to the king (II. 200-203). There are several other matters which Yāj. treats at much greater length and more systematically than Manu, e. g. ordeals (as indicated above), means of proof in courts (Manu altogether ignoring documentary evidence, though he knew documents 8. 51-52), rules of procedure in courts (compare Manu 8. 53-56 with Yāj. II. 5-11 and 16-21), the doctrine of possession and prescription (Yāj. II. 24-29 and Manu 9. 44 and 54). All these points tend to show that the Yājñavalkya smṛti is much later than the extant Manusmṛti.

The Yājñavalkya-smṛti seems to have taken the section on Vināyakaśānti from the Mānavagṛhya-sūtra (II. 14); verses 281-283 of Yāj. (I) occur in the Mānavagṛhya II. 14, but in a different order.³¹⁶ The Mānavagṛhya takes the Vināyakas to be four, while Yāj. says that there is a single Vināyaka, whose appellations are Mita. &c.

³¹⁶ अथातो विनायकान् व्याख्यास्यामः । शालकद्वयश्च कूष्माण्डराजपुत्रश्चोक्तितश्च (पुत्रश्च मितश्च) देवचजन्मभेनि । मानवगृह्य II. 14. 1-2; विनायकः कर्मविप्रतिद्वयार्थं विनिश्चितः ।

The details of information about Vināyaka in Yāj. (I. 272-276) appear to be versified from the prose³¹⁷ of the M. Gr. S. The details of worship also and the *mantra* (Yāj. I. 291) are taken from the same work (vide M. Gr. S. II. 14. 30 for the *mantra*). At one time the section on Vināyakaśānti was thought to be a sure indication of the late date of Yāj. But since the discovery of the Mānavagrhya that position had to be given up. In the Baudhāyana-dharmasūtra (II. 5. 21) we have Vināyaka and his several appellations (in the *tarpaṇa*). Aparārka on Yāj. I. 275 quotes a long passage from the Baijavāpa grhya which bears a very close correspondence in phraseology to the passage from the M. Gr. S. quoted above and which gives the names of the four Vināyakas as Mita, Saṁmita, Śalakaṭaṅkata and Kuṣmaṇḍa-rājaputra.

The Yājñavalkya-smṛti stands in a very intimate relation to the white Yajurveda and the literature that clusters round it. Most of the *mantras* quoted (in part) or referred to by Yāj. occur in the Ṛgveda as well as in the Vājasaneyi-saṁhitā (e. g. in Yāj. I. 22, 24, 229, 230, 238, 239, 247). But there are a few *mantras* that do not occur in the Ṛgveda, but only in the Vājasaneyi-saṁhitā or other saṁhitās (e. g. 'yavosi' in Yāj. I. 230, which is Vāj. S. 5. 26, 'ye samānā in Yāj. I. 254 which is Vāj. S. 19. 45, 'imam deva' and 'udbudhyasva' in Yāj. I. 300 which are Vāj. S. 9. 40 and 15. 54, 'annāt pariśrutah' and 'kaṇḍāt' in Yāj. I. 301 which are Vāj. S. 19. 75 and 13. 20). Verses (Yāj. III. 191-197) are a paraphrase of certain passages of the Bṛhadāraṇyaka Upaniṣad, so much so that the very words of the latter are used throughout in the former, as the

...मितश्च संमितश्चैव तथा सालकटङ्कटौ । कूष्माण्डराजपुत्रश्च जपेत् स्वाहासमन्वितान् ।
नामभिर्बलिमन्त्रैश्च नमस्कारसमन्वितैः ॥ याज्ञ. I. 267. 281-82 (Trl. ed.). The Mit.
seems to have read : 'कटङ्कटौ । कूष्माण्डो राजपुत्रश्च.'

- 317 एतैरधिगतानामिमानि रूपाणि भवन्ति । लोष्टं मृद्गानि । तृणानि छिनत्ति । अङ्ग्रेषु लेहान् लिङ्गति । अपः स्वप्नं पश्यति । मुण्डान् पश्यति । जटिलान् पश्यति । काषायवास्तसः पश्यति । जघ्रान् सुकरान् गर्दमान् दिवाकीर्त्यादीनिन्याभ्याम्यतान् स्वप्नान् पश्यति । अन्तरिक्षं क्रामति । अश्वानं ब्रजन्मन्यते पृष्ठतो मे कश्चिदनुब्रजति । एतैः सलु विनायकै-
राविष्टा राजपुत्रा लक्षणवन्तो राज्यं न लभन्ते । कन्याः पतिकामा लक्षणवन्तो मर्तृभ्य लभन्ते । ... रुषिकराणां रुषिरल्पकला भवति । मानवपृष्ठ II. 14. 3-21
(ed. by Knauer)

quotations given below will show.³¹⁸ Then again Yāj. very closely agrees with the Pāraskaragrhyasūtra as was pointed out by Dr. Stenzler in his introduction to the edition of Yāj. (1849, Berlin) and in the journal of the German Oriental Society (VII. 527). Viśvarūpa points out that Yāj. I. 142-143 are based upon Pāraskara. The *mantra* 'ayaṁ me vajrah' in Yāj. I. 135 (Trivandrum ed.) is given in Pāraskara-grhya II. 7. 7. In the following also there is close verbal correspondence³²⁰ between Yāj. and the P. Gr. S; Yāj. III. 1-2 and P. Gr. S. III. 10. 1, 5, 8-9 and 12; Yāj. III. 3 and P. Gr. S. III. 10. 16 and 19-20; Yāj. III. 4 and P. Gr. S. III. 10. 46-47; Yāj. III. 16 and P. Gr. S. III. 10. 26-27. Similarly the verses of Yāj. on śrāddha (I. 217-270) offer many points of contact with the śrāddha-kalpa of Kātyāyana edited by Dr. Caland (pp. 127-130 of his work 'Ahnencult &c.' From these facts Dr. Jolly concludes that Yājñavalkya's work goes back to a dharmasūtra of the White Yajurveda (R. u. S. p. 21). In another place Dr. Jolly hazards another conjecture based on the close correspondence between Yāj. and the Viṣṇudharmasūtra that he probably belonged to the Kāthaka school of the Black Yajurveda (Journal of Indian History, 1924, p. 7). Yāj. also shows great similarity to the Kautiliya and borrows the Vināyaka-śānti from

- 318 स ह्याश्रमेर्वैजिज्ञास्यः समस्तेरेवमेव तु । द्रष्टव्यस्त्वथ मन्तव्यः श्रोतव्यश्च द्विजातिभिः ॥
याज्ञ. III. 191; compare बृहदारण्यक II. 4. 5. and IV. 5. 6 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः &c.', य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः । उपासते द्विजाः सत्यं श्रद्धया परया युताः ॥ क्रमात्ते संभवन्त्यर्चिरहः शुक्लं तथोत्तरम् । अयनं देव-लोकं च सवितारं सवेद्युतम् ॥ ततस्तान् पुरुषोभ्येत्य मानसो ब्रह्मलौकिकात् । &c.
याज्ञ. III. 192-194; compare बृहदारण्यक VI. 2. 15 ते य एवमेतद्दिदुर्ध्वं चामी अरण्ये श्रद्धां सत्यमुपासते तेर्चिरभिसंभवन्ति ... तान् वेद्युतान्पुरुषो मानस एत्य ब्रह्म-लोकान् गमयति.' The next three verses of Yāj. summarise बृहदारण्यक VI. 2. 15 using the last words of the latter 'कीटाः पतङ्गान् यदिदं दन्दशकम्'.
- 319 पौषमासस्य रोहिण्यामष्टकायामथापि वा । जलान्ते छन्दसां कुर्यादुत्सर्गं विधिबद्धं द्विजः ॥
याज्ञ. I. 142; compare पारस्कर II. 12. 1-2. (Venkatesvara press ed.)
'पौषस्य रोहिण्यां मध्वमाथां वाष्टकायामध्यायानुत्सृजेरन् । उदकान्तं गत्वा &c.'
- 320 ०. ४-सप्तमाद् दशमाद्वापि ज्ञातयोभ्युपयन्त्यपः । अप नः शोशुचदधमनेन विदुर्विद्वन्मन्त्राः ॥
याज्ञ. III. 3; 'सर्वे ज्ञातयोपोभवयन्त्यासप्तमात्पुरुषाद्दशमाद्वा । ... सव्यस्थानामि-कषापनोत्पाप नः शोशुचदधमिति दक्षिणामुष्णां निमज्जन्ति ।' पारस्कर III. 19. 16
apd 19-20,

the Mānavagr̥hyasūtra. From these facts one may argue at least with as much logic and force as underlies Dr. Jolly's guess-work that Yāj. probably belonged to the Mānava school of the Black Yajurveda or to the school of Kauṭilya. If Yāj. knew his business as a writer on Dharmaśāstra, he must have consulted the works of his predecessors and his work is bound to show traces of that fact. One may conclude at the most that the author of the Yājñavalkya-smṛti may have possibly been a student of the White Yajurveda and so the *mantras* of the White Yajurveda and the Gr̥hyasūtra of Pāraskara were far more familiar to him than the other Vedas, sūtras, smṛtis, and other works. No such conclusions that there was a dharmaśūtra of the White Yajurveda and that the Yājñavalkya-smṛti was based thereon are warranted by the facts so far discovered.

For settling the date of Yāj. we need not consider the evidence after the 9th century. For in the first quarter of that century (as we shall see later on) Viśvarūpa wrote his extensive commentary on Yāj. That he was separated from Yāj. by many centuries follows from several considerations. Not only had numerous various readings arisen in the text of Yāj. when he wrote, but various interpretations of the same words and verses of Yāj. had arisen. For example, he gives several meanings of the words 'putronanyāśritadavyah' (in Yāj. II. 47), 'sāmudrāḥ' (II. 41); he gives different interpretations of I. 265, II. 160, II. 173 &c. He refers to the interpretations of his predecessors in several places by the word 'anye' (I. 3, 25, 155, 169; II. 21, 119, 121; III. 201, 209, 246 &c.). In several places he appears to be referring to two other interpretations than his own (vide on III. 250, the words 'kecittu' and 'anye tu' and the same words on III. 261 and 264). That Viśvarūpa had before him actual commentaries on Yāj. and was not merely giving scholastic interpretations started by himself is made very clear in several cases by his actually citing certain portions from those works. On I. 252 Viśvarūpa says 'others take from somewhere the following śloka (then the śloka is quoted), but this śloka is of no help, as its origin is not known'.³²¹ Similar words occur in the

321 अन्ये तु कुतश्चिदागमस्येयं श्लोकं पठन्ति—'यः सपिण्डीकृतं मेनं पृथक्सिण्धेन योजयेत् ।

विभिन्नस्तेन भवति पितृणां चोपजायते ॥ इति । अयं स्वस्पष्टमूलत्वात्किंचित्करः ।
विश्वरूप on या. I. 252,

comment³²² on Yāj. III. 222. On II. 193 he styles some predecessor as 'paṇḍitaṁmanya' and on III. 257 he ridicules a predecessor who regards the verse of Manu IV. 222 as an arthavāda by saying that that commentator wanted to show off that he knew the technical term arthavāda.³²³ It is not unlikely that Viśvarūpa in this last passage refers to some ancient commentator of Manu such as Asahāya. In the *Prāyaścittamayūkha*,³²⁴ Nilakaṇṭha (Benares edition of 1879) says that Śaṅkara in his *Bhāṣya* on *Brahmasūtra* (III. 4. 43) explained the application of Yāj. III. 226. Unfortunately in the printed editions of Śaṅkara I could not find this. But from the *Bhāmati* where Yāj. III. 226 is explained, it is clear that the passage must have occurred in the text of Śaṅkara used by the *Bhāmati*. Dr. Jolly lays great emphasis in assigning a late date to Yāj. on the fact that Kumārila, who cites Manu, Gautama, Āpastamba, Baudhāyana frequently, ignores the Yājñavalkya-smṛti altogether. But this silence of the great mīmāṃsaka can only mean that he did not assign the same pre-eminent and venerable position to Yāj. that he assigned to Manu, Gautama and others. Dr. Jolly himself is prepared to place Yāj. three or four centuries earlier than Kumārila. It will be shown hereafter that Nārada and Brhaspati cannot be placed later than 500 A. D. and may have flourished two or three centuries earlier still. On a comparison of their doctrines with those of Yāj. it will have to be conceded that they represent a far greater advance in juristic principles and exactitude than Yāj. So the latter cannot be placed later than the 3rd century A. D. As Yāj. is shown above to have followed the Manusmṛti and the Kauṭīliya his smṛti cannot be placed earlier than the first century B. C. We shall not be therefore far from the truth if we place his smṛti somewhere between the first century B. C. and the third century of the Christian era. In the *Lankāvatārasūtra* (ed. by B. Nanjio, 1923,

322 अन्ये तु कुतश्चिदागमस्यैवं श्लोकं पठन्ति--रागाद् द्वेषाद् प्रमादाद्वा स्वतः परत एव वा । यो ह्येवाद् ब्राह्मणं कश्चित् स सर्वो ब्रह्मज्ञा भवेत् ॥ इति । तत्प्रवृत्तान्मूलत्वाद् विचार्यम् । विश्व० on या. III. 222.

323 अन्ये तु भुक्त्वातोऽप्यतमस्यान्मित्येवमादीन्वैयर्थ्यादत्येन व्याचक्षते । ... न चात्र किंचिदर्थवादसाक्ष्यमस्य स्यात् । अतीर्थवादो नाम वाच्यप्रकारोऽस्ति तमस्यैव ज्ञाना-मीत्येतान्निवामिमाचः । इत्युपेक्षणीयम् । विश्व० on या. III. 257.

324 श्रीशङ्कराचार्यास्तु कामतोऽप्यवधार्यस्तु इत्यन्तरश्लेषेनेर्देयताप्रत्ययवचो बहिस्तुल्यवधा स्मृत्योपाधाराद्येति सूत्रे कर्तृमात्रश्रित्यैवैकिक्यवधार्यद्विपरम् ॥ माधवप्रियम्. ३. ४.

Kyoto) gāthas 814-816 are 'Kātyāyanaḥ sūtrakartā yajñavalkastathaiva ca ... Valmiko Masurākṣaśca Kauṭilya Āśvalāyanaḥ ! ...'. From the context it appears that the author of the smṛti is referred to as Yājñavalka.

Dr. Jolly (R. u. S. p. 21) following Dr. Jacobi (Z D M G 30, p. 306) thinks that Yāj. shows an acquaintance with Greek astrology. Dr. Jacobi's position amounts to this that the naming of the week days after the planets was established among the Greeks towards the end of the 2nd century A. D. and as the names of the week days and the arrangement of the planets in correspondence with them was borrowed by the Indians from the Greeks, no Indian work which enumerates the week days or arranges the planets in the well-known sequence (of Sun, Moon, Mars &c.) could have been composed before the third century after the Christ. As is very often the case with Western Sanskrit scholars in matters of Indian chronology, this grand generalisation is based upon very slender data. The premises are mere assumptions without hardly any evidence worth the name to support them. No one knows exactly when the week-days were named and who were the people that first employed the current names of the week-days. It is well-known that as far back as the days of Herodotus the Egyptians had a presiding deity for each day and that in the times of Julius Cæsar there were days of Saturn (*vide* I. A. vol. 14, p. 1, General Cunningham's article for the Indian origin of week-days). At least from the third century B. C., as vouched for by the 13th edict of Aśoka, India was in close touch with Syria and Egypt, where Buddhist missionaries had been sent by Aśoka while Antiochus and Ptolemy ruled in the two countries respectively. Therefore, if Indians at all borrowed the week-days and the arrangement of planets from foreigners, there is nothing to prevent us from holding that they borrowed them from the Egyptians. The earliest dated Indian record wherein a week-day is mentioned is the Eran Inscription of 484 A. D. (Gupta Inscriptions p. 89) where we have " Suraguror divase. " It is to be noticed that Yāj. does not mention the week-days. In I. 296 he mentions the nine *grahas* in order as the Sun, the Moon, Mars (the son of the earth), Mercury (the son of Soma), Jupiter, Venus, Saturn, Rāhu, Ketu. No one can gainsay that at least the Sun, the Moon, Brhaspati and Venus were known to the R̥gvedic India. Brhaspati in the highest heaven is

spoken of in the R̥gveda³²⁵ and the conjunction of Jupiter and Tīṣya (constellation of Puṣya) is spoken of in the Tai. Brāhmaṇa.³²⁶ We know so very little of the ancient astronomical science in ancient India that one must think twice before dogmatising. Yāj. nowhere mentions the zodiacal signs (rāśis) and probably did not know them. Not only so, in his day the *nakṣatras* were still arranged from Kṛttikā to Bharanī as was the case in the Tai. S. IV. 4. 10. Vide Yāj. I. 268 (Kṛttikādi bharāṇyantam). We know from Varāhamihira that in the 5th century A. D. the signs of the zodiac and the arrangement of *Nakṣatras* from Aśvinī to Revatī were established facts in all parts of India. Therefore Yāj. who uses the ancient arrangement of *Nakṣatras* cannot be placed so late as the 4th century A. D. When Yāj. (I. 80) speaks of "susthe indau" we should not, following such commentaries as the Mit., connect the words with the signs of the zodiac or the houses of the horoscope. Viśvarūpa does not speak of *rāśis* in this connection, but of *Nakṣatras* only. From very ancient times certain *Nakṣatras* had come to be regarded as auspicious or suitable for particular acts. The Tai. ³²⁷Br. directs that one should not finish a thing or begin to sacrifice on a *nakṣatra* with an evil name. The same Brāhmaṇa says that ploughing was to be begun on the Maitra asterism (Anurādhā) and consecration of fire on the Āditya *nakṣatra*. Even the R̥gveda speaks of auspicious days³²⁸ and the Tai. Br. speaks of Deva-*nakṣatras* and Puṇyahas, and says that a daughter should be given away in marriage on the Svāti *nakṣatra* if she was desired to be her husband's favourite.³²⁹ Vide Baudhāyana Gṛhya (I. 1) for the marriage *nakṣatras*; also Āp. Gr. S. II. 15. 12-14, Gobhila Gṛhya 4. 4. 28 and 2. 1. 1. Therefore, when Yāj. speaks of planets being badly placed (I. 307), or of Vyatipāta, Gajacchāyā and the passing

325 बृहस्पतिः प्रथमं जायमानो मङ्गो ज्योतिषः परमे व्योमन् । कण्वेद् 4. 50. 4.

326 बृहस्पतिः प्रथमं जायमानस्तिष्ठं नक्षत्रमभिसंबभूव । तै. ब्रा. 3. 1. 1. 5.

327 तस्मादश्लीलानामश्विन्ने नावस्वेन यजेत यथा पापाहे कुरुते तादृगेव तत् । तै. ब्रा. I. 5. 2. 6.

328 मैत्रेण कृचन्ते ... आदित्येन आदधते । तै. ब्रा. 1. 8. 4. 3.

329 स्तोतारं विप्रः सुदिनस्ये अह्नाय । कण्वेद् VII. 88. 4.

330 याम्येष देवमस्तत्राणि तेषु कुर्वीत वस्कारी स्वात् पुण्याद् एव कुरुते । तै. ब्रा. I. 5. 3. 9;
या कामयेत कुर्वीत मित्रा स्वादिति ता मित्र्यावा द्युष्यात् । तै. ब्रा. I. 5. 2. 3.

(saṅkrama) of the Sun (I. 218), we have no right to connect this with the *rāśis*. In III. 171 and 172 he speaks of only the conjunction of planets and of the passage (of them) through *tārās* and *nakṣatras*. The Baud. Dh. S. II. 5. 23 speaks of the nine *grahas* in the same order as that of Yāj. Therefore there is hardly any evidence to show that Yāj. knew more astrology than was current in the days of the Brāhmaṇas and the Gṛhyasūtras. Yāj. (in II. 240-241) speaks of the fine to be imposed on those who counterfeited “*nāṇakas*” (coins) and on those examiners of “*nāṇakas*” who falsely declared a good coin to be counterfeited and *vice versa*. Mr. Jayasval (Calcutta Weekly Notes, vol. 17, p. CLIX) says that *nāṇaka* is the gold coin of the Kushans bearing the picture of the Goddess Nanaia and that the Kushans did not rise to importance before 78 A. D. This would place Yāj. after 100 A. D. But it must be remembered that this connection between the Goddess Nanaia and the word “*nāṇaka*” is quite conjectural and that the chronology of the Kushans is far from being settled.

Yāj. speaks of the sight of yellow-robed people as an evil omen (I. 273), which is probably a reference to the Buddhists; though it has to be remembered that he prescribes old yellow (*kāṣāya*) robes for his seeker after *mokṣa* (III. 157). He speaks of the founding of monasteries of Brāhmaṇas learned in the Vēdas (II. 185). The philosophical doctrines contained in the third section (verses 64-205) approach that phase of the Vedānta that was taught by Śaṅkara. *Vide* particularly III. 67, 69, 109, 119, 125, 140. He employs in elucidating the philosophy of ātman the well known examples of *ghaṭākāśa* and of the reflection of the Sun in water (III. 144), of the various ornaments made from gold, of the spider spinning webs out of his own body (both in III. 147), of the actor representing various parts (III. 162). All these illustrations frequently occur in Śaṅkara's Śārirakabhāṣya (e. g. *ghaṭākāśa* on II. 1. 14, spider on II. 1. 25). All these points, however, are of very little use in arriving at a definite age for the smṛti of Yāj. The foregoing discussion has established that Dr. Jolly's date (viz. 4th century A. D. in R. u. S., p. 21) is much later than the data warrant. There is nothing to prevent us from holding that the extant smṛti was composed during the first two centuries of the Christian era or even a little earlier,

Besides the Yājñavalkya-smṛti we have to reckon with three other works connected with the name of Yājñavalkya, viz. Vṛddha Yāj., Yoga-Yāj., and Bṛhad-Yāj. All these three works are comparatively ancient. Viśvarūpa quotes (vide note 219 above) two verses of Vṛddha-Yājñavalkya saying that many writers on dharma have been born and will be born and enumerating ten such writers. The Mit. and Aparārka quote Vṛddha-Yājñavalkya frequently. One quotation cited from Vṛddha-Yāj. by Mādhava refers to the means of proof in case of doubt whether there was a partition.³³¹ So Vṛddha-Yāj. wrote also on Vyavahāra. Most of the quotations occur in the prāyaścitta section. It is interesting to note that one of these quotations in Aparārka³³² regards the touch of Pārasikas as on the same level with that of Cāṇḍālas, Mlecchas and Bhīllas. The Dayabhāga³³³ says that Jitendriya cited the words of Bṛhad-Yājñavalkya (viz. "sodaro nānyamātrjah"). The Mit. cites Bṛhad-Yājñavalkya on prāyaścitta. So this also is a work that must be held to be earlier than 1000 A. D. Yāj. himself is styled Yogiśvara by the Mit. and other works, but Yoga-Yājñavalkya is a different work from the Yāj. smṛti and existed probably prior to the latter work. Yāj. (in III. 110) claims the Yogaśāstra to be his own work. So either Yāj. the author of the smṛti composed such a work or the author of the smṛti in order to glorify it claimed that he was the same as the author of a well-known Yogaśāstra ascribed to a Yājñavalkya. At all events Yoga-Yājñavalkya existed certainly much earlier than 800 A. D. Vācaspatimiśra in his commentary on the Yogasūtrabhāṣya quotes a half verse from Yogi-Yājñavalkya.³³⁴ Vācaspati wrote his Nyāyasūcinibandha in 898 (of the Vikram era) i. e. 841-42 A. D. Aparārka quotes profusely from Yoga-Yājñavalkya. One of the quotations (on III. 198-201) is an Ārya

331 विभागधर्मसन्देहे बन्धुसाहचर्यमिलेक्षितेः । विभागभावना कार्या न भवेद् द्वैविकी क्रिया ॥ पराशरमाधवीय III, part 2, p. 571; compare याज्ञ. II. 149.

332 चण्डालपुङ्गवसंस्पर्शमिच्छापारसिकादिकम् । महापातकिनश्चैव स्पर्शा स्नायात्सचैलकम् ॥ on याज्ञ. III. 29-30.

333 संतुष्टपदमेव वा सोदरमभिधत्ते । अत एव बृहद्याज्ञवल्क्यवचनं सोदरो नाम्यमातुज इति जितेन्द्रियेण लिखितम् । दायभाग p. 298 (ed. of 1829).

334 ननु हिरण्यवर्गो योगस्य वका नाम्यः पुरातनः — इति योगियाज्ञवल्क्यस्मृतौः कथं पतञ्जल्योगशास्त्रकर्तृत्वमित्याशङ्क्य &c. The words हिरण्यवर्गो &c. occur in the ms. of बृहद्योगियाज्ञवल्क्य XII. 5.

(on the duration of a *mātrā*³³⁵). The quotations refer to *prāṇāyāma*, *Gāyatrī*, bathing, *tarpaṇa* and *jñāna*. His position is that even a householder becomes *mukta* by performing his duties, by contemplating on *ātman* and by knowledge of the Vedānta, that the highest goal is reached by a combination of *jñāna* and *karma* and that the view that *mokṣa* results from knowledge alone is a sign of indolence.³³⁶ The *Parāśaramādhaviya* quotes a verse from *Yogi-Yāj.* saying that only the *Brāhmaṇas* can pass through the four *āśramas*, the *Kṣatriya* through three (excluding the last), the *Vaiśya* through two and the *Śūdra* only through one (viz. that of householder).³³⁷ *Kullūka* on *Manu* (3. 1) quotes the view of *Yogi-Yāj.* that *Brahmacarya* extended to twelve years or five for each of the four *Vedas*.³³⁸

In the Deccan College Collection there are two mss. of *Yogi-Yājñavalkya* (Nos. 91 and 388 of 1899-1915) in twelve chapters and about 495 verses. The colophon at the end of the first chapter in the latter ms. describes it in the style of the *Bhagavadgītā*.³³⁹ *Yājñavalkya* is said to have learnt *Yogaśāstra* from *Brahmā* and expounds it to his wife *Gārgī*. The whole work deals with the eight *āṅgas* of *yoga*, their divisions and subdivisions. Out of the several quotations cited above from *Yoga-Yāj.* only one was found in this work. It contains a verse (I. 68 *aṣṭau grāsā muneḥ proktāḥ &c*) which is practically the same as *Baud. Dh. S. II. 7.*

335 अङ्गुलिमोक्षत्रितयं जानुवोः परिमार्जनं वापि । तालत्रयमपि तज्ज्ञा मात्रासंज्ञं प्रशंसन्ति ॥
अपरार्क on याज्ञ. III. 198-201. This is उपगीति, a variety of आर्या. It occurs in the ms. of बृहद्योगियाज्ञ. VIII. 12, where we read जानुवोः परिमार्जनमथापि । तत्कालत्रयमपि &c.

336 स्वकर्मणामनुष्ठानात्सन्म्यगात्मनिदर्शनात् । वेदान्तानां परिज्ञानाद् गृहस्थोपि विमुच्यते ॥
quoted by अपरार्क on याज्ञ. III. 57. This occurs in बृहद्योगियाज्ञ. (ms.) XI. 47; परिज्ञानाद्गृहस्थमुक्तिरेतदालस्यलक्षणम् । कायक्लेशमयाच्चेव कर्म नेच्छन्ति पण्डिताः ।
ज्ञानकर्मसमाधोगात्परमाप्नोति पूरुषः । पृथग्भावो न सिद्ध्येत उभे तस्मात् समाश्रयेत् ॥
quoted by अपरार्क on याज्ञ. III. 205; these two are बृहद्योगि. IX. 34 and 28.

337 चत्वारो ब्राह्मणस्योक्तः । आश्रमाः श्रुतिचोदिताः । क्षत्रियस्य त्रयः प्रोक्ता द्वावेको वेश्व-
शूद्रयोः ॥ quoted in परा. मा vol. I., part 2, p. 153. This is योगयाज्ञवल्क्य I. 30.

338 यदाह योगियाज्ञवल्क्यः 'प्रतिवेदं ब्रह्मचर्यं द्वादशाब्दानि पञ्च वा '.

339 इति श्रीयाज्ञवल्क्यगोतिसूत्रनिबन्धु ब्राह्मविय्यायां योगशास्त्रे याज्ञवल्क्यवार्गीसंवादे
प्रथमोऽध्यायः.

22 and another verse (X. 19) which is a quotation from the Bhagavatgītā.³⁴⁰ There is another ms. (No. 354 of 1875-76) in the same collection called Brhad-Yogi-Yājñavalkya-smṛti in twelve chapters and about 930 verses. Yājñavalkya in Mithilā is asked by Janaka and the sages and then expounds the following subjects :— how *mantras* are to be studied in connection with metre, deity, sage and viniyoga, about *omkāra* or *praṇava* ; seven Vyāhṛtis ; Gāyatri ; nyāsa of Gāyatri ; sandhyopāsana ; snāna ; Japa ; prāṇāyāma ; dhyāna ; sūryopasthāna ; eulogy of *yoga* ; eulogy of Vedaśāstra.

From the above it is clear that Yoga-Yājñavalkya and Brhad-yogi-Yājñavalkya are entirely different works and that the latter is comparatively an early work, as quotations from it are cited by Vācaspatimiśra (9th century) and Aparārka. The latter work contains numerous quotations from the Bhagavadgītā and the Manusmṛti and a few from the Yājñavalkyasmṛti (the verse about the 14 vidyāsthānas is the same in both). So it must have been composed between 200 and 700 A. D.

There are many commentaries on the Yāj. smṛti. Out of these those of Viśvarūpa, Vijñāneśvara, Aparārka and Śūlapāṇi are the most famous. For these see sections 60, 70, 79 and 95 below. On account of the paramount importance of the Mit. in modern Hindu Law as administered by British Courts in the whole of India, the smṛti of Yāj. has indirectly become the guiding work for the whole of India and this position it richly deserves by its concise but clear statement of principles, its breadth of vision and its comparative impartiality towards the claims of both sexes and the different varṇas.

35. The Parāśara Smṛti

This work has been published several times, but the edition of Jivananda (part II. pp. 1-52) and that in the Bombay Sanskrit Series with the voluminous gloss of the great Mādhava are the best known. In the following pages Jivananda's edition has been used.

The smṛti of Parāśara must have been an ancient one as Yāj. (I. 4) mentions him among the ancient writers on dharma. But it is doubtful whether we possess the ancient smṛti of Parāśara. The extant smṛti is probably a recast of it as it mentions Yāj. in the first

³⁴⁰ यं यं वापि स्मरन्मायं &c. योगशास्त्रवल्क्ये X. 19.

chap. (p. 2). The *Garuḍapurāṇa* in chap. 107 gives a summary in 39 verses of the *Parāśara-smṛti*. In doing so it takes parts of the latter and pieces them together. For example, verses 2-4 in the *Garuḍapurāṇa* (chap. 107) are 'śrutiḥ smṛtiḥ sadācāro yaḥ kaścīd vedakartṛkaḥ । vedāḥ smṛtāḥ brahmaṇādau dharmā Manvādibhiḥ sadā ॥ dānam kaliyuge dharmāḥ kartāram ca kalau tyajet । pāpa-kṛtyaṁ tu tatraiva śāpam phalati varṣataḥ ॥ ācārāt prāpnuyāt sarvaṁ ṣaṭ karmāṇi dine dine । sandhyā snānam japo homo devātithyādi-pūjanam ॥ '. These are taken *verbatim* or with slight changes from the *Parāśara-smṛti* ; compare na kaścīd vedakartā ca vedasmartā catur-mukhaḥ । śrutiḥ smṛtiḥ sadācārā nirṇetavyāś ca sarvadā । tathaiva dharmāṁ smarati Manuḥ kalpāntarāntare । tapaḥ paraṁ . . dānam-ekam kalau yuge ॥ . . . tyajet-deśam kṛtayuge . . . kartāraṁ ca kalau yuge । . . kṛte tū tatkṣaṇāt śāpaḥ . . . kalau samvatsareṇa tu ॥ chap. I. verses 20-21, 23, 25, 27 and vide 39 for verse 4 of the *Garuḍa-purāṇa*. This establishes that the *Garuḍa* regarded the *Parāśara-smṛti* authoritative and ancient. There is another problem to be considered. *Kauṭilya* mentions six times the views of *Parāśara* or the *Parāśaras* on various aspects of politics and state administration. Therefore it appears that there was a work of *Parāśara* on politics, in which it is possible that *vyavāhara* also was dealt with.

The extant *Parāśarasṁṛti* is divided into twelve chapters and contains according to the last verse but one 592 verses. It deals only with *ācāra* and *prāyaścitta*. *Mādhava* introduced his disquisition on *vyavāhāra*, which forms about a fourth of his extensive gloss, in an indirect way by regarding *vyavāhāra* as a part of the duties of *Kṣatriyas* on which the *Parāśarasṁṛti* has something to say.³⁴¹

The name *Parāśara* is an ancient one. In the *Tai. Āraṇyaka* (I. 1. 3. 37) we have a *Vyāsa Parāśarya*. In the *Varṇa* that occurs in the *Bṛhadāraṇyaka* we have a *Parāśarya*. The *Nirukta*

341 इन्द्रियो हि प्रजा रक्षन् शस्त्रपाणिः प्रचण्डवत् । विजित्य परसैन्यानि क्षितिं धर्मेण पालयेत् ॥ पराक्षर chap. I. p. 6. (B.B. Series); 'अत एवाचारकाण्डे व्यवहारानामन्तर्भावमभिप्रेत्य पराक्षरः पृथग्व्यवहारकाण्डमकृत्वा क्षितिं धर्मेण पालयेदिति सूचनमार्थं व्यवहारानां कृतवान् । परा. भा. P. 8.

gives an etymology of Pārāśara.³⁴² Pāṇini attributes a bhikṣusūtra to Pārāśarya.³⁴³

The introductory verses of the smṛti say that sages went to Vyāsa and requested him to instruct them in the dharmas and conduct beneficial to mankind in the Kali age and that the great Vyāsa took them to his father Pārāśara, son of Śakti, in the Badarikaśrama, who then propounded the dharmas of the four *varṇas*. The first chapter recites the smṛtis then known (19 in all) and lays down that in the four ages of Kṛta, Treta, Dvāpara, and Kali, the dharmas proclaimed by Manu, Gautama, Śaṅkha-Likhita and Pārāśara were respectively to be the guiding ones. The following are briefly the contents of the Pārāśara smṛti : —

I. Introductory verses ; Pārāśara imparts to the sages knowledge of dharma ; the dharmas of the four *yugas* ; differentiation of the four *yugas* from various points of view ; six daily duties, viz. sandhyā, bath, *japa*, *homa*, Vedic study, worship of gods, Vaiśvadeva and honouring guests, eulogy of honouring guests, the proper means of livelihood for Kṣatriya, Vaiśya and Śūdra ; II. duties of householder ; agriculture ; the five unconscious acts of injury to animal life ; III. purification from impurity due to birth and death ; IV. concerning suicide ; punishment for wife deserting her husband though poor, foolish or diseased ; definition and rules about Kuṇḍa, Golaka, Parivitti, and Parivitta ; remarriage of women ; rewards for chaste widows ; V. expiation for minor things (such as dog-bite) ; about a Brāhmaṇa who has consecrated fires dying on a journey or committing suicide ; VI. Expiation for killing various beasts and birds, for killing Śūdras, artisans, women, Vaiśyas, Kṣatriyas, sinful Brāhmaṇas ; eulogy of Brāhmaṇas ; VII. purifications of various articles (such as vessels of wood, metal &c) ; about a woman in her menses ; VIII. Expiations for killing cows and oxen unwittingly in various ways ; approaching a pariṣad for expiation, constitution of a pariṣad ; praise of learned Brāhmaṇas ; IX. proper thickness of sticks for beating cows and bulls ; expiations for using thicker sticks and injuries to them ; X. other expiations such as cāndrāyaṇa for intercourse with women with whom intercourse is forbidden ; the expiation called Sāntapana ; XI. expiation for partaking food from

³⁴² पराशीरिव दक्षिणस्य जज्ञे । निबृह VI. 30.

³⁴³ पापकर्षणिकालिन्धा निजुनटवृक्षयोः । वा. IV. 3. 110.

Cāṇḍālas &c. ; rules as to whose food may be taken and whose not; purification of wells &c. when animals fall in them; XII. bath prescribed after evil dreams, vomiting, shaving &c. ; expiations for drinking wine and nasty things through ignorance; five kinds of bath; when bath at night allowed; what things should always be kept in the house or seen; definition of the unit of ground called *gocarma*; expiations for the deadly sins of *Brahmahatyā*, drinking liquor, theft of gold &c.

Parāśara contains several peculiar views. He speaks of only four sons (*aurasa*, *kṣetrāja*, *datta* and *kṛtrima*) though he does not expressly negative a larger number (chap. 4 p. 14). He eulogises the practice of *Sati* (last two verses of chap. 4). The well-known verse of Nārada (*Strīpuṃsa-yoga* 97) “*naṣṭe mṛte &c.*” is read at the end as “*patir-anyo na vidyate*” (p. 15). There are a few verses in the *Indravajrā* metre (e. g. on pp. 11-12 and 36). The *Parāśarasmr̥ti* quotes the views of several writers on *dharma*. *Manu* is frequently cited in the words “*Manur-abraviḍ.*” In the 7th chapter alone those words occur four times.³⁴⁴ None of them corresponds exactly with any verse of the *Manusmr̥ti*. Yet *Manu* V. 133 may be compared with the first two. Besides these, in the 9th chapter *Manu*’s view is quoted that on killing an animal the guilty party should restore a similar one to the owner or its price.³⁴⁵ In the 10th he says that according to *Manu* uncooked food, milk or oil brought from a *śūdra*’s house and used in cooking in a *Brāhmaṇa*’s house could be eaten by a *Brāhmaṇa*. This is similar to *Manu* IV. 223.³⁴⁶ In the 12th chapter *Parāśara* cites the view of *Manu* that a *Brāhmaṇa* fed on food (cooked) from *śūdras* would become a vulture for twelve births, a pig for ten and a dog for seven.

344 मर्जार्जमक्षिकाकीटमुदङ्गकृमिदंक्षुराः । मेध्यामेध्वं स्पृशन्त्येव नोच्छिद्यन्मनुरब्रवीत् ॥
There are two more ending with नोच्छिद्यन् ... अब्रवीत्. प्रभासादीनि तीर्थानि
गङ्गायाः सरितस्तथा । विप्रस्य दक्षिणे कर्णे सानिध्यं मनुरब्रवीत् ॥ पराशर chap. 7;
compare बी. ध. सू. I. 4. 2. for the last.

345 प्रमापणे प्राणमृतां दद्यात्तत्परिरूपकम् । तस्यानुरूपं मूल्यं वा दद्यादित्यब्रवीन्मनुः ॥
पराशर 9th chap.

346 शुष्कान्नं गोरसं स्नेहं शूद्रवेश्मन आगतम् । पक्वं विप्रगृहे पूतं भोज्यं तन्मनुरब्रवीत् ॥
पराशर 10th chap. ; नाद्याच्छूद्रस्य पक्वान्नं विद्वान्ब्राह्मिनो द्विजः । आदद्द्वितामने-
वात्स्माद्वुत्तावेकरात्रिकम् ॥ मनु. IV. 223.

There is nothing corresponding to this in Manu. In the 9th Manu is spoken of as one who knows all śāstras.³⁴⁷ The first verse of the 6th chapter says that Manu deals at length with expiation for killing animals.³⁴⁸ This is probably a reference to Manu XI. 131-141. Numerous verses in the Parāśara-smṛti are word for word the same as those of the Manusmṛti. For example, Manu I. 85-86 occur in the first chapter of Parāśara, Manu V. 160 (about a widow remaining chaste) occurs with slight variations in the 4th; Manu XII. 114-115 (about *pariṣad*) occur in the 8th chap. (p. 29); Manu XI. 212 (about the definition of *Sāntapana*) is the same as Parāśara (10th chap. p. 40). Several verses are common to Baudhāyana and Parāśara, e. g. Baud. Dh. S. I. 1. 8, 11, 14 occur in the eighth chapter of Parāśara (pp. 29, 30). The verse “na nārikelair na ca śanabālair” occurring in Parāśara (9th chap. p. 35) is quoted as Vasiṣṭha's by Haradatta on Gautama (22. 18). Parāśara is mentioned by name several times (chap. III. 2, p. 8, chap. VI. 1. p. 18 and p. 23, chap. VII. 1. p. 24, chap. X. 12. p. 38). Uśanas is cited on p. 49 (chap. 12), Prajāpati (in IV. 3. p. 13), Śaṅkha (chap. 4 p. 15). Veda, Vedāṅgas, dharmaśāstras and smṛtis are spoken of on p. 23 (6th chap.). In the 11th chap. Parāśara refers to several Vedic *mantras*, most of which occur in the Ṛgveda, but two of them, “tejosi śukram” and “devasya tvā” are not found in the Ṛgveda, but in the Vāj. S. (22. 1 and 1. 24 respectively). Parāśara appears to have been a practical man. He exhorts his readers to save their bodies first in invasions, journeys, diseases, calamities and then care for dharma. He recommends the non-observance of rules of purity in times of difficulty and adherence to the strict rules of dharma when one is at ease.³⁴⁹

The Mit., Aparārka, Smṛticandrikā, Hemādri and other later works quote Parāśara very frequently. Most of these are found in the extant Parāśarasamṛti. For example, vide pp. 1169, 1177, 1180, 1191 &c. of Aparārka, all of which are traced in Parāśara pp. 42, 43, 42 and 16 respectively. Viśvarūpa quotes Parāśara several times

³⁴⁷ मनुना चैवमेकेन सर्वशास्त्राणि जानता । पराक्षर 9th.

³⁴⁸ अतः परं प्रवक्ष्यामि प्राणिहत्यास्तु निष्कृतिम् । पराक्षरेण पूर्वोक्ता मन्वर्थेऽपि च विस्तृताम् ॥

³⁴⁹ देशभङ्गे प्रवासे वा व्याधिषु व्यसनेष्वपि । रक्षेद्देव स्वदेहादि पश्चाद्धर्मं समाचरेत् ॥, आपत्काले तु संप्राप्ते शोचाचारं न चिन्तयेत् । स्वयं समुद्धरेत् पश्चात् स्वस्थो धर्मं समाचरेत् ॥ 7th chap., last three verses.

and these quotations can be verified ; e. g. on Yāj. III. 16 the verse “ anātham ” ascribed to Parāśara is found in Parāśara chap. III p. 10 ; on Yāj. III. 257 ten verses are cited by Viśvarūpa from Parāśara which occur in Parāśara with considerable variations (chap. VII. pp. 20-21) ; on Yāj. III. 262 the verse “ gavām bandhana ” is cited from Parāśara, which is the first verse of the 8th chapter. Therefore it is quite clear that in the first half of the 9th century the Parāśarasmr̥ti that we have now was considered to be authoritative and the work of an ancient sage. It seems to have known a work of Manu, as seen above. Therefore it must be assigned to some period between the first and the 5th century of our era. In the same direction points the fact that the Garuḍapurāṇa (chap. 107) seems to have known the introductory verses of Parāśara and as shown above (p. 191) combines passages of Parāśara in a summary of its teachings.³⁵⁰ The Viṣṇu-dharmottara which is frequently quoted by Aparārka and other later works cites verses that are borrowed from Parāśara. For example, chap. 75. 1 of the former is the same as a verse of Parāśara.³⁵¹

There is an extensive work called Br̥hat-Parāśara-saṁhitā (published by Jivananda, part II. pp. 53-309). It is divided into 12 chapters and the last verse says that it contains 3300 verses and that Suvrata proclaimed the śāstra imparted by Parāśara. The introductory verses contain the same story as that in the Parāśara-smr̥ti and many of the verses in the first chapter of the two works (such as those about the 19 writers on dharma &c.) are almost the same in both. The total of verses in the printed work comes to about 3000 and not 3300. It appears that the work is a recast of the Parāśarasmr̥ti made by Suvrata. The subjects of the twelve chapters are :—I. Introductory, the proper sphere of Āryas ; summary of contents ; II. Disquisition on the 6 daily *karmas*, sandhyā, bath, *japa*, worship of gods, Vaiśvadeva and honouring guests ; Gāyatrī ; the dharmas of the *Vaṇas* ; III. duties and manners of a householder ; agriculture, honour to cows ; IV. forms of marriage ; duties of wives ; Jātakarma and other rites ; gifts ; proper persons to

350 पराशरोज्ज्वीद्व्यासं धर्मं वर्णाश्रमादिकम् । कल्पे कल्पे क्षयोत्पत्त्या रक्षयन्ते तु प्रजा-
दयः ॥ गरुडपुराण 107. 1. (Venkatesvar Press ed.).

351 अनार्थं ब्राह्मणं प्रेतं ये वहन्ति द्विजातयः । पदे पदे यज्ञफलमानुपूर्वाह्णमस्ति ते ॥
पराशर chap. 3. p. 12.

receive gifts; V. concerning śāddhas; VI. impurity on birth and death; prāyaścittas for various acts; VII. cāndrāyana and other penances; VIII. gifts; IX. rites for propitiating Gaṇeśa and the planets, Rudra &c; X Rājadharmā; dharmas of forest hermit and *yati*; XI. the different varieties of Brahmācārin, householder, forest hermit and *yati*; XII. prāṇayāma and other āṅgas of *yoga*.

This Br̥hat-Parāśara contains a considerable number of verses mostly in the Indravajrā metre and a few in the Vasantatilakā (e. g. p. 134).

The Br̥hat-Parāśara appears to be a late work. It is a recast of the Parāśara-smṛti. It contains the Vināyakaśānti as elaborated by Yājñavalkya, since it speaks of only one Vināyaka (9th chap. p. 247) and not of four as in M. G. S. On p. 249 it quotes Yāj. I. 285 (about the names of Vināyaka) with the readings found in the Mit. It speaks of the rāśis (p. 244). It is not quoted by Viśvarūpa, the Mit. or Aparārka. It is mentioned in Bhaṭṭoji's comment on the Caturviṃśatimata (p. 138) and by Nandapandita in the Dattakamīmāṃsā, which quotes a verse (Br̥hat-Parāśara p. 153).³⁵²

A Vṛddha-Parāśara is quoted by Aparārka (on Yāj. II. 318) immediately after Parāśara and as holding a different view. Mādhava also quotes a Vṛddha-Parāśara (Parāśara-Mādhaviya vol. 1, part 1, p. 230). This seems to be a different work from the Parāśara-smṛti and the Br̥hat-Parāśara. Hemādri (Caturvarga. vol. III, part 2, p. 48) and Bhaṭṭoji in his gloss on Caturviṃśatimata (p. 138) quote a Jyotiḥ-Parāśara.

36. The Nārada-smṛti

There are two versions of Nārada on Vyavahāra, a smaller and a larger one. The smaller version was translated by Dr. Jolly in 1876 (Trübner & Co., London). The text of the longer version was published by the same scholar in the Bibliotheca Indica series (1885) and was translated by him in the Sacred Books of the East Series (vol. 33). The edition of the text is accompanied up to verse 21 of the 5th title 'abhyupetyāśusrūṣā' by extracts from the commentary of Asahāya as revised by Kalyāṇabhaṭṭa, who was encouraged in the task of revision by Keśavabhaṭṭa.

³⁵² अनुव्रत्य पितृव्यस्य तत्पुत्रो भ्रातृजो भवेत् । स एव तस्य कुर्वीत आहुं पिण्डोदक-
क्रियाम् ॥ दत्तकमीमांसा p. 36.

From verse 22 of the same title the printed text is the same as the smaller version. A verse quoted as Nārada's by Kṣīrasvāmin is not found in the larger version but is found in the smaller version.³⁵³ An ancient Ms. of Nārada from Nepal dated 1407 A. D. contains two additional chapters on theft and ordeals. Dr. Jolly includes the first as an appendix and omits that on ordeals on the ground that it is not authentic. One of the colophons of the Nepalese Ms. describes it as 'iti Mānava-dharmaśāstre Nārada-proktāyāṁ saṁhita-yāṁ &c.' This corroborates what was said above (pp. 149, 156) as to the close connection between Manu and Nārada.

Nārada is not mentioned by Yājñavalkya in the list of ancient writers on dharma, nor does Parāśara mention him. Viśvarūpa however quotes a verse of Vṛddha-Yājñavalkya (on Yaj. I. 4-5), where Nārada is the first among ten expounders of dharma enumerated therein (vide note 219).

The printed Nārada contains three introductory chapters on the principles of judicial procedure (Vyavahāra-mātrka) and on the judicial assembly (sabhā). Then the following titles of law are dealt with one after another :—*ṛṇādāna* (recovery of debts), *upanidhi* (deposit, lending, bailment), *saṁbhūya-samutthāna* (partnership), *dattāpradānika* (gifts and resumption thereof), *abhyupeṭya-aśuśrūṣā* (breach of contract of service), *vetanasya-anapākarma* (non-payment of wages), *asvāmivikraya* (sale without ownership), *vikriyāsampradāna* (non-delivery after sale), *kritānuśaya* (rescission of purchase), *samayasyānapākarma* (violation of conventions of corporations, guilds &c.), *simābandha* (settlement of boundaries); *stripuṁsayoga* (marital relation); *dāyabhāga* (partition and inheritance); *sāhasa* (offences in which force is the principal element) such as homicide, robbery, rape &c. ; *vākparūṣya* (defamation and abuse) and *daṇḍapārūṣya* (hurt of various kinds); *prakīrṇaka* (miscellaneous wrongs). The appendix deals with theft, though a few remarks are made on that topic under the title of ' *sāhasa* . '

It will be noticed that Nārada follows the Manusmṛti to a considerable extent in the nomenclature and the arrangement of the

353 क्षीरस्वामी on the word वृषल in अमरकोश quotes the verse वृषो हि मगदान्धर्व-
हस्तस्य यः कुरुते लब्धम् । which is मनु 8. 16 and आन्तिपर्ष 9. 15.

eighteen titles. Some of the titles are differently named by Nārada, e. g. he speaks of upanidhi, while Manu employs the word nikṣepa. Nārada seems to have included the svāmpālāvivāda of Manu in vetanasya-anapākarma. He makes one title of dyūta and samāhvaya. Nārada includes strisaṃgrahana under sāhasa and adds three titles, viz. abhyupetya-aśuśrūṣā, vikriyāsampradāna and prakīrṇaka. The smṛticandrikā expressly³⁵⁴ says that it follows the work of Nārada in preference to that of Manu as regards the nomenclature and sequence of the titles of law. Nārada follows Manu in speaking of witnesses in the section on ṛṇādāna and in treating of theft after the eighteen titles have been dealt with (vide Manu IX. 256 ff.).

The printed Nārada contains 1028 verses (including 61 on theft in the appendix). About seven hundred of these verses occur in various *nibandhas* as quotations. Up to the 21st verse of the section 'abhyupetyaśuśrūṣā' the commentary of Asahāya furnishes a valuable check for the authenticity of the text. For the remaining portion, there are important data as to its authenticity, sequence and readings. Viśvarūpa, who belongs to the first half of the 9th century, quotes about fifty verses of Nārada (generally by name). The text that he had before him was essentially the same as that of the printed edition, except in a very few cases. Out of the seven verses of Nārada on 'samayasya-anapākarma' Viśvarūpa quotes five (on Yāj. II. 190 and 196) and expressly states that Nārada wound up his chapter on that topic with the verse 'doṣavat karaṇam &c'. as the printed text does. On Yāj. II. 226 Viśvarūpa distinctly says that the verse 'yameva hyativartheran' &c. is followed immediately by 'malā hyete manuṣyeṣu'. This is the case with the printed text also (dyūtasamāhvaya verses 13-14). On Yāj. III. 252 Viśvarūpa quotes a verse of Nārada about the three kinds of wealth, śukla, śabala and kṛṣṇa, which does not occur in that form in Nārada, though the latter contains similar dicta.³⁵⁵ Viśvarūpa contains no quotation from Nārada on the topics of ācāra or prāyaścitta. The same is the case with Medhātithi and the Mitākṣarā. Medhātithi somewhat inaccurately summarises the

³⁵⁴ नारदीयेद्वेशक्रमानुसारिणश्च वयमित्यनवयमिद्वाभिधानम् ।

³⁵⁵ शुक्लं च शबलं चैव कृष्णं च त्रिविधं धनम् । शुक्लं न्यायार्जितं धर्म्यमितरद् न्यायद्वारिकम् ॥ ; तत्पुनर्त्रिविधं ज्ञेयं शुक्लं शबलमेव च । कृष्णं च तस्य विज्ञेयाः प्रमेदाः सप्तथा पृथक् ॥ (नारद, कृष्णादान 44),

the introductory words (in prose) of Nārada (vide note 269 above). Medhātithi frequently quotes Nārada particularly from the sections on ṛṇādāna (vide on Manu 8. 47, 155, 149) and dāyabhāga (on Manu 8, 28, 29, and 207, 209, and 143). On Manu 8, 349 he quotes Nārada on partnership (verse 10), on 8. 216 he quotes Nārada (vetanasya-anapākarma verse 5). In some cases Medhātithi cites Nārada's verses without naming him e. g. on Manu 9. 76 he quotes the well-known verse 'nashṭe mṛte pravrajite &c.' (Nārada on marital relation, verse 97) as 'smṛtyantara'. It was shown above (p. 172) that the vyavahāra section of the Agnipurāṇa dates from about 900 A. D. Chap. 253 of the Agnipurāṇa contains thirty verses of the extant Nārada-smṛti, viz. Agni 253. 1b-9a = Nārada (vyavahāra-mātrkā chap. I. 8-15); Agni 253. 9b-12 = Nārada (vyavahāra-mātrkā chap. I. 26-29a); Agni 253. 13-30 are the verses defining the eighteen titles from ṛṇādāna to prakīrṇaha contained in Nārada and occur in the same order in both. The readings preserved in the Agnipurāṇa deserve some discussion. Agni (253. 3-4) reads 'dharmaś ca vyavahāraś ca ... uttaraḥ pūrva-sādhakah', while Nārada has 'pūrvabādhakah'. Agni reads 'caritraṁ saṁgrāhe pūṁsāṁ rājājñāyāṁ tu sādhanam' (253. 5), while Nārada has 'caritraṁ pustakaraṇe rājājñāyāṁ tu śāsanam'. Agni (253. 15) reads 'dattvādravyaṁ ca samyag-yah', while Nārada (dattāpradānika 1) reads 'dattvā dravyamasamyag-yah'. The Agni (253. 11) reads 'Śaṅkā sadbhistu saṁsargāt tattvaṁ hoḍhābhidaśanāt' and avoids the rare word 'hoḍhabhi-' in Nārada 'Śaṅkāsatām tu saṁsargāt tattvaṁ hoḍhābhidaśanāt' (Vyavahāramātrkā I. 27). For Nārada's 'akṣabradhnaśalākādyair &c.' (dyūtasamāhvaya I) Agni reads 'Akṣavajra &c.' (253. 29). The Mit. (on Yāj. II. 199) and Vir. (p. 718) follow printed Nārada in the last case and also in the other cases. In the Smṛti-candrikā, Hemādri, Parāśaramādhaviya and other later *nibandhas* numerous verses of Nārada are quoted on topics of ācāra, śrāddha, prāyaścitta. For example, Hemādri (caturvarga vol. III. part 2, pp. 159, 183, 185, 223, 235) quotes several verses of Nārada on Ekādaśī and a verse of Nārada about the astrological *yoga* called padmaka. The Smṛticandrikā (I. pp. 198-199) quotes 26 verses on the worship of Nārāyaṇa, the last of which is the well known verse 'dhyeyaḥ sadā savitrmaṇḍala-madhyavartī &c.' and the same work (on śrāddha p. 354) quotes a verse of Nārada in which Sunday and Saṁkrānti are mentioned. The question arises whether

these quotations of Nārada on ācāra and prāyaścitta and allied topics are the work of the same Nārada that wrote on Vyavahāra. From the fact that early writers like Viśvarūpa, Medhātithi and Vijñāneśvara do not contain a single quotation of Nārada on topics other than that of vyavahāra, it appears probable that the quotations on ācāra and prāyaścitta belong to a later date than the Nāradasmr̥ti on vyavahāra and either did not exist in the days of Viśvarūpa and Medhātithi or had not attained canonical authority in those days. There is in the India Office Library a ms. of Nāradasmr̥ti in three chapters and 322 verses dealing exclusively with ācāra and prāyaścitta (vide Jolly's Introduction p. 5 to edition of text).

The Nāradasmr̥ti, excluding the introductory passage in prose about the successive abridgments of the original work of Manu by Nārada, Mārkaṇḍeya and Sumati Bhārgava, is written in the śloka metre except in the case of two verses (verse 38 of the 2nd chap. of vyavahāra-mātrkā and the last verse of the chapter on sabha). Nārada himself is mentioned by name in connection with the ordeals (ṛṇādāna verse 253).^{355a} The first person also occurs in 'ataḥ param pravakṣyāmi' (ṛṇādāna 343). Ācāryas are cited in 'dattāpradānika' (verse 5). Dharmaśāstra and arthaśāstra are mentioned (vyavahāramātrkā, chap. I, 37 and 39) and Nārada lays down the rule as in Yāj. (II. 21) that in a conflict between the two the former should furnish the rule of conduct.³⁵⁶ Nārada refers to Vasiṣṭha's rule about interest (ṛṇādāna 99). Two verses are quoted from a Purāṇa.³⁵⁷ Manu is named in several places (ṛṇādāna verses 250, 251, 326).³⁵⁸ The first passage about Manu is quoted by Viśvarūpa on Yāj. (II. 98) and corresponds closely with the teaching of Manu (8. 113). But the other passages

355a सन्दिग्धेर्धेभियुक्तानां विशुद्धयर्थं दुरात्मनाम् । प्रोक्तानि नारदेनेह सत्यानृतविशुद्धये ॥

356 यत्र विप्रतिपक्षिः स्यादुर्मशास्त्रार्थशास्त्रयोः । अर्थशास्त्रेकमुत्तुज्य धर्मशास्त्रेकमाचरेत् ॥

357 पुराणोक्तौ द्वौ श्लोको भवतः । यः परार्थे ग्रहिणयात्स्वा वाचं पुरुषाधमः । आत्मार्थे किं न कुर्यात्स पापो नरकनिर्भयः ॥ वाच्यार्था निघताः सर्वे बाह्मूला वाग्बिनिम्बिताः । यो हि तां स्तेनयेद्वाचं स सर्वरतेयकृन्नरः ॥ नारद (कणादान 227-228).

358 सत्यं बाह्वनशास्त्राणि गोबीजकनकादि च । ...इत्येते शपथाः प्रोक्ता मनुना स्वल्प-कारणे । कणादान 248, 250; देवं पञ्चविधं ज्ञेयमित्याह भगवान्मनुः । कणादान 251 ; ङायनिवेशितो रक्ष्यो दिनशेषमभोजनः । विषयेगङ्गाभातीतः शुद्धोऽसौ मनुर्ब्रवीत् ॥ कणादान 326.

crediting Manu with dividing ordeals into five kinds and giving his view about poison ordeal have no corresponding passage in the extant Manu. Therefore Nārada had a version of Manu before him that was somewhat different in certain respects from our Manu or Nārada may be referring to Vṛddha or Bṛhat Manu. Besides this there is one remarkable fact to be noted about the relation of Manu and Nārada. There are about 50 verses that are common to Manu and Nārada. Manu 8. 12-14 and 18-19 are Nārada (sabhā, verses 8-10 and 12-13 in a different order), Manu 8. 140-141 = N. (ṛṇādāna 99-100), Manu 8. 148-149 = N. (ṛṇādāna 80-81), M. 8. 143 = N. (r. 129, M. 8. 64 = N. (r. 177), M. 8. 72 = N. (r. 189), M. 8. 93 and 113 = N. (r. 199, 201), M. 98-99 = N. (r. 208, 209 and Udyogaparva 35.33-34), M. 8. 89 = N. (r. 225), M. 8. 186-187, 189, 191 = N. (upanidhi 10-13), M. 8. 232-233, 235 = N. (vetanasya-anapākarma 14-16 in a different order), M. 9. 47 = N. (marital relation, verse 28), M. 8. 224-225 = N. (marital relation, 33-34), M. 9. 357-358 = N. (marital relation, 65-66 in reverse order), M. 9. 3 = N. (dāyabhāga 31), M. 9. 216 = N. (dāyabhāga 44), M. 8. 267-269 = N. (vākparuṣya 15-17), M. 9. 270-272 = N. (vākparuṣya 22-24), M. 8. 281-284 = N. (daṇḍa-pāruṣya 26-29), M. 4. 87 = N. (prakīrṇaka 44).

Nārada (ṛṇādāna 158) 'śrotiyās-tāpasā vṛddhā ye ca pravrajitā narāḥ | asakṣinas-te vacanān nātra heturudāhṛtaḥ' has probably Manu 8. 65 in view where we read 'na sākṣī . . . na śrotriyo na līngastho na saṅgebhyo vinirgataḥ'.

Besides these there are several cases where Nārada closely agrees with Manu though the verses are not identical, e. g. Nārada (sāhasa 19) may be compared with Manu 9. 271 and Nārada (appendix on theft, verses 1-4) may be compared with Manu (9. 256-260). These facts establish that Nārada is based on a version of Manu that was essentially the same as the extant text of Manu, though there was some difference here and there. Nārada contains several verses that occur in the Mahābhārata. For example, Śānti 111. 66 = N. (vyavahāra-mātrkā 72),³⁵⁹ Udyoga 35. 58 = N. (sabhā, verse 18), Udyoga 35. 31-32 = N. (r. 202-203). There are several cases where the text of Kauṭilya agrees with

३५९ तल्लवङ्गं हृदयते ज्योम सद्योतो ह्यव्यवाहितः । न तल्लं विद्यते ज्योमि न सद्योते हुताशनः ॥

Nārada.³⁶⁰ In some of these cases the agreement is almost word for word.³⁶¹

Though Nārada is based on Manu, he differs in several essential matters from Manu. We have seen the difference between them in the nomenclature of the titles of law. Manu only casually mentions the ordeals of fire and water (8. 114), while Nārada enumerates five kinds of ordeals, describes them at length and adds two more viz. *taṇḍula-bhakṣaṇa* and *taptamaṣa* (ṛnādāna, verses 259-348). He allows *Niyoga* (marital relation, verses 80-88), while Manu strongly condemns it. He allows remarriage of women (Nārada, marital relation, 97), while Manu is against it. Manu mentions seven kinds of slaves (8. 415), while Nārada raises their number to fifteen (*abhupetyāśusrūṣā*, verses 26-28); Manu condemns gambling outright (9. 221-228), while Nārada allows it under state control and as a source of revenue ; Nārada is further far more systematic than Manu and is full of divisions and subdivisions. For example, he divides property into three kinds, each of which is again subdivided into seven varieties (ṛnādāna 44-47); Nārada divides the law of gift into four sections, which are further subdivided into 32 ; he subdivides the eighteen titles into 132 (*vyavahāra-mātrkā* I. 25).

There are a few points which are almost peculiar to Nārada, such as the fourteen kinds of impotent persons (*striṇṇasayoga* 11-13), the three kinds of *punarhṛas* and four kinds of *svairiṇis* (*ibid.* verses 45-52).

Nārada is probably later than Yājñavalkya. Yāj. knows only five kinds of ordeals, while Nārada knows seven and the former's treatment of them is not so exhaustive as Nārada's. The rules of judicial procedure in Nārada are more systematic and exhaustive than those of Yāj. Nārada contains more definitions than Yāj. In some respects however Nārada is more conservative than Yāj. For example, Nārada nowhere recognises the rights of the widow to

360 Compare कौटिल्य, धर्मस्थाय, chap. I, verses at the end with नारद, व्यवहार-
मातृका 1st chap., verses 2, 10-11, 39-40.

361 धर्मश्च व्यवहारश्च चरित्रं राजशासनम् । चतुष्पाद् व्यवहारोपमुत्तरः पूर्ववाचकः ॥ तत्र
सत्ये स्थितो धर्मो व्यवहारस्तु साक्षिणु । चरित्रं पुस्तकरणे राजाज्ञायां तु शासनम् ॥
नारद, व्यवहारमातृका I. 10-11 ; the first half in each verse is the same in
कौटिल्य.

succeed to her deceased husband as Yāj. does; Nārada gives no rules about the succession of *gotrajas* and *bandhus* as Yāj. does. In a few respects Nārada agrees with the views of Manu instead of with Yāj., such as allowing a Brāhmana to marry a śūdra woman. Nārada regards sexual intercourse with a pravrajitā (female ascetic) as a mortal sin (*stripuṃsayoga* 74-75), while both Manu (8. 363) and Yāj. (II. 293) treat it lightly. Taking all these things into consideration it may be said that Nārada flourished nearly at the same time as or somewhat later than Yāj.

Nārada contains several rare words such as “hoḍha” (in *vyavahāramātrkā* I. 27, meaning ‘one’s property when lost or stolen’). He gives expression to certain principles of law and politics, such as that a man is master of his own house, in other words, a man’s house is his castle;³⁶² he highly eulogises the office of king, almost assigning it a divine origin and exhorts the people to obey and honour even a weak and undeserving king.³⁶³ Mr. Jayasval sees in this and in the fact that Nārada speaks of *dināra* while the *Mṛcchakatika* speaks of *nānaka* indications that Nārada belongs to the fourth century, is later than the drama, is propping up the authority of a new dynasty and flourished under the Imperial Guptas (C. W. N. vol. 17, p. CCLXXXV). He regards a person as minor till the sixteenth year.³⁶⁴ This limit was probably first fixed by Nārada. Nārada further boldly says that in case of conflict between *dharmaśāstra* and usages, the latter have to be followed, as they are directly observed.³⁶⁵

As Nārada’s is regarded as an authoritative *smṛti* by Viśvarūpa, Medhātithi and other later writers and as *Asahāya*, who is mentioned by name in the commentary of Viśvarūpa, wrote a comment on

362 अयः स्वतन्त्रा लोकेस्मिन् राजाचार्यस्तथैव च । प्रतिवर्णं च सर्वेषां वर्णानां स्वे गृहे गृही ॥
कृपादान 32. This idea occurs in शान्तिपर्व 321. 147 ‘सर्वः स्वे स्वे गृही राजा’.

363 Vide प्रकीर्णक verses 20-22 राजेति संचरन्त्येव भूमौ साक्षात् सहस्रदक्ष । न तस्या-
ज्ञातिकम्य संतिष्ठेरन् प्रजाः कश्चिद् ॥... निर्धेलोपि यथा स्त्रीणां पूज्य एव पतिः सदा ।
प्रजानां विगुणोभ्येवं पूज्य एव प्रजापतिः ॥

364 बाल आ बोडशाद् वर्षात् पोगण्ड इति शस्यते । परतो व्यवहारः स्वतन्त्रः विनरो
विना ॥ कृपादान 25-26.

365 धर्मशास्त्रिरोवे तु युक्त्युको विधिः स्मृतः । व्यवहारो हि बलशान्धर्मस्तेनावद्भवते ॥
व्यवहारमानुका. 44.

Nārada, the Nāradasmṛti must be older by some centuries than the 8th century, the latest date to which Asahāya can be assigned. Bāṇa in his Kādambarī compares the royal palace to Nāradiya.³⁶⁶ Ordinarily Nāradiya standing by itself would denote the Nārada-purāṇa (compare Viṣṇu-purāṇa 3. 6. 21 where we have the form Nāradiya for the purāṇa). The Nārada-purāṇa (Venkateśvara Press edition, Bombay) contains, however, no treatment of rājadharmā. Bāṇa may have intended a violent pun, meaning 'the palace where the duties of kings were being expounded (avarṇyamāna), like the Nāradiya in which rājadharmā has not been set forth (avarṇyamāna).' European scholars like Dr. Jolly and Bühler hold that Bāṇa refers to the extant Nāradasmṛti. But on this explanation also the difficulty is not entirely got over. The extant Nārada can hardly be described as a treatise on rājadharmā. It deals only in an indirect way with one aspect of the king's duties and is rather concerned with vyavahāra and the duties of the subjects towards each other from the strictly legal point of view. If we turn to the Mahābhārata and other works, we shall find that rājadharmā meant something different from what is treated of in the Nāradasmṛti. Therefore Bāṇa's reference to the Nāradiya is of a doubtful character. The Rājanīti-ratnākara of Candēśvara frequently quotes Nārada on politics (pp. 3, 13, 79). These quotations are not traced in the printed Nārada. Therefore it is highly probable that Bāṇa refers to a distinct work of Nārada on politics which has not yet been recovered.

The Vyavahāramātrkā of Jimūtavāhana and the Parāśara-Mādha-
viya (vol. III, part I, p. 203) quote a verse from Nārada, the latter half of which is the same as the latter half of a verse in the Vikramorvaśīya.³⁶⁷ The doctrine attributed to Nārada is found in Yāj. (II. 20) and the Viṣṇudharmasūtra, (6. 22) but not in the same words. Unfortunately the date of Kālidāsa is far from being universally accepted, but the fourth or first half of the 5th century is often accepted as the probable date. There is further diffi-

366 'नारदीयमिवावर्ण्यमालराजधर्मम्' (राजकुलं) p. 21 of Peterson's ed.

367 अनेकार्थमियुक्तेन सार्धद्वय्यापलापिना । विभावितैकदेशेन देयं यदभियुज्यते ॥ अपराह
(ॐ याज्ञ. II. 20); व्यवहारमात्रका of जी. pp. 310-11; इति प्रसक्तं मे काम्ना
गतिरस्यास्तथा हता । विभावितै ... युज्यते ॥ विक्रमोर्वशीय 1V. 17 (Pandit's ed.).

culty in the fact that the text of the Vikramorvaṣīya has been largely tampered with. If the verse is a genuine part of the drama, it seems natural to suppose that Kālidāsa turns a well-known legal maxim to a somewhat humorous use. It is hard to suppose that Nārada would borrow the words of a dramatist for setting forth a legal maxim. This would push back the date of Nārada far beyond the 5th century. Nārada in two places uses the word "dīnāra", once in the sense of a golden ornament and again as a coin or unit of value also called "suvarṇa." In this last case he says that "dīnāra is equal to 48 Kārṣāpaṇas or twelve dhānakas." Jolly (R. u. S. p. 23) thinks that Indian *dīnāras* can scarcely be older than the 2nd century A. D., although in the times of the Indo-Scythian kings coins of the weight of dīnāra occur. Therefore Jolly is of opinion that Nārada is later than 300 A. D. Winternitz (History of Indian Literature, vol. II. p. 216 n. 4) follows him in this assumption that all Sanskrit works in which the word *dīnāra* occurs must be later than the 2nd or 3rd century A. D. It may be that the golden dīnāras most numerous found in India belong to the 2nd and 3rd centuries A. D. But as Keith points out (J. R. A. S. 1915 p. 504) Jolly's assumption is wrong and the introduction of *dīnāras* into India need not be later than the beginning of the Christian era. Golden *dīnāras* were first coined in Rome in 207 B.C. and the oldest Indian pieces corresponding in weight to the Roman Denarius were struck by Indo-Scythian kings who reigned from the first century B. C. (W. B. p. 44). Therefore there is nothing to prevent us from holding that Nārada flourished in the first centuries of the Christian era, i. e. between 100 and 300 A. D. Mr. Jayasval assigns him to the 4th century A. D. and after the Mṛcchakaṭika. Most scholars would not be prepared to assign to the Mṛcchakaṭika so early a date as the 3rd century A. D. Besides Mr. Jayasval builds his theory on very slender foundations. Because the drama employs the word nāpaka and Nārada speaks of dīnāra only, no chronological conclusion as to the priority of the one to the other can be drawn. After both words became current in the language, one author, though later, may employ one word, while another, though earlier, may employ the other.

368 नवकाः पञ्चरागाद्या दीनारादि द्विरग्नयम् । मुकामिद्विमुशङ्कायाः प्रमुद्राः स्वामिनामिनः ॥
नारद, अथर्वश्रुतिमातृका II. 34: कार्पायणोष्ठिका नेया ताश्चतसस्तु धानकाः । तद्-
द्वादश सुवर्णस्तु दीनाराख्याः स एव च ॥ परिशिष्ट verse 60.

It is difficult to say anything as to the home of Nārada. In the appendix on theft Nārada in one place says that in the south a silver kārṣapaṇa is current, that in the east it is equal to twenty paṇas and that he does not follow the standard of kārṣapaṇa current in the land of the five rivers.³⁶⁹ From these data and from the fact that the oldest mss. of Nārada come from Nepal and that an old commentary on Nārada in Newari was composed in Nepal, Dr. Jolly conjectures that Nārada's home was to be sought in Nepal. This is all pure guess-work. There is no reason why Nārada could not have hailed from central India. The places where the oldest and best mss. of a work are found can hardly ever be indications of the original home of an ancient author. Bhāmaha is by common consent a Kashmirian writer on Poetics, but the only mss. of his work so far found come from southern India.

Prof. Dr. Bhandarkar (Carmichael Lectures 1918, p. 90), probably following the Nayacandrikā, hazards the conjecture that the writer called Piśuna cited in the Kauṭīliya is another name of Nārada. Beyond the bare fact that Nārada is often credited in the purāṇas with the role of instigating feuds and quarrels and that the word piśuna means "wicked, back-biter", there is nothing to support this identification.

A Jyotir-Nārada is quoted by Bhaṭṭoji in his commentary on the Caturvīṃśatimata (p. 11). A Brhan-Nārada is quoted by Raghunandana and a Laghu-Nārada in the Nirṇayasindhu and the Saṁskāra-Kaustubha.

In the Mahābhārata several opinions are attributed to Nārada. One of them condemns the eating of flesh.³⁷⁰ The first half of the last verse is the same as Manu 5. 52. Nārada is credited with having divided utpātas (portents) into three varieties.³⁷¹ Nārada is said to have held the view that one must always be active.³⁷² It appears that all these views are taken from some work or works of a Nārada.

369 कार्षापणो दक्षिणस्यां दिशि रौप्यः प्रवर्तते । पणैर्निबद्धः पूर्वस्यां विंशतिस्तु पणाः स तु ॥... पाञ्चनद्याः प्रदेशे तु संज्ञा या व्यावहारिकी । कार्षापणप्रमाणं तु निबद्धमिह नेतया ॥ चौर्यप्रतिषेधप्रकरण 57 and 59.

370 स्वमांसं परमांसेन यो वर्धयितुमिच्छति । नारदः प्राह धर्मात्मा निबतं सोवसीदति ॥ अनुशासन 115. 14.

371 उत्पानास्त्रिविधान् प्राह नारदो भगवानुचिः । दिव्याग्नेवान्तरिक्षाग्ने चार्थिदाग्ने वित्तमाह ॥ सप्त 46. 8-9

372 तस्मात्कर्मेव कर्तव्यमिति शेषाच्च नारदः । उद्योगवर्ष 49.

The first is probably taken from Nārada's version of the *Manusmṛti* of which the purāṇas speak as stated above (note 270).

For Asahāya the commentator of Nārada vide section 58 below.

37. *Bṛhaspati*

Bṛhaspati as a sūtra writer on politics has been dealt with above (section 26). In this section *Bṛhaspati* the jurist will be spoken of. The complete smṛti of *Bṛhaspati* on law has not yet been discovered. It will be, when discovered, a very precious monument of ancient India, exhibiting the high-water mark of Indian acumen in strictly legal principles and definitions. Dr. Führer collected together 84 verses ascribed to *Bṛhaspati* in the legal treatises of *Aparārka* and others with German translation and notes (Leipzig, 1879) and Dr. Jolly collected about 711 verses of *Bṛhaspati* on law and translated them in the *Sacred Books of the East* (vol. 33).

Yāj. (I. 4-5) enumerates *Bṛhaspati* among the writers on dharma, but he is probably referring to *Bṛhaspati*'s work on politics. The com. on the *Nitivākyaṃṛta* (p. 7) quotes the first verse of *Bṛhaspati*'s *Nitiśāstra*.

We saw above how *Bṛhaspati* closely follows the extant *Manu-smṛti*, how he pointedly refers to the text of *Manu* (notes 282-286) and therefore might by analogy be styled a *vārtikakāra* of *Manu*. In many places *Bṛhaspati* explains and illustrates the laconic treatment of *Manu*. *Manu* (8. 153) speaks of four varieties of interest (*Cakra*, *Kāla*, *Kārita*, and *Kāyika*), but does not explain these terms. *Bṛhaspati* explains them clearly.³⁷³ *Manu* (8. 49) enumerates five modes of recovering a debt (*dharma*, *vyavahāra*, *chala*, *ācarita*, *bala*) but leaves them unexplained ; *Bṛhaspati* devotes several verses to the explanation of these terms (vide *Kullūka* on *Manu* 8. 49). *Bṛhaspati* gives elaborate rules regarding partnership. *Bṛhaspati* enumerates nine ordeals (of fire, water, poison, balance, *kośa*, *taptamāṣa*, *taṇḍulas*, *dharmādharma*, *phāla*); while *Manu* barely alludes to two. *Manu* devotes only three verses to *saṃvidvyatikrama* (8. 219-221), but *Bṛhaspati* must have devoted at least a score of verses to this topic, as *Aparārka* alone quotes 17 verses of *Bṛhaspati* on this title.

³⁷³ Vide कुल्लुक ०३ मनु ८. 153 : तासां स्वरूपमाह बृहस्पतिः । कथिका कायकंयुका मास-
यासा च कालिका । बृहस्पतिश्चक्रवर्तिः करिता कथिना कृता ॥

The order in which the topics of law appeared in *Brhaspati* can be settled with tolerable certainty from the quotations in *Aparārka*, *Vivadaratnākara*, *Vīramitrodaya* and others works. It was as follows:—the four stages of a law-suit, proof (*kriyā*, human of three sorts and divine), witnesses (of 12 kinds), documents (ten kinds), *bhukti* (possession), ordeals (nine), 18 titles, *ṛṇādāna*, *nikṣepa*, *asvāmivikraya*, *sambhūya-samutthāna*, *dattāpradānika*, *abhyupetyā-śuśrūṣā*, *vetanasya-anapākarma*, *svāmipālavivāda*, *samvid-vyatikrama*, *vikriyāsampradāna*, *simāvivāda*, *pāruṣya* (of two kinds), *sāhasa* (of three kinds), *strīsaṅgrahana*, *stripuṁdharma*, *vibhāga*, *dyūta*, *samāhvaya*, *prakīrṇaka* (otherwise called '*nṛpāśraya vyavahāra*,' wrongs for which proceedings are set on foot by the king).

Brhaspati was probably the first jurist to make a clear distinction between civil and criminal justice.³⁷⁴ He divided the eightec... titles into two groups, those springing from wealth (14 titles) and those springing from injury to beings (4 titles). This distinction was probably dimly perceived by even *Gautama*, when he says that in disputes based on injury there is no hard and fast rule about witnesses (i. e. about their interest in the subject of dispute).³⁷⁵ *Brhaspati* like *Nārada* lays down the rule that a legal decision should not be arrived at merely on the basis of *śāstra* and that when a decision is devoid of reasoning, there is loss of *dharma*, for even a good man may be held to be a bad one or what is good may be held to be sinful in a judicial proceeding, just as *Māṇḍavya* was held to be a thief on a decision without thoughtful reasoning.³⁷⁶ *Brhaspati* gives such elaborate definitions and rules about procedure from the filing of the plaint to the passing of the decree that he can very well stand comparison with modern legislators on the same subjects.

374 तदाह बृहस्पतिः । द्विपदो व्यवहारश्च धनहिंसासमुद्रवः । द्विसप्तधार्थमूलश्च हिंसामूल-
श्चतुर्विधः ॥ व्यवहारमातृका of जीमूत० p. 277; vide also स्मृतिच० (व्य. p. 9)
'पारुष्ये द्वे वधश्चैव परस्त्रीसंघहस्तथा । हिंसोद्भवानि चत्वारि पदम्याह बृहस्पतिः'.

375 न पीडाकृते निबन्धः । गौ. घ. सू. 13. 9 on which हरदत्त says 'पीडाकरणे हिंसा-
विषये । साक्षिणा निबन्धो न निरूप्यः । अर्थसंबन्धादि न किंचिदपि दूषणं भवति ।'

376 केवलं शास्त्रमाश्रित्य न कर्तव्यो हि निर्णयः । युक्तिहीने विचारे तु भ्रमद्वयनिःप्रत्ययते ॥
चोरोऽचोरो साम्बसाधु जायेत व्यवहारतः । युक्तिं विना विचारेण माण्डव्यभोरता गतः ॥
quoted by अपरार्क on याज्ञ. II. 1; compare नारद (व्यवहारमातृका chap. I.
43) : याज्ञचोरोपि चोरत्वं चोरभ्यात्यात्यचोरताम् । अचोरभोरता अतो माण्डव्यो
व्यवहारतः ॥ For the story of माण्डव्य, who kept silent, vide *Adiparva* 107.

Nārada and Bṛhaspati agree very closely in several respects. For example, both speak of three kinds of proof, four parts of a judicial proceeding, almost the same defects of complaints, four kinds of answer, four divisions of the law of gift and their subdivisions, five modes of recovering debts, four kinds of sāhasa.

We have seen that Nārada departs from Manu in several essential matters. On the other hand Bṛhaspati follows Manu very closely. But he too differs on some points from Manu, for example, we saw above how Bṛhaspati dissents from Manu on the question of the divisibility of clothes &c. (note 285). He appears to differ from Manu as to the maximum interest allowed on corn, fruit, wool and beasts of burden.³⁷⁷ Manu and Nārada are both silent as to the widow's right to succeed to her deceased husband's estate. But Bṛhaspati agreeing with Yājñavalkya makes her the first heir of her sonless husband.³⁷⁸

These considerations make it clear that Bṛhaspati is certainly later than Manu and Yāj. It is difficult to state his exact relationship to Nārada. He agrees more closely with Manu than Nārada does, but in some respects such as definitions and the rights of women he shows great advance over Nārada. So he is probably a contemporary of or not much later than Nārada. He employs the word *nāṇaka*.³⁷⁹ He defines a *dināra*, also called "suvarṇa", as equal to twelve *dhānakas* and says that a *dhānaka* was equal to four *aṇḍikas*, an *aṇḍikā* being a copper *paṇa* weighing a *karṣa* and bearing a stamp.³⁸⁰ This agrees with what Nārada says about *dināra*.

377 हिरण्ये द्विगुणा वृद्धिस्त्रिगुणा वस्त्रकुप्यके । धान्ये चतुर्गुणा प्रोक्ता शब्दे बाह्ये लब्धे च ॥
बृहस्पति quoted by अपरार्क on याज्ञ. II. 39; compare मनु 8. 151.

378 आम्नाये स्मृतितन्त्रे च लोकाचारे च सूरिभिः । शरीरार्थं स्मृता भार्या पुण्यापुण्यफले
समा ॥ यस्य नोपरता भार्या देहार्थं तस्य जीवति । जीवत्वधर्शरीरार्थं कथमन्यः
समाप्नुयात् ॥ सकुल्यैर्विद्यमानैस्तु पितृभ्रातृसनाभिभिः । अंसुतस्य प्रमीतस्य पत्नी
तद्गान्धारिणी ॥ बृहस्पति quoted by अपरार्क on याज्ञ. II. 135. The Mit.
has the last verse.

379 कुलीनदक्षानलसैः प्रसैर्नाणकपेदिभिः । अपरार्क on याज्ञ. II. 259; वि. र. p. 711
and वीर. p. 383.

380 Vide note 268 above. ताम्रकर्षकृता मुद्रा विज्ञेयः कार्षिकः पणः । स एव चाण्डिका
प्रोक्ता ताम्रतल्लस्तु धानका ॥ ता द्वादश सुवर्णस्तु दीयाराख्यः स एव तु । बृह०
quoted in स्मृतिच. p. 99, वि. र. p. 667. कात्यायन is quoted on sama paṇe
by the स्मृतिच. for a similar definition.

Dr. Jolly (S. B. E. vol. 33 p. 276) assigns Brhaspati to the 6th or 7th century A. D. But this is much later by several centuries than the evidence warrants. Kātyāyana was looked upon as an authoritative writer along with Nārada and Brhaspati by Viśvarūpa and Medhātithi. This position he could not have attained in a century or two. So he cannot be placed later than the 6th century. Kātyāyana in several places quotes Brhaspati as an authority. Aparārka quotes Kātyāyana as saying that according to Brhaspati pastures, ways, clothes that are worn on the body, debts (or books for use according to others) and what is set apart for religious purposes should not be partitioned.³⁸¹ Kātyāyana says that according to Brhaspati, that wealth which a man acquires by means of his learning after refuting an opponent in a contest with a stake for the winner is styled “ vidyādhana ” and is not liable to partition³⁸²; and what is acquired through valour &c. by persons that were taught in the family or learnt under their father should be partitioned among the brothers, according to Brhaspati. If a man falsely denies his liability and if only a part of the claim is brought home to him, then he should be made to pay the whole.³⁸³ That the statement of a witness may be relied upon on a matter under his direct perception owing to his being near the plaintiff and the defendant and not otherwise; so says Brhaspati.³⁸⁴ The foregoing examples show that Kātyāyana looked upon Brhaspati as an authority who must therefore have flourished several centuries before. Therefore Brhaspati cannot be placed later than the 4th century A. D. As he knew the extant Manusmṛti, was later than Yāj. and probably than Nārada, Brhaspati must have flourished between 200 and 400 A. D. This conclusion is strengthened by the fact that Viśvarūpa quotes, without making any difference, prose and verse passages of Brhaspati and thereby shows that in his opinion the jurist Brhaspati

381 गोपचारश्च रय्या च वस्त्रं यथाह्वयोजितम् । प्रयोज्यं न विभज्येत धर्मार्थं च बृहस्पतिः ॥
वि. र. p. 505 and अपरार्क on याज्ञ. II. 119.

382 वरं निरस्य यल्लब्धं विद्यातो हृतपूर्वकम् । विद्याधनं तु तद्विज्ञानं विभाज्यं बृहस्पतिः ॥
quoted by अपरार्क on या. II. 119; परा. मा. III. 2. p. 589.

383 सर्वापलायं यः कृत्वा मिथ्यात्ममपि संयजेत् । सर्वमेव तु दास्यं स्यादिति बुको बृहस्पतिः ॥
व्यवहारमातृका of जीमूत. p. 311.

384 अविमत्यर्वितानिध्यायमुत्तं तु यद्वेत् । तद्व्याहृतं साक्षिणो सपक्षमन्वाह बृहस्पतिः ॥
quoted in the व्यवहारमातृका of जीमूत. p. 311.

(in verse) was identical with the political writer Bṛhaspati and was a very ancient writer in his day. Medhātithi (on Manu 9. 153) quotes the verse "na pratigrahabhūr" (ascribed to Bṛhaspati by others) as Smṛtyantara. Bṛhaspati is cited in a few cases as referring to his own views in the third person³⁸⁵; sometimes he uses the first person also.³⁸⁶ Nothing can be said about his country at present. In a well-known passage Bṛhaspati refers to the usages of the southern people, of the people in the Madhyadeśa, of the eastern and northern people.³⁸⁷ In a striking and beautiful passage Bṛhaspati compares vyavahāra with yajña,³⁸⁸ the king with Viṣṇu, the successful party with the sacrificer and the defeated party with the victim, the plaint and the reply to food and the *pratiñā* to the sacrificial offering (prepared from food), the śāstras to the three Vedas and the *sabhyas* to the priests in a sacrifice. Bṛhaspati seems to have been very fond of such long-drawn metaphors.³⁸⁹

The Smṛticandrikā quotes about seventy verses of Bṛhaspati in the Āhnika portion and about forty on Śrāddha. In the later works like the Parāśara-Madhaviya, the Nirṇayasindhu and Saṁskāra-Kaustubha, the number of verses quoted from Bṛhaspati is much larger than even those quoted by the Smṛticandrikā. Those verses are quoted on such saṁskāras as puṁsavana, nāmakarana, caula, upanayana, vivāha and also on āśauca and purification of dravyas. Even the Mitākṣarā quotes several verses of Bṛhaspati on matters

385 तादृगं बन्धनं चैव तथैव च विद्वज्जम् । एव दण्डो हि शूद्रस्य नार्थदण्डो बृहस्पतिः ॥
परा. मा. III. 1. p. 212; स्मृतिच.

386 एव दण्डः समाख्यातः पुरुषापेक्षया मया । quoted by अपरार्क on याज्ञ. II. 211.

387 उद्गृह्यते दक्षिणायाम्येर्मानुलस्य सुता द्विजैः । मध्यदेशे कर्मकराः शिल्पिनश्च गवाक्षिनः ॥
मत्स्यादाश्च नराः पूर्वे ज्वम्बिचाररताः क्षिपः । उत्तरे मयया नार्यः स्पृश्या नृणां रजस्वलाः ॥
वीर. p. 22, अ. म. ६०.

388 यज्ञे संपूज्यते विष्णुर्ज्यैर्बहारे महीपतिः । जवी तु यजमानोऽत्र जितः पशुकदाहृतः ॥
पूर्वपक्षोचराधार्यं प्रतिष्ठा च इषिः स्मृता । त्रयी शास्त्राणि सभ्यास्तु नास्विजो दक्षिणा-
द्वये ॥ quoted in अ. मा. p. 284.

389 ० ३. विमो धर्मकुम्भस्यादिः एकमुद्रात्वे महीपतिः । सविचाः पञ्चपुष्पाणि फलं व्याधिष
पालनम् ॥ यज्ञो विर्वा कलरतो भोगोपमङ्गुजनम् । अजेयत्वं त्र्येकमङ्किः स्वर्गे स्थाने
च शान्तम् ॥ वीर. p. 14. Compare नारद (अ. मा. 3. 33 for the second
verse).

other than vyavahāra. For example the Mit. on Yāj. I. 210 quotes a verse of Bṛhaspati that a nivartana (of land) is equal to 30 daṇḍas in area (daṇḍa being seven cubits in length) and ten nivartanas are equal to a gocarma.³⁹⁰ On Yāj. III. 17 the Mit. quotes two verses of Bṛhaspati about impurity on birth or death &c. On Yāj. III. 21 the Mit. cites the definition of deśāntara given by Bṛhaspati.³⁹¹ On Yāj. III. 24 the Mit. quotes Bṛhaspati's opinion that the period of mourning on the death of one's maternal grandfather, ācārya or śrotriya is three days. On Yāj. III. 253 the Mit. quotes Bṛhaspati's rule as to prāyaścitta for consciously drinking wine.³⁹² Vide also Mit. on Yāj. III. 30, 250, 254, 260, 290 for other quotations from Bṛhaspati.

The foregoing therefore establishes that Bṛhaspati was known at least to the Mit. and later writers as an expounder in verse not only of vyavahāra but also of other topics of dharma as well. As over a thousand verses of Bṛhaspati (including about 800 on vyavahāra) are quoted it appears that his work must have been an extensive one comprising several thousand verses. Such a work of Bṛhaspati has yet to be recovered.

The Mit. on Yāj. III. 261 quotes a Vṛddha-Bṛhaspati on the nine varieties of saṁkara.³⁹³ Kullūka on Manu (9. 181) cites a verse of Vṛddha-Bṛhaspati about the eleven subsidiary sons (vide note 283 above, where the verse is ascribed to Bṛhaspati). Hemādri (Caturvarga vol. III, part 2, p. 472) quotes a Jyotir-Bṛhaspati on the prohibition of a śrāddha on the thirteenth tithi of the dark half. Aparārka on Yāj. II. 3-4 quotes three verses from Vṛddha-Bṛhaspati

390 सप्तहस्तेन दण्डेन त्रिंशद् दण्डा निर्वर्तनम् । दश तान्येव गोचर्म दत्त्वा स्वर्गे महीयते ॥
A similar verse occurs in the बृहस्पतिस्मृति (Jīvananda part I. p. 645) where the reading is दशहस्तेन.

391 महाजयन्तरं यत्र गिरिर्वा व्यवधायकः । वाचो यत्र विनियम्यते तद् देशान्तरमुच्यते ॥
देशान्तरं वदन्त्येके षष्ठियोजनमायतम् । चत्वारिंशद्दन्त्यम्बे त्रिंशदण्ये तथैव च ॥

392 सुरापाने कामकृते ज्वलन्तीं तां विनिक्षिपेत् । मुञ्चे तथा विनिर्दग्धे मृतः कुञ्जिवाज्जुवात् ॥

393 यथाह बृहद्बृहस्पतिः । एकशतवासनं पक्षिर्भोग्यद्वयमभिमन्यम् । वाजनाम्बापने योनिस्तथा च सह भोजनम् । नवधा संकरः भोक्तो न कर्तव्योऽयमैः सह ॥ These are ascribed to बृहस्पति by the गृह्यसूत्रलाकर (folio 130a of D. C. Ms. No. 44 of A 1883-84).

about the derivation of the word “*praḍ-vivāka*” and one on the punishment for *sabhyas* who take bribes. Three of these verses are ascribed to *Bṛhaspati* in the *Parāśara-Mādhaviya* and other works and one of them to *Kātyāyana* in the *Vyavahāra-mātrkā*.

38. *Kātyāyana*

Nārada, *Bṛhaspati* and *Kātyāyana* form a triumvirate in the realm of the ancient Hindu Law and procedure. The work of *Kātyāyana* on *vyavahāra*, like that of *Bṛhaspati*, has yet to be recovered. The following account is based on the quotations from *Kātyāyana* contained in about a dozen works from *Viśvarūpa* to the *Vīramitrodaya*.

Kātyāyana is enumerated as one of the expounders of *dharma* by *Śāṅkha-Likhita*, *Yājñavalkya* (I. 4-5) and *Parāśara*. A *Kātya*. is quoted as an authority in the *Baudhāyanadharmasūtra* (I. 2. 47). A *Śrautasūtra* and *Śrāddhakalpa* of the white *Yajurveda* are ascribed to *Kātyāyana*.

Kātyāyana appears to have taken *Nārada* and *Bṛhaspati* as his models in the order and treatment of the subjects to be dealt with in *vyavahāra*. He closely follows both the writers in terminology and technique. On several points he presupposes *Nārada* and expounds and elucidates the latter's dicta. For example, *Nārada* (Intro. chap. I. 10-11) lays down that *vyavahāra* has four *pādas*, each later one prevailing over the preceding, viz. *dharma*, *vyavahāra*, *caritra*, *rājaśāsana* (note 361) and then *Nārada* very briefly in one verse explains these four terms. *Kātyāyana* on the other hand devotes at least nine verses to the elucidation of the rule as to each succeeding one prevailing over its predecessor.³⁹⁴ *Nārada* contains very little on the topic of *stridhana* (*dāyabhāga* chap. verses 8-9). He merely enumerates the six kinds of *stridhana* and then lays down the rule of succession. *Kātyāyana*'s treatment of *stridhana* has attained classical rank. It appears that he was probably the first to carefully define the several kinds of *stridhana* (such as *adhyagni*, *adhyāvahanika*, *prītidatta*, *śulka*, *anvādheya*, *saudāyika*), to lay down woman's power of disposal over the several varieties of *stridhana* and to prescribe lines of devolution as to *stridhana*. The verses on this topic occurring in the *nibandhas* number about thirty.

³⁹⁴ Vide *एत. श्र.* vol. III, part I, pp. 16-17, and *एत. श्र.* p. 9-10, 120-121.

The leading nibandhas contain only a few quotations from Br̥haspati on stridhana. Hence it may be surmised that Kātyāyana probably was the first smṛti writer to give elaborate rules on this topic.

It has been already shown (notes 381-384) how Kātyāyana often quotes the views of Br̥haspati. A few more examples may be added here. According to Br̥haspati, says Kātyāyana, when a man who stands surety with others on a joint liability goes abroad, his son would have to pay the whole debt, but if the man dies then the son would be liable for his father's share only.³⁹⁵ When cattle stray into fields, gardens, houses or cowpens, they may be, according to Br̥haspati, caught hold of (by the ear &c.) or beaten.³⁹⁶ According to Br̥haspati, a man of the kṣatriya, vaiśya or śūdra caste may employ one of his own caste to do the work of a dāsa (slave or serf), but even a Brāhmaṇa could never employ another Brāhmaṇa in the same way.³⁹⁷

About a dozen nibandhas on vyavahāra quote about 900 verses of Kātyāyana on vyavahāra, the Smṛticandrikā alone citing about 600 of them. In these verses Kātyāyana refers at least a score of times to the views of Bhṛgu. It is remarkable that only a few of the views ascribed to Bhṛgu are found in the extant Manusmṛti. Kātyāyana says, according to Bhṛgu, whatever (ancestral) wealth was concealed by one coparcener from others, whatever was badly divided should be divided in equal shares when afterwards discovered (Parāśara-Mādhaviya III, p. 566). This may well be compared with Manu 9. 215. Kātyāyana says according to Bhṛgu, it is not Brāhmaṇa-murder to kill an ātāyini who is foremost by his austerities, learning and caste. This has in view Manu 8. 360. Kullūka distinctly says that Kātyāyana simply explains the verse of Manu by referring to it as Bhṛgu's. On the other hand there are several places where the views ascribed to Bhṛgu find no counterpart in the extant Manu. According to

395 एकच्छायाभिते सर्वे दयासु मोक्षिते सुतः । मृते पितरि विद्मंशं पर्यन्तं न कृद्व्यसतिः ॥
परा. मा. III, p. 251.

396 हेनवारामविधीतेषु गृहेषु पशुपादिषु । मृद्वं ताम्रविक्रान्तं तादृगं वा कृद्व्यसतिः ॥
वि. र. p. 241.

397 क्षत्रविद्वद्भ्यस्तु समवर्णे कदाचन । कारवेद् दासकर्मणि ब्राह्मणं न कृद्व्यसतिः ॥
वि. र. p. 152.

Bhṛgu in all *sahasas* of the worst type the truth should be found out by means of divine proof (ordeals &c.) even though there may be witnesses.³⁹⁸ There is nothing in the Manusmṛti corresponding with this. According to Bhṛgu the ordeals of balance &c. are prescribed for those who are suspected to be in league with marauders and who have incurred popular censure, but in such cases there is no undertaking (by the complainant to pay fine).³⁹⁹ The Manusmṛti has not a word on this point. Household paraphernalia, beasts of burden, cattle, ornaments, slaves should be divided when discovered ; if they are (alleged to be) concealed, the ordeal of *kośa* should be resorted to ; so says Bhṛgu.⁴⁰⁰ Another important circumstance deserves to be noted. Kātyāyana several times refers to the views of Manu. Kātyāyana says that the view of Manu was that in certain charges (such as the commission of *mahāpātakas*) the ordeals for the accused were to be performed by good men.⁴⁰¹ According to Manu if a woman deserted her son, though he may be able (to pay), her *stridhana* should be seized and the paternal debt should be paid thereout.⁴⁰² Manu declared, says Kātyāyana, that if animals be killed, the offender should offer (to the owner) another similar animal or its proper price (note 345 above where Parāśara also quotes it as Manu's view). All these views attributed to Manu by Kātyāyana are not found in the extant Manusmṛti. In certain places Kātyāyana refers to the views of the Mānavas ; e. g. according to the Gārgiyas and Mānavas if a bribe had already been paid, the person receiving it should be made to repay it and should be fined eleven times as much ;⁴⁰³ according to

398 उक्तमेव च सर्वेषु साहसेषु विचारयेत् । सद्भावं दिव्यदृष्टेन सत्तु साक्षिषु वै भृगुः ॥
परा. मा. III. p. 90.

399 लोकापवादबुद्धानां शङ्कितानां च द्रव्यभिः । तुलादीनि नियोजयानि न शिरस्तत्र वै भृगुः ॥
अपरार्क, स्मृतिच०.

400 गृहोपस्करवासाश्च दोषाभरणकर्मिणः । दक्षमाणा विमज्जन्ते कोशं गृहेऽवधीमनुः ॥
अपरार्क p. 723 and परा. मा. III, p. 557.

401 एषु वादेषु दिव्यानि प्रतिविद्धानि बलतः । कारयेत्सज्जनैस्तानि न्यामिशस्तं त्वजेन्मनुः ॥
अपरार्क p. 696 who ascribes it to भृगु. The टोडरामन्द reads त्वजेन्मनुः.

402 या त्वपुत्रं तु जह्यत्स्त्री समर्थमपि पुत्रिणी । आहृत्य क्षीयनं तत्र विज्ज्वर्जं सजेयेन्मनुः ॥
वि. र. p. 65.

403 अथ प्रायेण दण्डः अन्तर्दिष्टस्तथा बलम् । दण्डं वैकादशपुण्यमनुर्गोर्ध्वमक्षयः ॥
अपरार्क p. 722 ; वि. र. 652 (which reads अन्तर्दिष्टस्तथा बलम्).

the Mānavas thieves caught red-handed with their booty should be at once banished.⁴⁰⁴ As regards both these references, the teaching of the Manusmṛti seems to be different ; vide Manu 9. 231 and 270 respectively. These facts about Kātyāyana's references to Bhṛgu and Manu raise several difficult questions, whether Bhṛgu and Manu stand for two entirely different works or for the same work and whether he refers to some other version of the Manusmṛti ascribed to Bhṛgu. In my opinion he is not referring to two separate works, and that he had before him a version of the Manusmṛti promulgated by Bhṛgu but somewhat different from and probably larger than the present Manusmṛti.

In the *nibandhas* several verses are ascribed to Kātyāyana along with Manu, Yājñavalkya and Brhaspati. For example, the well-known verse about the sixfold division of stridhana (*adhyagnya-dhyāvahanikam &c.*) is ascribed by the Dāyabhāga to Manu and Kātyāyana. The half-verse “*varnānāmānulomyena dāsyam na pratilomataḥ*” is the same in both Yājñavalkya (II. 183) and Kātyāyana. The Viramitrodaya (p. 140) ascribes a verse to Brhaspati and Kātyāyana, in which the opinion of Brhaspati is cited. There is very close agreement between the definitions proposed by the two last writers of dharma, vyavahāra, caritra, and rājasāsana. Besides Manu (or Mānavas), Brhaspati and Bhṛgu, Kātyāyana cites the views of several other writers on dharma. For Gārgyas and Gautama vide notes 403 and 404 above. He says, according to Kauśika, powerful robbers were to be guarded by chains of iron, were to be low-fed and were to undergo hard labour for the state till death (Aparārka p. 849). He quotes the view of Likhita that where a woman is deprived of food, raiment and dwelling (by her husband's coparceners) she would be entitled to demand her own (stridhana) and a share from the coparceners. In one case (Aparārka p. 755). a verse is cited as Kātyāyana's in which Kātyāyana himself is named (Parāśaramādhaviya III. p. 235).

Kātyāyana contains the same advanced views about law and rules of procedure as are found in Nārada and Brhaspati. He is even in

404 मानवाः सद्य एवाहुः सहोदारा प्रवासनम् । गौतमानामनिष्टं यत्प्राप्नुवन्तेदक्षिणमिति ॥
वि. २. 333. It is not unlikely that the correct reading is प्रवासनं for प्रवासनं, as the immediately following view of जैतव्य suggests. The words of मनु are सहोदरं सोपकरणं चातयेद्विचारम्.

advance of these two writers in certain matters, such as definitions in general and the elaboration of rules about stridhana. He gives numerous definitions, such as those of vyavahāra, praḍvivāka, stobhaka, dharmādhikaraṇa, tīrita and anuśiṣṭa, sāmanā &c. He seems to have been the first to invent some new terms. For example, he defines paścātkāra as a judgment given in favour of the plaintiff after a hot contest between the plaintiff and the defendant, while the term *jayapatra* is restricted by him to the judgment given on admission by the defendant or a judgment dismissing the suit on various grounds.⁴⁰⁵ He lays down a stringent rule that if a man abandons a ground of defence or attack and puts forward a less cogent one, he would not be allowed to put forward again the stronger ground after a decisive judgment of the court.⁴⁰⁶ This resembles the 4th explanation to section 11 of the Indian Civil Procedure Code (1908) about *res judicata*. The verses about kārṣapaṇa and dīnāra quoted above (note 368) from Nārada (pariśiṣṭa verses 58-60) are ascribed to Kātyāyana by the Smṛticandrikā.

The date of Kātyāyana can be settled only approximately. He is certainly much later than Manu and Yājñavalkya. As shown above he presupposes Nārada and regarded Bṛhaspati as a very leading authority on vyavahāra. Hence his upper limit is the 3rd or 4th century A. D. Viśvarūpa quotes eight verses as Kātyāyana's by name (vide on Yāj. II. 5, 6, 47, 63, 281) on such topics of Vyavahāra as the defects of the plaint, the contents of the plaint, the liability for the debts of a deceased person, payments of debts or honour (satyamkāra), punishment for abortion, grievous hurt and homicide of a Brāhmaṇa woman. Medhātithi (on Manu 7. 1) ascribes to Kātyāyana the rule that in case of conflict between the dictates of dharmaśāstra and arthaśāstra the king should prefer the former. Medhātithi on Manu (VIII. 216) speaks of Kātyāyana-sūtra, appears to quote a portion of it in prose and explains it.⁴⁰⁷ Medhātithi

405 निरस्तास्तु क्रिया यत्र प्रमाणेनैव वादिना । पश्चात्कारोऽवेत्यत्र न सर्वास्तु विधीयते ॥
जन्यवायादिहेन्य इतरेषां प्रधीयते । वृत्तानुवादसंसिद्धं तच्च स्याज्जयपत्रकम् ॥
स्मृतिच०, टोडरानन्द, वीर०

406 किंवा बलवर्ती मुक्त्वा दुर्बलां योवलम्बते । स जनेष्वधृते सन्धेः पुनस्तां नापुनश्च
क्रियाम् ॥ विला० on बाह्य. II. 80, व्य. मा. p. 281, वीर० p. 108.

407 'यो दाम्प्यः कस्यचित्कर्मेणि धनमावप्य अर्थतो निवर्तेतेति कात्यायनीये सूत्रे धनमावप्य
आप्तव्यं धनमप्यर्थं कारयित्वा यदि अर्थरुते निवर्तेत सोऽपि सद्भवेदित्यनुवाकः ॥'
M. D. 28.

says that Kātyāyana extended the maxim of the trader carrying merchandise (bhāṇḍavāha-vaṇik maxim) to all similar transactions. All known quotations of Kātyāyana are in verse. When Medhatithi speaks of a sūtra and quotes a portion of it (as “vā” and “iti” after “nivarteta” indicate) in prose, we must either suppose that he is referring to some other work of Kātyāyana than the one in verse from which hundreds of verses are cited by other writers or that Kātyāyana’s work on vyavahāra also contains some prose passages. As hardly any other writer quotes a prose passage of Kātyāyana on vyavahāra, the second alternative appears somewhat unlikely. Viśvarūpa and Medhatithi regarded Kātyāyana as an authoritative *smṛtikāra* along with Nārada and Bṛhaspati. This position he could not have attained in less than a few hundred years. Therefore the lowest limit to which Kātyāyana can be assigned is the 6th century. Hence it may be said that Kātyāyana flourished between the 4th and 6th century A. D.

The Vyavahāramātrkā (p. 307) quotes a Bṛhat-Kātyāyana on the question of proof. The Dāyabhāga mentions a Vṛddha-Kātyāyana. The Sarasvatīvilāsa also quotes verses of Vṛddha-Kātyāyana on rescission of purchase and other topics (p. 320). In the present state of our knowledge it is very difficult to say whether these two are different works. The Caturvarga-cintāmaṇi (vol. III, part 2, p. 657) speaks of Upakātyāyana. Aparārka quotes a verse from śloka-Kātyāyana which is not found in the Karmapradīpa (Jivananda’s ed.), but appears to be a summary of a prose passage quoted as Kātyāyana’s immediately before by Aparārka.

In Jivananda’s collection of smṛtis (part I, pp. 603-644) there is one of Kātyāyana in three prapāthakas and 29 khaṇḍas and about five hundred verses. The same work is printed as Gobhilasmṛti in the Ānandaśrama collection (pp. 49-71). It contains also a few prose passages in the 12th, 13th and 14th khaṇḍas. The prevailing metre is Anuṣṭubh, a few verses being in the Indravajrā and other metres. The work is styled the Karmapradīpa of Kātyāyana. The opening verse justifies this name when it states that like a lamp the work will clearly show the mode of performing certain rites treated by Gobhila and other rites which are not clearly elucidated.⁴⁰⁸ The contents of this work are briefly as follows :— how

⁴⁰⁸ अथातो गोभिलोक्तानामन्येषां येष कर्मणाम् । अस्वष्टानां विधिं सम्यग्दर्शयिष्ये मदीयवत् ॥

to wear the sacred thread; sipping water and touching various limbs with water; the worship of Gaṇeśa and fourteen mātṛs in every rite; kuśas; śrāddha details; consecration of sacred fires; details about araṇīs, sruc, sruva; rules about cleansing the teeth and bathing; saṁdhyā; prāṇāyāma, muttering of Vedic *mantras*; tarpaṇa of gods and manes; the great daily *yajñas*; who is to offer śrāddha; rules about periods of impurity due to death; duties of wife; śrāddhas of various kinds.

The Karmapradīpa mentions by name several authors. It very frequently cites the views of Gobhila (pp. 603, 626, 638) and Gautama (pp. 619, 620, 626, 630, 636, 639). The Karmapradīpa as the opening verse says is intimately related to the Gobhila Gṛhya-sūtra. It distinctly says that as Gobhila did not dilate upon the details as to time and procedure of goyajña and vājiyajña, Kātyāyana dilates upon them. This is borne out by the Gobhila gṛhya-sūtra.⁴⁰⁹ Another⁴¹⁰ passage of Kātyāyana about the Aṣṭakas is based upon the very words of the Gobhila gṛhya. Frequent reference is made to the views of Vasiṣṭha on the worship of Mātṛs (p. 605), on śrāddha (pp. 608, 625). Vide also p. 642 (28. 16). Among the other authors named are Nārada on the sticks for dantadhavana (p. 615), Bhārgava (probably Uśanas) on p. 640, Śaṇḍilya and Śaṇḍilyāyana on p. 626. Kātyāyana is named in several places (pp. 624, 627, 638) and once the first person is used (as in “ mamāpyetad hr̥di sthitam ” p. 643). The Kātyāyanasmṛti quotes the verse of Manu (III. 70) on the five great *yajñas*. On p. 633 four verses forming the consolation to be offered to the relatives of a person departed are the same as Yāj. (III. 8-11) and one verse in the same context occurs in the Mahābhārata (Śāntiparva

409 Vide p. 638 verses 1-11 of 26th khaṇḍa and compare with Gobhila gṛhya-sūtra III. 6. 10-15 (गोयज्ञे पायसश्चरुः । अग्निं यजेत पुष्यमिन्द्रमश्विनम् । ऋषभपूजा । गोयज्ञेनेवाश्वयज्ञो ज्वालयातः । यमयज्ञो देवतानामग्नाधिको । गन्धैरभ्युक्ष्यं गवात् ।).

410 यस्तु शाकादिको हेमः कार्षीपुषादकावृतः । अन्वष्टकं मन्थमायामिति गोमिलगौतमौ । वार्कसण्डिभ्य सर्वासु कौत्सो मेनेष्टकास्तु च ॥ कात्यायनः १७. २४ (p. 626); compare गोमिलगृह्य III. 10. 4-7 ‘यत्तुरष्टको हेमन्तः ताः सर्वाः समासाभिरुक्तेष्वेति कौत्सः । अष्टकं हस्तोद्ग्राहमानिः । तथा गौतमवार्कसण्डी । योर्धमायज्ञावन्वास्तामिसाष्टमी तामपूषादकेत्याचक्षते ।’

27. 31 and other places).⁴¹¹ On p. 631 Kātyāyana speaks of Rama having performed yajñas taking as his spouse the golden image of Sita.

The question is:—what is the date of this Kātyāyanasmṛti (Karmapradīpa) and whether it is the work of Kātyāyana the great jurist. The Mit. (on Yāj. I. 254) quotes a verse as Kātyāyana's which occurs in Jivananda's text (p. 624 verse 20); similarly the Mit. quotes two verses as Kātyāyana's (on Yāj. III. 247) which have a place in the Karmapradīpa (Jivananda p. 634 verses 4-5). Scores of verses cited as Kātyāyana's by Aparārka (on ācāra and prāyaścitta) are found in the Karmapradīpa. For example, vide Aparārka p. 43 (three verses) and Karmapradīpa (p. 605, 1110-12), Aparārka p. 51 (three verses about samidh) and Karmapr. (p. 613, 8. 17-19), Aparārka p. 135 (four verses about bathing in rivers) and Karma. (p. 615, 10. 5-7 and 14), Aparārka p. 532 (four verses on śrāddha in which Kātyāyana himself is cited as an authority) and Karma. (p. 624, 16. 16-19), Aparārka p. 872 (six verses) and Karma. (21. 2-7 p. 632), Aparārka p. 1066 (three verses about an *agnihoti* in being guilty of mahāpātaka) and Karma. (23. 4-6 p. 634). The Smṛticandrikā also quotes profusely from Kātyāyana on ācāra, śrāddha etc. and cites from the Karmapradīpa by name passages which occur in Jivananda's edition. The above references show that in the eyes of the Mitākṣarā and Aparārka the Karmapradīpa was an authoritative work. Therefore it follows that it must have been composed centuries before the 11th century A. D. It is however remarkable that several quotations ascribed to Kātyāyana in the Mitākṣarā, Aparārka and other works are not found in the Karmapradīpa. For example, the Mitākṣarā (on Yāj. III. 242) cites Kātyāyana's verse about five varieties of lapses in conduct viz. mahāpātaka, atipātaka, pātaka, prasaṅgika, upapātaka and on Yāj. III. 260 quotes a verse of Kātyāyana about what are atipātakas. These are not to be traced in the Karmapradīpa printed by Jivananda. Similarly Aparārka (pp. 94-95) quotes three verses of Kātyāyana that are very interesting but are not found in

411 कथं क्षयान्ता निष्ठाः पतनान्ताः समुच्छ्रयाः । संयोगा विमोघान्ता भव्यान्तं हि जनिविलम् ॥

Jivananda's edition.⁴¹² Later works like the Nirṇayasindhu, the Saṁskāramayūkha, the Madanapārijāta quote numerous verses of Kātyāyana on upanayana, marriage and other saṁskāras which we vainly seek to find in the Karmapradīpa. Hence it follows that there was some large work of Kātyāyana of which the Karmapradīpa is either an abridgment or only a portion.

The next question is whether Kātyāyana the jurist and the author of the Karmapradīpa are identical. There are not sufficient data to identify the two. The only fact that points to the identity is that such eminent and early writers as Vijñāneśvara and Aparārka appear to make no distinction between the two. Besides the Karmapradīpa is also an early work. Against this it has to be remembered that Viśvarūpa, probably the most ancient of all extant commentators, nowhere quotes Kātyāyana on ācāra and prāyaścitta. This absence of quotations is not a very cogent argument; still it raises a doubt in one's mind whether a work of Kātyāyana on ācāra and other non-jural topics was known to Viśvarūpa.

The other principal versified smṛtis will now be described in (Sanskrit) alphabetical order.

39. Āṅgiras

From Viśvarūpa downwards Āṅgiras is quoted very frequently on all topics except that of civil law (vyavahāra). Āṅgiras is one of the writers on dharma enumerated by Yāj. Viśvarūpa⁴¹³ (on Yāj. I. 9) states that according to Āṅgiras a *pariśad* may comprise 121 Brāhmaṇas. On Yāj. I. 50 Viśvarūpa quotes a verse of Āṅgiras that what is done according to one's own will without following the dictates of śāstra is fruitless.⁴¹⁴ On Yāj. III. 248 Viśvarūpa says that the *vrata* called Vajra was prescribed by Āṅgiras for Brāhmaṇas guilty of deadly sins. Viśvarūpa (on Yāj. III. 265) quotes two verses of Āṅgiras on the prāyaścitta for killing the wife of a Brāhmaṇa who has kindled the sacred fires, for killing wives of

412 वरयित्वा तु यः कश्चित्पणश्चेत्पुरुषो वदतः । रक्षागमादीनतस्तस्य कम्बान्यं वरेयेद्द्वयम् ॥
प्रदाय गच्छेच्चक्रकं यः कम्बायाः क्षीयन् तथा । धार्या सा वर्षमेकं तु देयान्वस्मै विधा-
नतः ॥ पूर्वदत्ता तु या कम्बा अन्येनोडा वदा भवेत् । संस्कृतापि प्रदेया ह्यथायस्मै पूर्वं
प्रतिश्रुता ॥ .

413 स्वस्वामिप्रायकृतं कर्म यस्तु धर्मविद्वर्जितम् । क्रीडाकर्मैव बालानां तत्सर्वं विध्ययोजनम् ॥

other Brāhmaṇas and Kṣatriyas and Vaiśyas. On Yāj. III. 266 he quotes two verses of Āṅgiras laying down prāyaścitta for killing certain beasts and birds, wherein Āṅgiras himself is mentioned with honour (bhagavān). Aparārka (pp. 22-23) quotes thirteen verses from Āṅgiras on the constitution of *pariṣad*, wherein such terms as *chāturvidya*, *vitarkī*, *āṅgavid*, *dharmapāṭhaka* are explained and the last of which says that a *pariṣad* sitting in judgment over those who are guilty of mahāpātakas may consist of hundreds. The Mitākṣarā (on Yāj. I. 86) quotes several verses on the practice of *satī* and ascribes them to both Śaṅkha and Āṅgiras.⁴¹⁴ Aparārka (pp. 109, 112) quotes four other verses on the same practice, one of which is in the Indravajrā metre and another prohibits a Brāhmaṇa wife from following that practice. Medhātithi (on Manu. V. 157) quotes the view of Āṅgiras on *satī* and disapproves of it. The Mitākṣarā, Haradatta and others quote numerous verses of Āṅgiras on āśauca and prāyaścitta. Haradatta on Gautama (20. 1) quotes a verse of Āṅgiras about the seven *antyajas*.⁴¹⁵ Viśvarūpa (on Yāj. III. 237) quotes a sūtra of Sumantu in which Āṅgiraśa is cited as an authority. The Śuddhi-mayūkha quotes a verse of Āṅgiras which relies upon Śātatapa.⁴¹⁶ The Smṛticandrikā quotes Āṅgiras on the enumeration of Upasmṛtis (vide note 260 above). The Smṛticandrikā also contains a few prose quotations from Āṅgiras; the same work cites a verse of Āṅgiras holding the dharmaśāstra of Manu as the supreme guide.⁴¹⁷

The Āṅgiras-smṛti (in Jivananda part I, pp. 554-560) in 72 verses is probably an abridgment. It lays down prāyaścittas for various occasions, such as taking food and drink from *antyajas*, for cruelly beating or causing various injuries to cows. It also lays down various rules for the wearing of the dark cloth (*nīlivastra*) by women. It cites Āṅgiras and Āpastamba by name. The penultimate verse condemns those who rob women of their wealth.

414 One of them is the well known verse तिष्ठः कोट्योर्ध्वकोटी च यानि ह्योमानि
मानुषे । तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ॥

415 चण्डालः श्वपचः क्षुत्ता स्तो वेदेदिकस्तथा । मागबाधोग्रयो चैव सर्वेतेभ्यावसाधिनाः ॥

416 सर्वेषामेष वर्णानां सूतके जूतके तथा । दृष्टाद्वाचकुक्षिरेतेषामिति शास्त्रात्परोक्षवीद् ॥

417 यत्पूर्वं मनुना प्रोक्तं धर्मशास्त्रमनुत्तमम् । नहि तत्समलिकम्ब्य वचनं हितमस्मिन् ॥
स्मृतिश्च० (आश्लिष्य).

There are several mss. in the Deccan College Collection which contain a varying number of verses on *prāyaścitta* agreeing more or less with Jivananda's text. For example, No. 53 of 1879-80 contains about one hundred verses, No. 205 of 1882-83 contains 54 verses, while No. 65 of *Viśrāmbāg* collection and No. 83 of 1895-1902 contain only 32 ; No. 81 of 1884-86 is styled *Bṛhad-Āṅgiras* and contains 151 verses, many of which are identical with those in the Calcutta text.

The *Mitākṣarā* (on *Yāj.* III. 277) and the *Smṛtiratnāvali* of *Vedācārya* (I. O. cat. No. 1552 p. 475) quote a *Bṛhad-Āṅgiras* and the *Mitākṣarā* also quotes a *Madhyama-Āṅgiras* several times (on *Yāj.* III. 243, 241, 258, and 260).

40. *Rṣyaśṛṅga*

This is a writer who is frequently quoted on *ācāra*, *āśauca*, *śrāddha*, and *prāyaścitta* by the *Mit.*, *Aparārka*, *Smṛticandrikā* and other works. *Aparārka* (p. 724) quotes as *Rṣyaśṛṅga*'s a verse ascribed to *Śaṅkha* in the *Mitākṣarā* (on *Yāj.* II. 119) and other works, which states that when one coparcener recovers with his own efforts family property that was lost to the family, he gets a fourth share of it and the others become sharers in the rest.⁴¹⁸ The *Smṛticandrikā* (I. p. 32) quotes ' *api vāsasā yajñopavitārthān kuryāt tadabhāve trivṛtā sūtreṇa* ', which is in prose.

41. *Kārśnājini*

This writer is quoted by the *Mit.* (*Yāj.* III. 265 three verses), *Aparārka*, *Smṛticandrikā* and other works mostly on *śrāddha*. *Aparārka* (p. 138) quotes a verse from him which enumerates the seven sons of *Brahmā*, *Sanaka*, *Sanandana*, *Sanātana*, *Kapila*, *Āsuri*, *Voḍha* (?) and *Pañcaśikha*. *Aparārka* (p. 424) quotes a verse which refers to the two signs of the Zodiac, *Kanyā*, and *Vṛścika*.

42. *Carurviṃśatimata*

There are two Mss. of this work in the Deccan College Collection (No 244 of A. 1881-1882 and 111 of 1895-1902). It contains 525 verses. The work is so called because it embodies the essence of the teachings of 24 sages, *Manu*, *Yājñavalkya*, *Atri*, *Viṣṇu*,

⁴¹⁸ पूर्ववत्तु यो भूमिमेकमेवद्वारे कमात् । यथाशं तु लभन्तेन्ये दृष्ट्वाशं तु तुरीयकम् ॥

Vasiṣṭha, Vyāsa, Uśanas, Āpastamba, Vatsa, Hārta, Guru (Brhaspati), Nārada, Parāśara, Gārgya, Gautama, Yama, Baudhāyana, Dakṣa, Śaṅkha, Aṅgiras, Sātātapa, Śaṅkhyā (Śaṅkhyāyana?), Saṁivarta. The subjects treated of are :—The usages of the varṇas and āśramas, śauca, *acamana*, cleansing the teeth, bath, prāṇāyāma, repeating the Gāyatrī, study of the Vedas, marriage, agnihotra, five great daily yājñas, means of livelihood, forest hermits, saṁnyāsins, duties of Kṣatriyas and the other two varṇas, prāyaścittas for the deadly sins and other lesser misdeeds, means of livelihood, śrāddha, āśauca (on birth and death).

The work often quotes the views of Uśanas, Manu. Parāśarya, Aṅgiras, Yama, Hārta. It quotes Manu III. 5 (asapindā ca yā etc.) and Manu 12. 95 (yā vedabāhyāḥ smrtayaḥ.). Two other verses which it contains are indicated as interpolated in several editions of Manu.⁴¹⁹ It says that the teachings of Arhat, Cārvāka and Buddhas delude people.⁴²⁰ Its position is that whatever is not found in the Veda or the Purāṇas, the Rāmāyaṇa, or Mahābhārata or in the śāstras of Manu and others is as good as non-existent.⁴²¹

The Caturviṁśatimata is frequently quoted by the Mit., Aparārka and later works, but not by Viśvarūpa and Medhātithi. It was probably compiled about the time when the latter two writers flourished. Aparārka (p. 1121) quotes a prose passage from the work on the prāyaścitta for a dvijāti procreating children on a Śūdra wife. This passage could not be traced in the two mss. referred to above.

The portions of the work on saṁskāra and śrāddha together with the commentary of Bhaṭṭoji, son of Lakṣmidhara, have been

419 वृद्धो च मातापितरौ साध्वी भार्या शिशुः भुतः । अत्यर्थाशतं कृत्वा भर्तव्या मनु-
रब्रवीत् ॥ (after मनु. XI. 10); पुराणं मानवो धर्मः साध्वो वेदश्चिकित्सितम् ।
आज्ञासिद्धानि चत्वारि न ह्यस्तव्यानि हेतुभिः ॥ (after मनु XII. 110). This
occurs in यशस्तिलक, 4th आम्बास p. 117 and the first half of it occurs in
the तन्त्रवार्तिक.

420 अहंकारार्कवाक्यानि बोद्धादिपठितानि च । विप्रलम्भकवाक्यानि तानि सर्वाणि वर्जयेत् ॥
This occurs in the स्मृतिच. I. p. 5. (Gharpure) and परा. म., vol. I,
part I, p. 10.

421 यन्नास्ति वेदे न च यस्पुराणे रामायणे भारतसंगरे वा । मन्वादिशास्त्रेषु च यन्न वोकं
तन्नास्ति नास्तीति न तेन कार्यम् ॥

published in the Benares Sanskrit Series (Nos. 137 and 139). The commentary is a very learned one and refers to a host of writers. This commentary is in some mss. ascribed to Rāmacandra (vide I. O. cat. No. 1554, p. 475).

43. Dakṣa

Dakṣa is one of the writers on dharma enumerated by Yāj. Viśvarūpa quotes verses of Dakṣa several times, viz. on Yāj. I. 17 (on clods of earth for purifying the body), on Yāj. III. 30 (two verses on āsauca), on Yāj. III. 66 (about a parivrājaka), on Yāj. III. 191 (about padmāsana). The Mit. (on Yāj. I. 89) quotes a half verse of Dakṣa to the effect that a dvija should not remain unattached to an āśrama (i. e. without a wife in the context) even for a moment; on Yāj. III. 58 two verses about bhikṣus; on Yāj. III. 243 (one verse). Aparārka cites numerous verses of Dakṣa on ācāra, āsauca, śrāddha and similar topics. In one case (p. 368) he attributes a prose passage to Dakṣa about the gift of gold.⁴²² Two of Dakṣa's verses most frequently quoted by writers on vyavahāra are those that lay down what nine things cannot be the subjects of gift.⁴²³

In Jivananda's collection there is a Dakṣasmṛti [(part II, pp. 383-402) in seven chapters and 220 verses (vide also Ānandaśrama collection pp. 72-84)]. The principal subjects treated of are:—Four āśramas, two kinds of brahmacārins; the daily round of duties for dvijas; various subdivisions of actions, nine karmans, nine vikarmans, nine actions that should be concealed, nine acts that should be made public, nine things that should not be gifted; gifts; eulogy of a good housewife; śauca of two kinds; impurity due to birth and death; Yoga and its six aṅgas viz. prāṇāyāma, dhyāna, pratyāhāra, dhāraṇā, tarka and samādhi, maithuna of eight kinds to be avoided by ascetics, duties of bhikṣu, dvaita, and advaita.

This smṛti is certainly a very old one. All the quotations from Dakṣa cited by Viśvarūpa occur in the printed Dakṣa (vide pp. 395,

422 सुवर्जनेषु स्वर्जनस्य च देशकालपात्रसुवर्णपरिमाणान्ध कलविशेषः । अपरार्कः.

423 सामान्यं चाचितं न्यस्तमाधिर्दाराश्च तद्वनम् । अम्बाहितं च निक्षेपः सर्वेषु चान्यथे सति ॥ आपत्स्वपि न देशानि न च वस्तूनि पण्डितैः । जो ददाति स मुखात्मा प्रायश्चित्तीयते नरः ॥ अपरार्कः p. 404. These occur in the *दक्षस्मृति* (Jivananda part II, p. 381).

396, 384, 397 which reads 'na pathyāśanād yogo'). Similarly all the quotations in the Mit. from Dakṣa are found in the Calcutta text. Aparārka contains over forty verses from the printed Dakṣa, though there are a few verses cited by him as Dakṣa's which are not found therein. The Smṛticandrikā quotes about ten verses of Dakṣa on woman which are all found in the 4th chap. of the Calcutta text.

In the Deccan College collection there is a ms. of Dakṣa (No. 120 of 1895-1902) which contains 197 verses on the same topics as above, many of which are identical with the Calcutta text. The Bombay University has also a similar ms. Vide I. O. cat. No. 1320 p. 385 for a similar ms. in 197 verses.

44. Pitāmaha

Pitāmaha is enumerated among writers on dharma in a verse of Vṛddha-Yājñvalkyā quoted by Viśvarūpa. The Smṛti of Pitāmaha is drawn upon mostly on vyavahāra. Viśvarūpa cites (on Yāj. I. 17) a verse from him on śauca.⁴²⁴ Mit. and Aparārka quote verses from Pitāmaha only on vyavahāra and specially on ordeals. The Smṛticandrikā quotes about ten verses on āhnikā, 130 on vyavahāra and only a few on śrāddha. Pitāmaha regards the Vedas with the aṅgas, Mīmāṃsā, the smṛtis, Purāṇa and Nyāya system as dharmasāstras.⁴²⁵ Pitāmaha like Brhaspati enumerates nine kinds of ordeals,⁴²⁶ while Yāj. and Nārada name only five, though the latter seems to have known two more, viz. taṇḍula and taptamāṣa. The Smṛticandrikā quotes a dozen verses about 50 *chālas* on which a king took action without any complaint.⁴²⁷ Pitāmaha seems to have followed Vyāsa in defining documents called krayapatra, sthūtipatra, saṁdhipatra, viśuddhipatra.⁴²⁸ The Smṛticandrikā cites

⁴²⁴ त्रिषु ये नोपनीयस्ते शुद्धाः सौधन्वनाः क्षियः । गन्धलेपापक (वर्जं !) तेषां शौचं मृदास्मसा ॥

⁴²⁵ वेदाः साङ्गमस्तु श्रुत्वरौ मीमांसा स्मृतयस्तथा । एतानि धर्मशास्त्राणि पुराणं न्यायदर्शनम् ॥
अपराकं p. 601; compare याज्ञ. I. 3.

⁴²⁶ अहर्षं काष्ठमित्युक्तं नवधर्मं धर्मजं नयेत् । दिव्याम्ब्येतानि सप्तार्धं निर्दिष्टानि स्वयंभुवा ॥
quoted by अपराकं p. 604.

⁴²⁷ कुलानि चापराधाश्च पदानि नृपतेस्तथा । स्वयमेतानि गृह्णीयात्पृथक्त्वावेदकेर्विना ॥
स्मृतिच.

⁴²⁸ Vide पद्म. मा. vol. III. p. 128 and स्मृतिच.

Pitāmaha for an enumeration of the 18 prakṛtis viz. washerman, leather worker, etc.⁴²⁹ The same work states that according to Pitāmaha the titles of law to be taken cognisance by the king himself were twenty-two. In the hall of justice, he says, there should be eight constituents viz. the scribe, the accountant, śāstra, the sādhyapāla, the assessors, gold, fire and water.⁴³⁰ Some of the other noteworthy dicta of Pitāmaha are:—a suit should be⁴³¹ first tried before the village (pancāyat), then before the town (court of appeal), then before the king; between litigants of the same country, town, societies, cities and villages, the decision should be arrived at according to their own peculiar conventions and usages, but when there is a dispute between these and strangers, the decision must be according to the śāstra; possession⁴³² in order to be recognised by the courts as decisive must have five characteristics, it must have title, long duration, it must be uninterrupted, it must not have been impeached and it must be before the eyes of the opponent; a private document⁴³³ under one's own hand is inferior to a *jānapada* (a publicly written and attested) deed, the latter is inferior to a royal edict, this last is inferior to possession continued for three generations.

Pitāmaha is later than Bṛharpati,⁴³⁴ as he cites the latter's view that a litigation between members of the same village, society, town, guild, caravan or army must be decided according to their peculiar usages. Therefore Pitāmaha must be assigned to some date between the 4th and 7th century A. D.

429 रजकश्चर्मकारश्च नटो बुरुड एव च । केवलकश्च विज्ञेया म्लेच्छमिहो तथैव च ॥
बैभरस्थिरविष्याथहस्तलाह्वुचवृकाः । कोसेदकामरिपदमातङ्गाण्डोपगोयकाः ॥ एताः
प्रकृतयः प्रोक्ता अष्टादश मनीषिभिः । वर्णानामाश्रमाणां च सर्वदा तु बहिः स्थिताः ॥
स्मृतिच०.

430 लेखको गणकः शास्त्रं साध्वपालः समाप्तदः । हिरण्यमसिद्धकमष्टाङ्गकरणं स्मृतम् ॥
स्मृतिच० (२५), compare नारद (Intro. chap. verse 15).

431 ग्रामे दृष्टः पुरे चायात्युरे दृष्टस्तु राजनि । राज्ञा दृष्टः कुदृष्टो वा नास्ति तस्य पुनर्मयः ॥
स्मृतिच०; देशवस्त्रनगोष्ठेषु पुरग्रामेषु वासिनाम् । तेषां स्वसमवेधमंशास्त्रतोम्येषु तैः सह ॥
स्मृतिच०.

432 सागना क्षीरेकाला चाविच्छिन्नापरवोज्जिता । प्रायश्चित्तनिधाना च मुक्तिः पञ्चविधा स्मृता ॥

433 स्वहस्तकाङ्क्षानपदं तस्मात् नृपशासनम् । सततपुरुषो भोगः प्रमाणसरमिष्यते ॥

434 ग्रामगोष्ठपुरत्रेभिस्तार्थसेनानिवासिनाम् । व्यवहारश्चित्रेण निर्णेतव्यो बृहस्पतिः ॥

45. Pulastya

Pulastya is one of the expounders of dharma enumerated by Vṛddha-Yājñavalkya. Viśvarūpa quotes a verse from him on śārira-śauca.⁴³⁵ The Mit. (on Yāj. I. 261) cites a verse from Pulastya that a Brāhmaṇa should principally use ascetic's food (i. e. vegetable food) in śrāddha, that kṣatriyas and vaiśyas should use meat and śūdras honey.⁴³⁶ The Mit. (Yāj. III 253) quotes two verses of Pulastya who enumerates eleven intoxicating drinks together with *sura* as the twelfth.⁴³⁷ Aparārka quotes several verses from Pulastya on saṁdhyā, śrāddha, āśauca, duties of yatis, prāyaścitta. Aparārka quotes two verses from Pulastya propounding the view that a combination of jñāna and karma is the correct view.⁴³⁸ The first of these verses is ascribed by him to Yoga-Yājñavalkya elsewhere (note 336). The Smṛticandrikā quotes about forty verses from Pulastya on āhnikā and śrāddha. In one place it quotes Pulastya on the efficacy of bathing on Sunday, Tuesday, and Saturday.⁴³⁹ In another place it refers to the *japa* of Rāma, Paraśurāma, Nṛsiṁha, Trivikrama.

The Dānaratnākara of Caṇḍeśvara cites a prose text from Pulastya on the gift of deer-skin.⁴⁴⁰

The Pulastya-smṛti must have been composed between 4th and 7th century A. D.

435 स्नातकस्य त्रयोपाने पञ्चापानमिहोत्रिणः । सर्वानेवं गृहस्थेषु शौचकल्पान्नियोजयेत् ॥
विष्वरूप on या. I. 17.

436 मुन्यन्नं ब्राह्मणस्योक्तं मांसं क्षत्रियवैश्ययोः । मधुप्रदानं शुद्रस्य सर्वेषां चाबिरोधि यत् ॥

437 पानसं द्वाक्षमाधूकं सार्जूरं तालमैक्ष्वसम् । मधुत्थं सैरमारिष्टं मेरेयं नारिकेलजम् ॥
समानानि विजानीयामयान्येकादशैव तु । द्वादशं तु सुरामयं सर्वेषामधमं स्मृतम् ॥

438 ज्ञानकर्मसमाधोगात्परं प्राप्नोति पूरुषः । पृथग्भावान्न सिध्यन्ति उभे तस्मात्समाश्नेयम् ॥
ज्ञानं प्रधानं न तु कर्महीनं कर्म प्रधानं न तु बुद्धिहीनम् । तस्माद्बुद्धान्यां तु
भवेत्समसिद्धिर्न ह्येकपक्षो विदुषः प्रयाति ॥ अपरार्क on या. III. 57, p. 911.

439 रव्यङ्गुरशनेर्कारेः स्नातां कुर्वन्ति ये नराः । व्याधिभिस्ते न पीड्यस्ते मृगैः केसरिणो
यथा ॥ स्मृतिच०.

440 अथातः कृष्णाजिनविधिं व्याख्यास्यामः । कर्त्तिक्यां पौर्णमास्यां वैशाखा च चन्द्र-
सुर्वेयदे विषुवदयोः कृष्णाजिनं सङ्कुरं सशृङ्गमङ्गलं मनोहरम् । ms. No. 114 of 1884-86
from Deccan College (folio 51 a).

46. *Pracetas*

Pracetas finds a place among the sages enumerated by *Parāśara* though not in *Yājñavalkya*. In both *Mit.* and *Aparārka* there are passages in prose and verse ascribed to *Pracetas* on daily duties, *śrāddha*, *āśauca*, *prāyaścitta*. The *Mit.* (on *Yāj.* III. 27) quotes a verse from *Pracetas* saying that workmen, artisans, physicians, male and female slaves, kings, royal officers have not to observe periods of impurity⁴⁴¹ (on death). This verse is cited as a *smṛti* by *Medhātithi* on *Manu* V. 60 without ascribing it to *Pracetas*. So *Medhātithi* looked upon *Pracetas* as equally authoritative with *Manu*, *Viṣṇu* and others.

The *Mit.* (on *Yāj.* III 20, 263-64), *Haradatta* (on *Gautama* 22. 18) and *Aparārka* frequently cite verses from *Br̥hat-Pracetas* on *āśauca* and *prāyaścitta*. The *Mit.* and *Aparārka* also quote verses on the same topics from *Vṛddha-Pracetas*.

A few prose quotations from *Pracetas* are noted in the *Smṛti-candrikā* and by *Haradatta* (on *Gautama* 23. 1).

47. *Prajāpati*

Prajāpati is cited as an authority by the *Baudhāyanadharmasūtra* (II. 4. 15 and II. 10. 71). *Vasiṣṭha* several times quotes *Prajāpatya śloka*s (viz. III. 47, XIV 16-19, 24-27, 30-32). It has been shown above that most of these verses are found in the *Manusmṛti* or have close correspondence with verses of *Manu*. So it is not unlikely that both the writers of *dharmaśāstras* mean *Manu* by *Prajāpati*.

In the *Ānandaśrama* collection (p. 90-98) there is a *smṛti* of *Prajāpati* in 198 verses on the various details of *śrāddha*, such as the time, place, the persons authorised to perform, proper food, *Brāhmaṇas* to be invited etc. The prevailing metre is *Anuṣṭubh*, but there are nine verses in the *Indravajrā*, *Upajāti*, *Vasantatilakā* (verse 137) and *Sragdharā* (verse 96). It speaks of *Kalpaśāstra*, *smṛtis*, *dharmaśāstra*, *purāṇas*. It contains a verse referring to the *Kanyā* and *Vṛścika* (scorpion) signs of the zodiac, which is almost the same as a verse of *Kārṣṇājini*.

441 कावः सिन्धिनो देवा दासीदासा तथैव च । राजानो राजमृत्याश्च सद्यःशोभाः
मकीर्तिनाः ॥

The Mit. (on Yāj. III. 25 and 260) quotes verses of Prajāpati on āśauca and prāyaścitta. Aparārka cites verses of Prajāpati on purification of various substances, śrāddha, witnesses, ordeals and āśauca. None of these is traced to the printed text of Prajāpati. Aparārka (p. 952) gives a long prose text of Prajāpati on the four orders of parivrājakas, viz. kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa. Aparārka (p. 542) cites a verse of Laugākṣi which refers to the view of Prajāpati that the son of a putrikā was to offer piṇḍas to his mother by the gotra of his maternal grand-father.⁴⁴² Aparārka, Smṛticandrikā, Parāśara-Mādhaviya and other works quote several verses of Prajāpati on vyavahāra. Witnesses are of two kinds, kṛta and akṛta. In this he seems to have followed Nārada (ṛṇādāna, verse 149). Prajāpati lays down the characteristics of valid reply (uttara) of the defendant and defines⁴⁴³ the four varieties of uttara. The Parāśara-Mādhaviya cites several verses of Prajāpati on ordeals. Prajāpati recognised the right of the sonless widow to succeed to her husband's wealth⁴⁴⁵ and enjoined on her the duty of offering śrāddha every month and year to her husband's manes and to honour his relatives.⁴⁴⁶

48. Marīci

This sage is relied upon as an authority by the Mit., Aparārka, Smṛticandrikā on Āhnikā, Āśauca, Śrāddha, Prayaścitta and Vyavahāra. Aparārka quotes several verses on *tarpaṇa* one of which speaks of Sunday.⁴⁴⁷ Marīci disallows bathing in the rivers in the months of Śrāvaṇa

442 मातामहस्य गोत्रेण मातुः पिण्डोदकक्रियाम् । कुर्वीत पुत्रिकापुत्र एवमाह प्रजापतिः ॥
अपरार्कः.

443 साक्षी द्विभेदो विज्ञेयः कृत एकोऽपरोऽकृतः । लेख्याकृतः कृतो ज्ञेयः मुक्तकोऽकृत उच्यते ॥ अपरार्कः p. 666, स्मृतिच. (इय. p. 80 reads उत्तरोऽकृत).

444 स्मृतिच. (इय. p. 42-43), परा. मा. vol. III. p. 69-73.

445 पूर्वं प्रसीताग्निहोत्रं मृते भर्तरि तद्धनम् । लभेत् पतिव्रता नारी धर्म एव ज्ञानात्मनः ॥

446 जन्मनं बन्धनं हेम कुर्व्यं धाम्बरसाम्बरम् । आदाय दापयेच्छ्राद्धं माससंबन्धरादिकम् ॥
पितृव्यमुत्तरेहित्रान् भर्तृस्वस्तीयमातुलाम् । पूजयेत्कण्यपूतार्थ्यां बृहन्नाथातिथीस्तथा ॥
स्मृतिच. (p. 291), परा. मा. vol. III. p. 536.

447 अश्वत्थं रविमरे च मृद्धी जन्मदिने तथा । मृत्युपुष्पकलमार्थी न कुर्वीतिलतर्पणम् ॥
अपरार्कः p. 133; स्मृतिच. (आश्विणिक p. 133).

and Bhādrapada.⁴⁴⁸ Marici made a very near approach to the modern conceptions underlying the Transfer of Property Act. 'Completeness is not attained without writing in the transactions of sale, mortgage, partition and gift of immoveable property'.⁴⁴⁹ If a buyer purchases a chattel before a row of merchants and to the knowledge of the king's officers and in broad daylight, he is free from blame and gets back his money (if the thing turns out to be another's property), while if the price (paid by a buyer for a chattel) cannot be recovered (from the vendor who sells without title) owing to the vendor's address being not known, the loss should be apportioned between the buyer and the original owner of the chattel.⁴⁵⁰ Marici divides adhi into four varieties, bhogya, gopya, pratyaya, ājñādhi.

It is to be noted that Aparārka (p. 908) quotes a prose passage of Marici on āsauca.

49. Yama

The Vasiṣṭha-dharmasūtra (18. 13-15 and 19. 48) cites four ślokas of Yama and quotes (11. 20) one verse in which Yama is spoken of as an authority. All the ślokas except one are found in Manu.⁴⁵¹ Vasiṣṭha quotes a śloka of Prajāpati wherein Yama's view

448 नभोनमस्ययोर्मध्ये सर्वा नद्यो रजस्दलाः । तासु स्नानं न कुर्वति देवर्षिपितृतर्पणम् ॥ अपरार्क p. 235.

449 स्थापरे विक्रयधने विभागे दान एव च । प्रतिग्रहे च क्रीते च नालेख्या सिष्यति क्रिया ॥ परा. मा. vol. III. p. 128 ; स्मृतिच० (ह्य. p. 60 reads लिखितेनाप्राप्यात् सिद्धिमविसंवादमेव च).

450 अविज्ञातनिवेशत्वाद्यत्र मूल्यं न लभ्यते । हानिस्तत्र समा कल्प्या क्रेतुनाष्टिकयोर्द्वयोः ॥ अपरार्क p. 775.

451 अथापि यमगीताश्लोकानुदाहरन्ति । श्मशानमेतत्पत्यक्षं ये शूद्राः पापचारिणः । तस्माच्छूद्रसमीपे नु नाभ्येतव्यं कदाचन ॥ न शूद्राय मतिं दयान्नोच्छिष्टं न हविष्कृतम् । न चास्थोपादिशेद्धर्मं न चास्य व्रतमादिशेत् ॥ यश्चास्थोपादिशेद्धर्मं यश्चास्य व्रतमादिशेत् । सोऽसंभूतं तमो योर्न संह तेन प्रपद्यते ॥ वसिष्ठ 18. 13-15. The last two are almost the same as मनु IV. 80-81 and the first is a paraphrase of आप. श्रौ. 'पयु इ वा एतच्छूद्रानं यच्छूद्रः । तस्माच्छूद्रसमीपे नाभ्येतव्यम्'. नापदोचोस्ति राक्षा वै व्रतिनां न च सत्रिणाम् । ऐन्द्रस्थानमुपासीना ब्रह्मभूता हि ते शूद्रा ॥ वसिष्ठ 19. 48 and मनु V. 93. 'अथाप्युदाहरन्ति । अथ चेन्मन्त्रविद्युक्तः शरीरैः पक्षिद्वयैः । अदुर्घ्यं तं यमः प्राह पक्षिपावन एव सः ॥ वसिष्ठ 11. 20; विदो बृहस्पति 8. 41. धृतं वा वादि वा तैलं विभो नाथाश्वत्थपुतम् । यमरतद्विद्युचि प्राह तुल्यं नोर्मासमक्षणे ॥ वसिष्ठ. 14. 30.

is set forth. Yama is one of the sages enumerated in the list of Yājñavalkya. Govindaraja (on Manu 5. 16) and Aparārka quote a verse of Śaṅkha wherein Yamas' view that the flesh of certain birds could be eaten is referred to.⁴⁵² Aparārka (p. 1231) also cites a verse of Śaṅkha in which the view of Bhagavān Yama that one should save one's life in all ways (even by incurring sin) is relied upon.

In Jivananda's collection (part I. pp. 560-568) there is a smṛti of Yama in seventy-eight verses on prāyaścitta and purification (śuddhi). In this smṛti Yama himself is cited in the third person (verse 65). One verse (33) refers to the view of Bhāsvati (son of the sun, by which may be meant either Manu or Yama himself).⁴⁵³ Some of the verses are identical with those of Manu (e. g. verses 26, 28 are the same as Manu 11. 178 and 3. 19). Verse 44 is in the Upajāti metre. In the Ānandāśrama collection there is a Yamasmṛti in 99 verses on prāyaścitta, śrāddha, and purification. Most of the topics of this smṛti are the same as those of the Calcutta text, but most of the verses are not identical. A few verses are found in both, e. g. the verses about the seven lowest castes⁴⁵⁴ (antyajas). Verse 11 quotes the view of Śātātapa. This smṛti contains the well-known text that a woman passes on marriage into the gotra of her husband, which is cited by the Mit. (on Yaj. I. 254).⁴⁵⁵ In the same collection there is a smṛti of Brhad-Yama (pp. 99-107). It is divided into five chapters and contains 182 verses. It deals with prāyaścittas for various lapses, purification from various kinds of contacts (śuddhi), śrāddha, partition and a few matters of medical procedure. In this smṛti Yama is frequently cited by name. Śātātapa is cited on partition (V. 20). Many of the verses of this text are identical with those of Yama in Jivananda's text. For example, Jivananda (p. 561) verses 15-17 are the same

452 निक्षिर्णि च मयूरं च लावकं च कपिञ्जलम् । बाधीणसं वर्तकं च मह्यमानाह यमः
सताम् ॥ (सदा पृ. 1.) अपरार्क p. 1167.

453 ततो देवलकश्चैव भृतको वेदविक्रयी । एते वज्र्याः प्रबलेन एतद्वाच्यतिरमयीत् ॥
Compare मनु 3. 180.

454 राजकर्मकारश्च नदो बुद्ध एव च । केवर्तमेदुभिस्त्राश्च सक्षेते अन्वयजाः स्मृताः ॥
Jivananda verse 54, Ānandāśrama verse 33.

455 स्वगोत्राद्व्यस्यते नारी विवाहात्सप्तमे पदे । स्वामिगोत्रेण कर्तव्यास्तस्याः विष्णोदक-
क्रियाः ॥ verse 78.

as Br̥had-Yama III. 1-3, Jivananda p. 563 verses 29-33 are the same as Br̥had-Yama III. 34-38, Jivananda verses 35-36 are the same as Br̥had-Yama III. 16-17. The verse in the Upajāti metre (Jivananda 44) is Br̥had-Yama III. 61. Two of the verses at the end of chap. V. are the same as Yāj. II. 17 and 23.

The numerous mss. of Yama contain either one or other of the above three texts or different texts bearing on the same topics. For example, Deccan College collection Nos. 209-211 of A 1881-82 and No. 153 of 1895-1902 are the same as the Yamasmṛti in the Ānandaśrama collection, No. 401 of 1891-95 seems to be the same as Br̥had-Yama in the Ānandaśrama collection. But the I. O. Cat. No. 1334 p. 390 contains 57 ślokas, the last 20 of which are in the Indravajrā metre.

Viśvarūpa, Vijñāneśvara, Aparārka, the Smṛticandrikā and other later works quote over three hundred verses of Yama on all topics of dharmaśāstra including vyavahāra. This establishes that they had an extensive work of Yama before them from which it is probable various abridgments corresponding with the printed works were made. Viśvarūpa quotes about ten verses of Yama on water as purifier (on Yāj. I. 187), on śrāddha (on Yāj. I. 225 and 252) and on prāyaścitta for killing a cow (on Yāj. III. 262). The identical verses are not found in the printed texts. Some of the verses quoted from Yama in Aparārka and the Smṛticandrikā can be traced in the printed text. For example, Aparārka (p. 42) quotes a verse of Yama in which Yama himself is referred to as an authority.⁴⁵⁶ It occurs in Jivananda's text (verse 65). The two verses in Jivananda's text (verses 26, 28) that are identical with Manu are cited in the Smṛticandrikā as Yama's. Two verses of Br̥had-Yama (III. 20-21) about the proper age of marriage in the case of girls are quoted as Yama's in the Smṛticandrikā.⁴⁵⁷ In some of the verses quoted by Aparārka from Yama, the opinions of Manu are cited which can be identified with the views of the Manu-

456 अपः करलसत्पृष्ठा य आचामति वै द्विजः । सुरां पिबति स व्यक्तं यमस्य वचनं यथा ॥ This is attributed to यम in the स्मृतिच. also.

457 अष्टवर्षा भवेद्वैरी नववर्षा च रोहिणी । दशवर्षा भवेत्कन्या अत ऊर्ध्वं रजस्वला ॥ मस्र द्वादशमे वर्षे कन्या यो न प्रयच्छति । मासि मासि रजस्तस्याः पिता पिबति शोणितम् ॥ स्मृतिच. (आश्लिष P. 79.).

smṛti. For example, according to Yama food polluted by the touch of hair, moths and insects, or seen by sinners and women in their courses is purified by water, holy ashes etc.⁴⁵⁸ This refers to Manu V. 125. Similarly the Smṛticandrikā quotes a verse of Yama which says that according to Manu those who administer poison, who are incendiaries and robbers and those guilty of homicide and abetment thereof should pay the extreme penalty of death.⁴⁵⁹ Aparārka (p. 988 on Yāj. III. 109) quotes five verses of Yama which refer to the 26th *tattva* well known in the Sāṅkhya system, regard Puruṣottama as a 26 *tattva* and propound that he who correctly understands the 25 *tattvas*, in whatever āśrama he may be, reaches the highest abode of Viṣṇu. Aparārka quotes a few prose passages from Yama on the garments to be worn by brahmacārins,⁴⁶⁰ on prāyaścitta for killing various kinds of birds and insects, for cutting trees and bushes, for drinking wine, for stealing gold and for the other deadly sins etc.⁴⁶¹

The Mahābhārata (Anuśāsana 104. 72-74) quotes *gāthas* of Yama.

The Smṛticandrikā quotes a verse of Yama which speaks of the sun being in the zodiacal sign Virgo.⁴⁶²

Yama required the king to look into the disputes of litigants carefully and impartially.⁴⁶³ Yama cites the authority of Manu for the proposition that everything brought about by coercion such as a gift or a deed was liable to be set aside. This is almost identical with Manu 8. 168. Yama lays down that a Brāhmaṇa was never to be awarded corporal punishment, but that a Brāhmaṇa guilty of

458 अवशुतं केशपतङ्गकटिरुद्वयया वा पतितैश्च दुष्टम् । अलातभस्माम्बुहिरण्यभागैः
संस्पृष्टमन्नं मनुराह भोज्यम् ॥ अपरार्क P. 267.

459 विषामिदायकाश्चोरा घातकाभ्योपघातकाः । स्वशरीरेण दण्डयाः स्युर्मनुराह प्रजापतिः ॥
स्मृतिच०, vide मनु. 9. 278.

460 सर्वेषां रोरवश्चाणक्षौमविकानि सामध्याद्दधोवस्त्राणीतराणि न । अपरार्क P. 58.

461 Vide pp. 1130, 1135, 1218, 1222.

462 इत्से वर्षासु कन्यास्थे &c. स्मृतिच० (धा. p. 366 Gharapure).

463 राजा मन्त्रिस्त्वायस्तु द्वयोर्विषद्वानयोः । सम्यक्कार्याण्यवेक्षेत रागद्वेषविषर्जितः ॥
अपरार्क P. 596.

464 बलाद्वृत्तं बलाद्भुक्तं बलाद्यवस्थापि लेखितम् । सर्वान् बलकृतानर्थान् निर्वर्ण्यवाह वै
मनुः ॥ स्मृतिच० (व्य. p. 130).

crimes was to be imprisoned and made⁴⁶⁵ to work. Yama, like Yāj. (II. 145), prescribed that the strīdhana of a woman married in the Āsura form went to her father,⁴⁶⁶ if she died childless. Aparārka (p. 822) quotes two verses of Yama that prescribed the first ammercement for him who, though forbidden, wrongfully takes the water of a lake or disturbs a water-course and the highest ammercement for him who breaks a lake. Aparārka (p. 860) also cites Yama for the fine of five kṛṣṇālas in the case of adultery with another's wife of the same caste as that of the paramour and twelve paṇas in case the wife is of a lower caste. The Smṛticandrikā and the Vyavahāramayūkha on the other hand direct that the king should punish the Brāhmaṇa woman guilty of adultery with a Śūdra by throwing her to dogs and by forcible tonsure and riding on an ass in case of adultery with a Kṣatriya or Vaiśya. The Smṛticandrikā, Parāśara-Mādhaviya and Vyavahāramayūkha quote a verse of Yama about a debtor, who, being able to pay, does not wantonly pay, being punished by taking twice the amount. Yama remarks that the order of saṁnyāsa is not allowed to women in the Vedas or in the śāstra⁴⁶⁷ (dharmaśāstra) and that her real dharma is to be the mother of children from one of her own caste. A Brhad-Yama is cited by the Mit. (on Yāj. III. 255 and 290), Haradatta and by Aparārka on prāyaścitta. Similarly a Laghu-Yama is cited by Haradatta and Aparārka and a Svalpa-Yama (probably same as Laghu-Yama) by the Smṛtiratnākara of Vedācārya.

50. Laugākṣi

The Mit. (on Yāj III. 1-2, 260, 289) quotes verses of Laugākṣi on āsauca and prāyaścitta. Aparārka quotes prose passages and verses of Laugākṣi on the saṁskāras, vaiśvadeva, cāturmāsya, purification

465 न शारिरी ब्राह्मणस्य दण्डो भवति कर्हिचित् । गुप्ते तु बन्धने बद्ध्वा राजा भक्तं प्रदापयेत् ॥ ... यथापराधं विप्रं तु विकर्मण्यपि कारयेत् । अवध्या ब्राह्मणा गावो लोकेस्मिन् वेदिकी भुतिः ॥ स्मृतिच० (व्य. p. 316).

466 आसुरादिषु यद् द्रव्यं विवाहेषु प्रदीयते । अप्रजायामतीतायां पितेव तु धनं हरेत् ॥ स्मृतिच० (व्य. p. 286). Note अप्रजायामतीतायां, which is the reading in विश्वरूप (p. 172 above).

467 स्त्रियाः भुतो वा शास्त्रे वा प्रव्रज्या न विधीयते । प्रजाः हि तस्याः स्वो धर्मः स्ववर्णादिति धारणा ॥ स्मृतिच० (व्य. p. 254).

of substances, śrāddha, āśauca and prāyaścitta. Aparārka cites (p. 512) a verse of Laugākṣi which regards Prajāpati as an authority. The Mit. and almost all works on vyavahāra cite a verse of Laugākṣi defining yoga and kṣema and prescribing that they are impartible.

51. Viśvāmītra

Viśvāmītra is one of the writers on dharma enumerated by Vṛddha-Yājñavalkya as quoted by Viśvarūpa. Aparārka, the Smṛticandrikā, the Kālaviveka of Jīmūtavāhana and other works quote verses of Viśvāmītra on almost all topics of dharma except vyavahāra, such as on the five deadly sins, on śrāddhas, prāyaścitta etc. Viśvāmītra defines dharma as that which is esteemed by Āryas (respectable people) who know the Vedas.⁴⁶⁸ His verses on the mahāpātakas are frequently quoted.⁴⁶⁹ The Madras (Govt.) Mss. cat. (p. 1985 No. 2717) notices a smṛti of Viśvāmītra in verse in nine chapters.

52. Vyāsa

In Jivananda (part II pp. 321-342) and in the Ānandāśrama collection of smṛtis there is a smṛti ascribed to Vyāsa. The two texts are the same with a few variations. It is in four chapters and contains about 250 verses. Vyāsa is said to have declared the smṛti in Benares. The contents briefly are :— the dharmas herein laid down prevail only in that region where the black deer roam about ; the authoritativeness of śruti, smṛti and purānas ; mixed castes ; sixteen saṁskāras ; duties of Brahmacārī ; marriage ; Brāhmaṇa may marry Kṣatriya or Vaiśya girl but not Śūdra ; duties of a wife ; the nitya, naimittika and kāmya acts of householders, eulogy of the householder stage and of gifts.

Viśvarūpa quotes a few verses of Vyāsa. They are mostly taken from the Mahābhārata and are concerned with topics of marriage, daily duties (such as washing the teeth and bathing), śrāddha and prāyaścitta. Similarly Medhātithi quotes several verses from the

468 यमार्थाः कियमाणं तु शंसन्त्यागमवेदिनः । स धर्मो यं विगृह्णन्ति तमधर्मं प्रचक्षते ॥
स्मृतिषु० (आश्लिष P. 6).

469 ब्राह्मणो न च हन्तव्यः सुरा पेया न च द्विजेः । ब्राह्मणस्पर्णाहरणं न कर्तव्यं कदाचन ॥
गुरुपत्नीं न गच्छेच्च संसर्गं तेऽथ नाचरेत् । महापातकिसंज्ञा तु निर्दिष्टेषा मनीषिभिः ॥
अपराक P. 1044.

Mahābhārata as Vyāsa's. In Aparārka, the Smṛticandrikā and other works about two hundred verses of Vyāsa are cited on vyavahāra. From these it appears that Vyāsa dealt with rules of procedure and the several titles of law (vyavahāra-padas) and that his doctrines closely agreed in most respects with those of Nārada, Kātyāyana and Bṛhaspati. He gives rules on the four kinds of uttara (mithyā, saṁpratipatti, kāraṇa and prāṇ-nyāya), divides documents in three varieties (svahasta, jānapada, rājaśāsana), divides laukika documents into eight sub-varieties (just as Kātyāyana seems to have done); he closely follows Bṛhaspati in his requirements about royal grants and two of his verses about grants (ṣaṣṭim varṣa &c. and sāmānyoyam dharmasetur nṛpāṇam) occur very frequently in inscriptions (vide Aparārka on Yaj. I. 318). Vyāsa lays down that if a stranger enjoy a person's land for twenty years when the king is there (i. e. when there is no revolution or anarchy) and when the owner is able (to resist) the latter loses his property.⁴⁷⁰ He speaks of adverse possession as having five characteristics.⁴⁷¹ He mentions seven kinds of sureties, while Hārīta and Kātyāyana speak of only five and Bṛhaspati of four. He speaks of only five kinds of ordeals. He defines a *niṣka* as equal to 14 suvarṇas, a suvarṇa being equal to eight palas.⁴⁷² Vyāsa seems to represent a middle stage in the evolution of the rights of the widow to succeed to her deceased husband. He says that a woman was to get a maximum of two thousand (kāṣāpaṇas) from the estate of her deceased husband⁴⁷³ (besides what he gave her when living). Vyāsa gave to the father and sons equal shares in ancestral property and allowed partition even against the wish of the father.⁴⁷⁴ From these important charac-

470 वर्षाणि विंशतिर्यस्य भूभुक्काथ परेरिह । सति राज्ञि समर्थस्य तस्य सेह न सिध्यति ॥
अपराकं p. 632.

471 सागमो दीर्घकालश्च छेदोपाधिविचर्जितः । प्रत्यर्थिसंनिधानश्च पञ्चाङ्गो भोग उच्यते ॥
अपराकं p. 635.

472 पलान्वष्टौ सुवर्णस्य सुवर्णाश्च चतुर्दश । एतन्निष्कप्रमाणं तु व्यासेन परिकीर्तितम् ॥
स्मृतिच०.

473 द्विसाहस्रः परो दायः स्त्रिये देही धनस्य च । यच्च भर्ता धनं दत्तं सा यथाकाममाप्नु-
यात् ॥ अपराकं p. 752.

474 क्रमव्यते गृहे क्षेत्रे पितृपुत्राः समाश्रिनः । पितृकेण विभागाईः पुत्राः पितुरनिष्कृतः ॥
अपराकं p. 728.

teristics of Vyāsa it may safely be concluded that Vyāsa flourished about the same time as Yājñavalkya and Brhaspati, i. e. between the second and the fifth century.

In Aparārka and other works there are numerous verses attributed to Vyāsa which are certainly not taken from the Mahābhārata or from the Vyāsa-smṛti in the Ānandaśrama collection (pp. 357-371). For example, on Yāj. I. 12 he cites a verse of Vyāsa in the Vasantatilakā metre about the auspicious asterism for *caula* and another verse laying down Saturday, Sunday and Friday as unsuitable for *caula*. Similarly Vyāsa's verses dealing with the merit of bathing on Sunday, Monday, Tuesday and Wednesday in conjunction with certain *tithis* are cited by Aparārka (p. 213). Vyāsa speaks of śrāddhas when the Sun is in the sign of Virgo (Aparārka p. 424). These indications are sufficient to assign Vyāsa to a comparatively later date. But as Aparārka evidently makes no distinction between Vyāsa the jurist, Vyāsa the reputed compiler of the Mahābhārata (e. g. he quotes on p. 961 six verses of the Bhagavatgītā as Vyāsa's) and Vyāsa who wrote on the saṁskāras, śrāddha and other topics, it appears that the jurist and the writer on other topics of dharma were separated from him by several centuries. Whether the jurist and the writer on other topics of dharma are identical is a difficult problem. All that can be said is that the two may probably be identical. The Smṛticandrikā quotes a Gadya-Vyāsa and about 450 verses of Vyāsa on āhnikā, vyavahāra and prāyaścitta.

Aparārka quotes a verse of Vṛddha-Vyāsa on Saudāyika, a kind of stridhana. The Mit., the Prāyaścitta-mayūkha and other works cite verses of a Bṛhad-Vyāsa. Ballālasena in his Dānasāgara quotes Mahā-Vyāsa and Laghu-Vyāsa as authorities and also Dāna-Vyāsa, which probably means the dāna-dharma portions of the Mahābhārata.

53. Ṣaṭ-triṁśan-mata

This appears to have been a work like the Caturvimsatimata described above. Quotations from it are cited in the Kalpataru, the Mitākṣarā, the Smṛticandrikā, Aparārka, Haradatta and a host of writers and works. Mitramiśra⁴⁷⁵ says that though the Ṣaṭ-triṁśan-

⁴⁷⁵ बट्टिस्त्रिंशन्मतादिकं तु कैश्चिदेव परिगृहीतत्वाद्विनीतत्वादप्रमाणमित्युक्तम् । कल्पतरुणा विज्ञानेश्वरापरार्कशूलपाणिप्रभृतिभिस्तु प्रमाणत्वेन परिगृहीतम् । परिभाषा-भाष्ये P. 17.

mata has been accepted as an authority by the above-mentioned writers, yet certain other writers did not hold the work authoritative. The fact that Viśvarūpa and Medhātithi do not mention this work, taken along with the above statement of Mitramiśra, may be relied upon for holding that this compilation must have been among the latest products of the age of smṛtis and was probably compiled some time between 700-900 A. D. Almost all the quotations from this compilation are concerned with the topics of purification of substances (śuddhi), śraddha and prāyaścittas for sins and pollutions of various sorts. No verse of this compilation dealing with vyavahāra could be discovered. One verse quoted from it prescribes a bath on touching Bauddhas, Pāsupatas, Jainas, atheists and followers of Kapila.⁴⁷⁶ Another verse quoted by Aparārka cites the view of Bṛhaspati.⁴⁷⁷ In another verse the view of Vaivasvata is referred to.⁴⁷⁸ Aparārka quotes a prose passage from this compilation prescribing the prāyaścittas for touching the corpse of a cāṇḍāla etc. As no ms. was available, it is difficult to say what 36 sages are relied upon as authorities.

54. Saṃgraha or Smṛtisamgraha

This work is frequently cited by the Mitākṣarā, Aparārka, the Smṛticandrikā and other works on all topics of dharma. The quotations on vyavahāra are copious and are very important for the history of Hindu Law. A few of the important views of the Saṃgrahakāra are set out below. He gives the requisite characteristics of a plaint in five verses.⁴⁷⁹ According to him documents are of two kinds, rājakīya and jānapada. The ordeals from dhāta (balance) to poison (i. e. four) are prescribed in cases where the subject matter is of great value (i. e. above 500 paṇas), while kośa and the (other)

476 बोद्धान् पाशुपताञ्जैनान् लोकायतिककापिलान् । विकर्मस्थान् द्विजान् स्पृष्ट्वा सच्चेलो जलमाविशेत् ॥ स्मृतिच० 1. p. 118, अपरार्क p. 923 omits जैनान् and reads लोकायतिकनास्तिकान्.

477 तिलहोमायुतं चैव पराकट्यमेव च । गायत्र्या लक्षमेकं च समान्याह बृहस्पतिः ॥ अपरार्क p. 1249.

478 समुच्छिद्यस्तु यो भुङ्के भुङ्के वा मुक्तभोजनः । एवं वैवस्वतः प्राह भुक्त्वा सान्तपनं चरेत् ॥ अपरार्क p. 1174.

479 Vide मिता० on याज्ञ. II. 6, स्मृतिच० (द्य. p. 36), व्यवहारमनुसू (p. 12), की० (p. 62).

ordeals (in all three) are prescribed in disputes for lesser sums.⁴⁸⁰ This is slightly opposed to Nārada (ṛṇādāna verse 336) according to whom the five ordeals from tulā to kośa were prescribed in substantial disputes.⁴⁸¹ The Saṁgrahakāra has in view the seven ordeals spoken of by Nārada (ṛṇādāna verses 252, 337, 343), while Bṛhaspati and Pitāmaha enumerate nine. He defines dāya as the wealth that is handed down through father and mother.⁴⁸² He held that ownership arose from the dictates of śāstra and was not an affair of the world (laukika) and puts forward two reasons in support of his theory, viz. if ownership were laukika, then it would not be possible to make such assertions as 'his wealth has been wrongfully seized by another' and the texts (vide Gautama X. 39) laying down the means of acquisition of wealth for the several varṇas would be meaningless.⁴⁸³ Dhāreśvara held the same view. These views were elaborately criticized by the Mit. According to the Saṁgrahakāra,⁴⁸⁴ partition creates ownership in the son as regards paternal wealth (in which he has no rights by birth). Dhāreśvara entertained the same opinion, which was vehemently controverted by the Mit., holding that partition takes place of that in which one has already ownership. According to the Saṁgraha,⁴⁸⁵ ownership does not consist in being able to dispose of a thing at one's sweet will, since it is the śāstra that prescribes the proper disposal or application of all things. The Saṁgraha⁴⁸⁶ laid down that the special share given to the eldest son, the practice of niyoga and the offering of a cow are all forbidden in the present age. Dhāreśvara also held the same

480 घटादीनि विभान्तानि गुर्वधेषु दापयेत् । कोशादीनि पुनस्त्रीणि लघ्वर्धेषु यथाक्रमम् ॥
स्मृतिच० (व्य. 98); परा. मा. III. p. 153.

481 कोशान्तानि तुलादीनि गुरुवर्धेषु दापयेत् ।

482 पितृद्वारागतं द्रव्यं मातृद्वारागतं च यत् । कथितं दायशब्देन तद्विभागोऽधुनोच्यते ॥
परा. मा. III. p. 478.

483 अस्यापद्रुतमेतेन न युक्तं वक्तुमन्यथा । विहितोऽर्थागमः शास्त्रे यथावर्णं पृथक् पृथक् ॥
प्रतिग्रहविभागिज्यशुभ्रवास्या यथाक्रमम् । स्मृतिच० (व्य. p. 257).

484 क्रियते स्वं विभागेन पुत्राणां पितृकं धनम् । स्वत्वे सति प्रवर्तन्ते तस्माद्द्वयोः पृथक्
क्रियाः ॥ स्मृतिच० (व्य. p. 259).

485 न च स्वमुच्यते तद्यत्स्वेच्छया विनियुज्यते । विनियोगोऽत्र सर्वस्य शास्त्रेणैव नियम्यते ॥

486 यथा विधेयवर्णो नो नामुच्यतेऽप्येवमिति वा । तथोद्धारविभागोऽपि यैव संज्ञति वर्तते ॥
स्मृतिच० (व्य. p. 266); परा. मा. III. p. 492.

view about the eldest son's rights and the Mit. also approves of it and quotes anonymously the same verse (on Yaj. II. 117). The Saṁgraha in two verses, apparently following Manu 9. 182-183, lays down that, if of several full brothers one has a son, all thereby have issue and that, if one out of the several wives of a person has a son, all the co-wives may be regarded as putravatī. The Smṛticandrikā says that Devasvāmī explained this dictum of the Saṁgrahakāra. The Saṁgraha says that the widow of a separated coparcener dying childless would inherit his whole estate if she submitted to *Niyoga* at the behests of her elders.⁴⁸⁷ This was also the opinion of Dhāreśvara and was refuted according to the Smṛticandrikā by Viśvarūpa. The Mit. also criticizes this view. He names Manu in connection with the succession of a person dying without leaving any one out of the twelve kinds of sons.⁴⁸⁸ He has in view Manu 9. 185. According to the Saṁgrahakāra the order of succession to a sonless man is :— widow, the daughter who is a putrikā, mother, paternal grandmother, father, full brothers, half-brothers, the line of the father (pitṛsantati), the grand-father's line, the great-grand-father's line, other sapinḍas, sakulyas, the preceptor, the pupil, a fellow-student, a learned Brāhmaṇa. The Mit. notes that relying on Manu (9. 217) Dhāreśvara placed the paternal grandmother after the mother and before the father (thus agreeing with the Saṁgraha). [The Saṁgraha says that homicide and other offences when committed with force are called *sahasa*.⁴⁸⁹

It will be seen from the above that the views of the Saṁgrahakāra closely agreed with those of Dhāreśvara in many respects and were not approved of by the Mit. and other later writers. In vyavahāra the Saṁgraha certainly marks a far more advanced stage than Yājñavalkya and Nārada, whose works do not contain the controvertial questions about ownership, partition etc. As Dhāreśvara agrees very closely with the Smṛtisamgraha it may be argued that they were not separated by a long interval of time. It has to be

487 आतुनु प्रविभक्तेषु संसृष्टेष्वसत्सु च । गुर्वादेशान्निबोगस्थः सती वननवाप्तुयात् ॥ परा. मा. III. p. 533.

488 अश्वेषामजहीनस्य मृतस्य वनिनो वनम् । केनेदानीं वहीतव्यमिष्येतस्मिन्नुपवसते ॥ स्मृतिच. (च. प. 200.).

489 आनुषङ्गार्णवादीनि कृतानि प्रसक्तं यदि । साहसानीति कथयन्ते यथाकथञ्चन तथा पुनः ॥ स्मृतिच. (च. प. 7).

also noted that Viśvarūpa and Medhātithi do not refer to the Saṁgraha. It is not unlikely that the Saṁgraha was in vogue in the territory ruled over by Bhoja of Dhārā and was therefore followed by Bhoja Dhāreśvara. Taking all things into consideration the Saṁgraha was probably compiled between the 8th and 10th centuries of the Christian era. The Smṛticandrikā no doubt says in one place that the Saṁgrahakāra follows the views of Dhāreśvara.⁴⁹⁰ But this statement should not be emphasized and interpreted too literally. All that it means is that both held the same opinion. There is no intention to state that Dhāreśvara preceded the Saṁgrahakāra. Chronology was never the strong point of Indian commentators, particularly when the writers whose opinions were referred to flourished several centuries earlier. We know that Bhāruci and Dhāreśvara preceded the Mitākṣarā which names both; but the Sarasvatīvilāsa in several places (e. g. pp. 347, 361, 383) says that Bhāruci cannot tolerate the view of Vijñāneśvara and also says that Dhāreśvara and Devasvāmī follow the view of Vijñānayogin (p. 395).

The Smṛticandrikā quotes several verses from the Saṁgraha on topics of śrāddha in which Gautama, Kātyāyana, Parāśara, Manu, Yājñavalkya, Yama and Śaunaka are cited by name.⁴⁹¹

55. Saṁvarta

Saṁvarta occurs as a Smṛtikāra in the list of Yājñavalkya. He is cited on all topics of dharma by Viśvarūpa, Medhātithi, the Mit., Haradatta, Aparārka, the Smṛticandrikā and a host of other writers. Viśvarūpa quotes either wholly or in part about twenty verses of Saṁvarta on evening *sandhya-vandana*, on the duties of a yati and on the prāyaścittas for theft, adultery of various kinds, deadly sins. Medhātithi quotes verses of Saṁvarta on Manu V. 88 and XI. 116. The Mit. quotes him on prāyaścitta and āsauca (Yāj. III. 6, 17, 19 etc.). Aparārka had a large work before him and quotes about 200 verses.

490 संयङ्कारस्य धरेश्वरमतानुसारित्वात् ।

491 For example 'वाङ्मयस्यैवो विसर्गात्माह पाञ्चमुत्तमानिष्कृति । यतो विसर्जयेत् कृत्वा गृहकर्तापि शौनकः ॥ प्रीतिप्रश्नादि देवानां पूर्वं काम्याचनादयः ॥ इत्युक्तिः • (II. p. 484), compare वा. I. 248. 'यस्मिन्स्ते संयथाः पूर्वमर्जयामे विवेक्षिताः । वितुषामं तदुत्तानं कृत्वा विमान् विसर्जयेत् ॥'.

A few of the views of Sāhvarṭa on topics of vyavahāra may be noted here. According to him oral testimony when in opposition to writing was to be discarded.⁴⁹² This is in striking agreement with section 92 of the Indian Evidence Act. He says that if houses and fields are being enjoyed (by one person as against another) when the king is there (i. e. when the central government is strong and there is no anarchy), then it is possession that counts and not mere writing (i. e. possession will be protected and not mere paper title without possession).⁴⁹³ He lays down that no interest was to be allowed if not stipulated for in certain cases, viz., on stridhana (when used by the husband), on interest, on deposit (as long as it is not lost or deteriorated) and in suretyship.⁴⁹⁴ He enumerates ten wrongs (*aparādhas*) of which the king was to take cognisance *suo motu* without any private person's complaint, viz., restraint of the defendant (before judgment), obstruction of the public road, women conceiving in adultery, becoming rich without any ostensible means, destruction of a meeting-hall and of trees and crops, kidnapping of maidens, sinning Brāhmaṇas, champerty and maintenance, destruction of the roads where tolls are to be paid, the danger of robbers, rape, injury to cows and Brāhmaṇas.⁴⁹⁵ He prescribed that disputes were not to be investigated on the full moon and new moon day, and on the 14th and 8th *tithis*.

- 492 लेख्ये लेख्यक्रिया प्रोक्ता वाचिके वाचिकी मता । वाचिके तु न सिद्ध्येत्सा लेख्यस्यो-
परि वा क्रिया ॥ लेख्यस्योपरि यत्साक्ष्यं कृतं तदभिधीयते । अधर्मस्य हि तद् द्वार-
मतो राजा विवर्जयेत् । वाचिकेर्वादि सामर्थ्यमक्षराणां विहन्यते । क्रियाणां सर्वनाशः
स्यादनवस्था च जायते ॥ अपरार्क pp. 691-92.
- 493 मुख्यमाने गृह्येन्ने विद्यमाने तु राजनि । भुक्तिर्यस्य भवेत्तस्य न लेख्यं तत्र कारणम् ॥
परा. मा. III. p. 146.
- 494 न वृद्धिः क्षीयने लामे विक्षेपे च यथास्थिते । संदिग्धे प्रातिभाष्ये च यदि न स्यात्स्वर्ण-
कृता ॥ स्मृतिच० (व्य. p. 157).
- 495 आसेषं पथि भङ्गं च यश्च गर्भः पतिं विना । स्वयमभ्येष्टेद्वाजा विना चैव विवादिना ॥
यस्य दृश्यस्य (!) संपासिर्न दृश्येतागमः क्वचित् । स्वय ... दिना ॥ सभाभङ्गं
तत्तच्छेदं सत्यव्याघातमेव च । स्व... ॥ कन्यापहारकं पापं विप्रं च पतितं तथा । परार्थ-
वादसंबुक्तं स्वयं राजा विचारयेत् ॥ बहुभागकरशुल्कार्थं मार्गमेदकमेव च । स्वराष्ट्र-
कोर्ध्वमिति च वन्दारभिमर्शनम् ॥ नोप्राप्तजनिहन्तारं सत्यानां चैव घातकम् । दक्षेतान-
पराधीनं स्वयं राजा विचारयेत् ॥ स्मृतिच०, परा. मा. III. 44-45.

In Jivananda's collection (part I, pp. 584-603) and in the Anandaśrama collection (pp. 411-424) there is a *smṛti* of Saṁvarta in 227 and 230 verses respectively. It purports to have been declared to Vāmadeva and other sages by Saṁvarta. Its main contents are :— that is the religious country where the black deer roam about, rules of conduct for a Brahmachārin, *prāyaścittas* for various lapses on the part of a student, duties of householder, eulogy of liberality, duties of forest hermit and *saṁnyāsin*, *prāyaścittas* for various sins and actions. Saṁvarta is sometimes cited as an authority (verses 38, 123). He recommends the marriages of girls at the age of eight (verse 67) and condemns marriage with a maternal uncle's daughter (verse 157).

In a few Mss. (e. g. I. O. cat. No. 1367) the *Saṁvartasmṛti* comprised is different from the printed Saṁvarta.

The printed *smṛti* appears to be an epitome of a portion of the original *smṛti* of saṁvarta. Many of the verses in the printed texts are found in Aparārka. For example Aparārka p. 49 = Saṁvarta verse 6; Aparārka p. 693 = Saṁvarta verses 107-108; Apararka p. 1053 = Saṁvarta verses 111-113; Aparārka p. 1094 (eight verses out of which five) = Saṁvarta verses 130-134. The *pāda* of Saṁvarta which Viśvarūpa quotes (*ardhastamitabhāskariām*) on Yāj. I. 25 occurs in verse 6 of the printed text. This shows that the printed *smṛti* preserves very ancient material, the authenticity of which is vouched for by so early a writer as Viśvarūpa.

The Mit. quotes a Bṛhat-Saṁvarta (on Yāj. III. 265, 288).

A Svalpa-Saṁvarta is quoted in Harinātha's *Smṛtisāra*.

56. Hārīta

The verse quotations from Hārīta on topics of *vyavahāra* deserve some treatment. He defines *vyavahāra* as that whereby the recovery of one's own wealth and the avoidance of (doing) the duties peculiar to another (caste or class) are effected in due course of law.⁴⁹⁶ He further says that that judicial proceeding is proper which is based on the dictates of *dharmaśāstra* and *arthaśāstra*, which is in conformity with the usages of respectable people and which is free from

496 स्वधनस्य वत्सा प्राप्तिः परधर्मस्य वर्जनेन । आक्षेपेन चन कियते व्यवहारः स व्यवहारः ॥
कृत्तिच०.

fraud.⁴⁹⁷ Hārīta calls upon the king to know the śāstras, the duties of the varṇas and of the lowest castes.⁴⁹⁸ He like Nārada said that vyavahāra had four aspects, each succeeding one prevailing against the preceding one⁴⁹⁹, viz., dharma, vyavahāra, caritra, nṛpājñā. He attached the greatest importance to writing and said that a transaction consigned to writing is effective even after great lapse of time and that he who has a writing in his hands is entitled to possession (probably in cases of mortgages and pledges).⁵⁰⁰ He lays down very elaborate rules about the requisites and defects of plaints, about summoning the defendant, about the contents, faults and kinds of the defendant's reply, and about the burden of proof.⁵⁰¹ He protects long possession of property even if it originated without title provided it had lasted for three generations.⁵⁰² He says that title is the decisive factor as to various kinds of 'possession, viz., when possession is forcibly taken by soldiers and freebooters, when a thing is stolen or kept concealed, when it was delivered through affection and friendship or when it was lent on hire, or when it was handed over for wearing or safe custody or was borrowed through friendship.⁵⁰³ To illustrate the relation of title and possession he uses a very apt figure, viz. just as a branch cannot be seen expanding in the sky unless it is supported by the roots, so title is the root and possession

497 धर्मशास्त्रार्थशास्त्रोक्तः शिष्टाचारादिलक्षणः । दलेन च व्यपेतो यः व्यवहारः स धार्मिकः ॥ स्मृतिच०.

498 शास्त्राणि सर्वधर्मास्तु प्रकृतीनां च भूपतिः । व्यवहारस्वरूपं च ज्ञात्वा तत्सर्वमाचरेत् ॥ स्मृतिच०.

499 धर्मेण व्यवहारेण चरित्रेण नृपाज्ञया । चतुष्पाद् व्यवहारोद्यमुत्तरः पूर्ववाचकः ॥ सरस्वतीविलास p. 58 (Mysore ed.). Vide नारद (Intro. chap. verse 10).

500 शुद्धीर्षणापि कालेन लिखितः सिद्धिमाप्नुयात् । स्मृतिच०, लेख्यं यस्य भवेद्दस्ते भोगं तस्य विनिर्दिशेत् । अपराई on या. II. 90.

501 Vide मिता. on या. II. 6 and 7.

502 अन्यायेनापि बहुकं पित्रा भ्रात्राधवापि च । न तच्छब्दं पराहर्तुं तृतीयं समुपागतम् ॥ स्मृतिच०, 'यद्विनागममन्वन्तं भुक्तं पूर्वोक्तिमिर्भवेत् । न तच्छब्दमपाहर्तुं क्रमाच्चिपुरुषागतम्' ॥ मिता. on या. II. 27.

503 मृत्पाटवलादुक्तं इतं गुप्तमथापि वा । लेङ्गमण्यदत्तं च प्रदत्तं भाटकेन वा ॥ तथा वसनरक्षार्थं वाचितं प्रणयेन वा । एवं बहुविधे भोगे आगमो निर्णयः स्मृतः ॥ न मूलेन विना शास्त्राः अन्तरिक्षे परोहति । आगमस्तु भवेन्मूलं भुक्तिः शास्त्रा प्रकीर्तिता ॥ स्मृतिच०.

is its offshoot. According to him sureties are of five kinds,⁵⁰⁴ *abhaya* (for keeping the peace), *pratyaya* (for confidence), *dāna* (return of money or carrying out one's obligations), *upasthāna* (return of money lent on pledge) and *darsāna* (for appearance). He prescribed an absolute tutelage for women as regards the giving away of the husband's wealth and allowed only maintenance to a young widow of improper conduct.⁵⁰⁵ But *Hārīta* was humane in his treatment of even erring wives. He does not allow a husband to cast adrift an adulterous wife and prescribes that she should be given food to keep body and soul together and bare clothes.⁵⁰⁶

It appears from the above that *Hārīta* the jurist must have flourished nearly at the same time as *Brhaspati* and *Katyāyana*, i. e. between 400 and 700 A. D.

57. Commentaries and Nibandhas (digests)

The literature on *Dharmaśāstra* falls into three well-marked but somewhat over-lapping periods. The first period is that of the ancient *dharmaśūtras* and of the *Manusmṛti*. It is a period dating from at least the 6th century B. C. to the beginnings of the Christian era. Next comes the period when most of the versified *smṛtis* were composed and it ranges from the first centuries of the Christian era to about 800 A. D. The third period is that of the commentators and the writers of digests. This covers over a thousand years from about the 7th century to 1800 A. D. The first part of this last period was the golden era of famous commentators. Commentaries on *smṛti* works continued to be written almost to the end of this period, e. g. *Nandapaṇḍita* wrote the commentary called *Vaijayanti* on the *Viṣṇudharmaśūtra* in the 17th century. But the general tendency from the 12th century onwards was to write works not professing to be commentaries on a particular *smṛti*, but works that were in the nature of digests containing a synthesis of all the dicta of *smṛti* writers on topics of *dharma*. Examples of this class

504 अश्वये प्रत्यये दाने उपस्थाने च दर्शने । पंचस्वेव प्रकारेण यादोपि प्रतिभूयते ॥ स्मृतिच०.

505 दानार्थे वा धनार्थे वा धर्मार्थे वा विशेषतः । आदाने वा विसर्गे वा न स्त्री स्वात्मन्य मईति ॥ स्मृतिच०; विधवा यौवमस्था केज्जारी भवति कर्कशा । आयुषः क्षयार्थं तु दातव्यं जीवन् तदा ॥ मिता० ७३ वा. II. 135.

506 भार्यायां व्यवभारिण्या परिव्रजानो न विद्यन्ते । दद्याद्विष्यं कुचेले च अक्षयं च शाकवेत् ॥ स्मृतिच०.

of works are the Kalpataru, the Smṛticandrikā, the Caturvargacintāmaṇi, the Ratnākaraś of Caṇḍeśvara. Even when in the earlier part of this period writers professed to compose only commentaries on particular works, they adopted the style of digests trying to introduce order out of a chaotic mass of Smṛti dicta and explaining away apparent contradictions. For example, Viśvarūpa's commentary (in the ācāra and prāyaścitta sections), the Mitākṣarā and Aparārka's work, though professing to be commentaries on Yājñavalkya, are really in the nature of digests. In fact there is no hard and fast line of demarcation between a *ṭīkā* and a *nibandha* (digest). Vijñāneśvara is described by the Dvaitanirṇaya of Śaṅkara-bhaṭṭa as the most eminent of all writers of *nibandhas*. Therefore, though it is usual to speak of the third period as one of commentators and nibandhakāras, there is no necessity in this work to observe any sharp line of distinction between the two. In the following pages a few prominent and typical commentators and nibandhakāras who have written on all or most of the branches of dharmaśāstra and whose works have attained classical rank will be dealt with in chronological order as far as that can be done with any accuracy.

58. Asahāya

Dr. Jolly in his edition of the Nārada-smṛti (B. I. series) has incorporated a portion of the bhāṣya of Asahāya as revised by Kalyāṇabhaṭṭa. Even this revised version comes up to only verse 21 of the fifth title *abhyupetya-aśuraśa*. The exact relation of Kalyāṇabhaṭṭa's labours to the original *bhāṣya* cannot be accurately gauged from the opening⁵⁰⁷ words 'finding that the *Naradabhāṣya* composed by Asahāya was spoilt (*bhraṣṭa*) by bad scribes, Kalyāṇa composes this after revising the ancient one'. The colophon at the end of the first chapter of the Vyavahāramātrkā says that Kalyāṇabhaṭṭa revised the bhāṣya of Asahāya at the encouragement of Keśavabhaṭṭa.⁵⁰⁸ Kalyāṇabhaṭṭa seems to have taken great liberties with the text of the original bhāṣya. On p. 9 verse 15 (rāja satpuruṣaḥ sabhyaḥ śāstram gaṇakalekhakau), the comment on śāstra is 'Manu-Nārada-

507 दृष्ट्वासह्यरचितं नारदभाष्यं कुलेसकैर्घटम् । कल्याणेन क्रियते प्राकनमेतद् विशोभ्य

पुनः । (first-verse).

508 इति असह्यनारदभाष्ये केसवभट्टप्रोत्साहित-कल्याणभट्टपरिशोधित-व्यवहारमातृकायां प्रथमोऽध्यायः ।

Viśvarūpātmakam'. If Viśvarūpa named here be identical with the the Viśvarūpa who commented on Yāj. (as is almost certain), this passage could not have occurred in Asahāya's bhāṣya. Viśvarūpa, in commenting on Yāj. III. 263-64, mentions Asahāya by name and cites his explanation of a sūtra of Gautama (22. 13). The name Kalyāṇabhāṭṭa frequently occurs in the printed commentary itself (p. 81, 86, 89).⁵⁰⁹

In the I. O. ms. there is a salutation to Śivā and Gaṇeśa at the beginning. There is a ms. of the Nāradiyabhāṣya as printed by Dr. Jolly in the Deccan College collection (No. 27 of 1874-75). It does not contain the first folio and curiously enough it ends just where the printed text stops. Dr. Jolly omits a few lengthy passages occurring in the ms. and generally indicates such omissions by dots. In a few cases Dr. Jolly omits only a word or two for no apparent reason, e. g. on p. 8 (folio 7b of No. 27 of 1874-75) he omits the word 'paramasamṛddhyā' after 'vyavahāraḥ' and before 'caturṇām-api varṇānām'.

The Hārata of Aniruddha who was the *guru* of king Ballāsa of Bengal the author of Adbhutasāgara (about 1168 A. D.) tells us that Asahāya composed a bhāṣya on the Gautamadharmasūtra.⁵¹⁰ Viśvarūpa also cites, as said above, Asahāya's explanation of a sūtra of Gautama.

It appears that Asahāya probably wrote a commentary on the Manusmṛti also. A passage of the Sarasvativilāsa⁵¹¹ says that partition of dharma was approved of by smṛtikāras like Manu,

509 तथा चोक्तमेव सामान्यपादप्रलक्षणविचारप्रकरणे कल्याणभट्टेन । P. 81; यथोक्तं त्रिषष्टि-
लेख्यप्रकरणकारकल्याणभट्टेन । P. 86; कल्याणभट्टं श्लोकत्रयमस्ति । P. 89.

510 हारलता (B. I. series) p. 35. 'गौतमः । बालदेशान्तरितः प्रजितानां सप्तमोऽयम् ।
(गौ. ध. सू. 14. 44) यत्र मृतोऽशौचाभ्यन्तरे न श्रूयते तद्देशान्तरं तत्र मृतो देशा-
न्तरित इति गौतमभाष्यकृतसङ्क्षेपेन व्याख्यातम् ।' ; हारलता P. 97 'गौतमः ।
पिण्डनिवृत्तिः सप्तमे पञ्चमे वा । (गौ. ध. सू. 14. 12) । अत्रासङ्गाद्व्याख्या । यदा
पितृपितामहप्रपितामहाणां जीवन्ति तदा प्रपितामहादूर्ध्वं त्रिभ्यः पिण्डदानम् । ...
इदं तु व्याख्यानं न क्षोभनं प्रतिपाति ।'

511 धर्मविभागो मनुयादिवल्क्यादिस्मृतिकाराणां सत्समुत्पत्त्याख्यातुणामसङ्ख्यमेवातिथिविज्ञा-
नेश्वरपराकीर्णा निबन्धूणां चमित्राकारादीनां च सप्त एव । सरस्वतीविलास para. 83
and p. 348 (Mysore ed.).

Yājñavalkya, by their commentators, viz. Asahāya, Medhātithi, Vijñāneśvara and Aparārka and by writers of *nibandhas*, viz. the author of the Candrikā and others. Here the order in which the commentators are named requires that Asahāya like Medhātithi was known to be a commentator of Manu. This conclusion is to some extent corroborated by the fact that the Vivādaratnākara⁵¹² quotes with reference to Manu 9. 182 the words of Asahāya thereon. On Manu 8. 156 Medhātithi quotes the opinion of Asahāya.⁵¹³

The foregoing establishes that Asahāya composed bhāṣyas on the Gautamadharmasūtra, on the Manusmṛti and on Nārada. When the Smṛticandrikā⁵¹⁴ refers to a bhāṣya of Nārada it is most probably referring to Asahāya. In the Mit. (on Yāj. II. 124) the opinion of Asahāya and Medhātithi on the right of an unmarried sister to receive one-fourth as provision for her marriage from her brothers is preferred to that of Bhāruci.⁵¹⁵ This seems to be rather a reference to Asahāya's commentary on Manu (9. 118) which contains a rule similar to Yāj. (II. 124), while Nārada contains no such rule about a fourth share. It is a strange irony of fate that the

The सरस्वतीविलास often refers to a writer called निबन्धनकार. He is likely to be असहाय. Vide सरस्वतीविलास p. 457 'अत्र (मनुस्मृतौ) वाक्यार्थ-दण्डपरुष्यर्थासंग्रहणानन्तरं दायविभागः क्रमिकः । निबन्धनकारेण तु त्रयोदशविवाद-पदं दाय इत्युक्तम् । उभयोर्महान् विरोधः । स परिक्षियते । तथोक्तं नारदेन । . . . नारदवचनानुसारि निबन्धनकारवचनम् । अतश्च तद्व्याख्येयस्यापि गौतमसूत्रस्य नारदवचनानुसारित्वमेव ।' ; तथा च गौतमः । प्रतिषेधे पुमान्दण्ड्यस्तदर्धं स्त्री इति । अस्यार्थो विवृतो निबन्धनकारेण ' p. 468.

512 The verse of मनु is भ्रातृणामेकजातानामेकश्वेत्युत्रवान् भवेत् । The words of असहाय are 'अत्रासहायेनोक्तं पुंसां सति भ्रातृजे स्त्रीणां सपत्नीपुत्रे क्षेत्रजादयः प्रतिनिधयो न कर्तव्या इति ।' वि. र. p. 583.

513 ब्रज्जासहायनारदानां तु मते काकिणीमात्रमपि शक्तः कारणपरिवृत्तिकाले दापयितव्यः । on the verse अदर्शयित्वा तत्रैव.

514 स्मृतिच० (व्य. p. 36) on दर्शनविधि says 'एवं तदीयभाष्ये व्याख्यातम् ।' ; तथा च नारदः । स्त्रीकृतान्धप्रमाणानि कार्याण्याहुरनापदि । . . . अत्रापवादप्रदर्शनार्थमाह स एव । विशेषतो गृहक्षेत्रदानाधमनविक्रयाः । इति । गृहक्षेत्रयोर्दानाधमनविक्रयास्त्वापयज्यस्व-तन्मकृता न क्षिप्यन्तिस्मिन् । एवं तद्भाष्ये व्याख्यातम् ।

515 अतोसहायमेधतिथिभृतीनां व्याख्यामनेव चतुरस्रं न भास्वते । मिताक्षरा.

very name of Asahāya who is profusely quoted by the Sarasvativilāsa in the first half of the sixteenth century was forgotten by later writers, so much so that the Bālabhāṭṭi understands the word Asahāya (in note 515 above) as an attribute of Medhātithi in the sense of 'peerless'.

As Viśvarūpa and Medhātithi both name Asahāya, his lowest limit is about 750 A. D. How much earlier he flourished it is difficult to say. He can hardly be earlier than the 6th century. In the com. on Nārada (p. 48) there is a story from Pāṭaliputra about the repayment of a debt by sons, grandsons and great-grandsons. It has been argued (Calcutta Law Journal, vol. 17 p. 59) that, as Pāṭaliputra was a deserted city in the middle of the 7th century and as the reference shows that Pāṭaliputra was a living and flourishing city, Asahāya must have lived long before the 7th century. But as the very authenticity of the text of the bhāṣya is doubtful owing to the drastic 'revision' of Kalyāṇabhaṭṭa, such a conclusion is extremely hazardous. In the ms. of the bhāṣya other places such as Vaṭapadraka (probably modern Baroda), Avāvadu and Saṁvāduka are mentioned. There is nothing to show that the author was either a native of or had a first-hand knowledge of Pāṭaliputra. He might have been relying on traditions when he gave the story. Dr. Jolly not being aware of the express mention of Asahāya by Medhātithi argued that he flourished earlier than Medhātithi (Tagore Law Lectures p. 5; S. B. E. vol. 25 p. VII) on the ground that the Mit. and the Sarasvativilāsa always place Asahāya before Medhātithi whenever authorities on vyavahāra are enumerated. Dr. Jolly's conclusion is right as shown above, but his reasoning is faulty. There is hardly anything of chronology in the order in which authors are named, since we find that the Sarasvativilāsa⁵¹⁶ names Vijñāneśvara even before Asahāya, though the former flourished centuries after the latter.

Some of the views attributed to Asahāya may be quoted here. The definition of *daya* (heritage) given by the Mit. was identical with Asahāya's.⁵¹⁷ Asahāya explained the dictum of Uśanas that

516 स. वि. (para 195) 'विज्ञानेश्वरसङ्ग्रहमेध्यातिथीनानिबं व्याख्या' (p. 371 of Mysore ed.).

517 असङ्गविज्ञानयोगिममृतीनां तु यत्स्वामिसंबन्धादेव निमिषादभ्यस्य स्वं भवति तद् दायसब्धेर्भवेत्येते इति । स. वि. (para 19) .

fields were impartible by taking it to refer to the son of a Brāhmaṇa from a Kṣatriya wife, who does not participate in land gifted to a Brāhmaṇa.⁵¹⁸ The Mit. on Yāj. II. 119 takes the same view. Asahāya held that as regards succession to the *Śulka* of a woman even step-brothers should be given something, though the major portion would go to the full brothers.⁵¹⁹ According to Asahāya, the wealth of a childless Brāhmaṇa went to the teacher, then to the teacher's son, then to the teacher's widow, the pupil, pupil's son, pupil's widow (one after another) and then to the fellow-student.⁵²⁰ The Vivādaratnākara⁵²¹ (p. 578) quotes the Prakāśa as referring to the views of Asahāya and Medhātithi on Manu IX. 198 that the special rule of Manu applies to all the *strīdhana* belonging to a Kṣatriya woman who has a brāhmaṇī co-wife. The Vivādaratnākara⁵²² quotes a verse of Nārada about *māsa* and a verse of the bhāṣyakāra thereon. It probably refers to Asahāya's bhāṣya.

59. Bhartr̥yajña

This seems to have been a very ancient commentator. Medhātithi⁵²³ in his bhāṣya on Manu 8. 3 says 'other explanations have been well brought out by Bhartr̥yajña and they should be understood from his work'. Trikaṇḍa-Manḍana (who flourished before 1100 A.D.) in his Āpastambasūtradhvanitārtha-kārikā⁵²⁴ (I. 41) refers to the views of Bhartr̥yajña that one who had committed to

518 स. वि. para 195 (or p. 371).

519 अतश्च कन्याशुल्कविषये सोदरासोदगविभागेऽसोदराणामपि किञ्चिद् देयमित्यसह यस्याख्यानमसहायम् । स. वि. para 314 (or p. 384). Here there is a play on the word असहाय which means 'unsupported, baseless.'

520 स. वि. para 608.

521 पित्रा दत्तमिति स्त्रीधनमात्रोपलक्षणमित्यसहायमेध.तिथिरिति (थी इति !) प्रकाशकारः ।

522 तथा चोक्तं नारदेन—मात्रो विंशतिभागस्तु ज्ञेयः कार्पाणस्तस्य च । स च राजतो विवक्षितः । तथा च भाष्यकारः । सौषर्णेर्माषकेः संख्या दण्डकर्मसु शस्यते । पशूनां शस्थचरणे माषेरन्ध्रेभ्य राजतैः ॥ वि. र. p. 234.

523 व्याख्यानान्तराणि भर्तृयज्ञेनैव सम्यक्कृतानि इति तत एवावगन्तव्यानि सर्वथा प्रमाण-मूलानि ।

524 यद्वाभ्ययनसंसिद्धविज्ञानरहितोपि सन् । मातीषाधिक्रियाशून्यो भर्तृयज्ञादिदर्शनात् ॥ त्रिकाण्डशेषम् (B. I. series).

memory the text of the Veda had the privilege (the *adhikara*) of consecrating the sacred fires, though he may be innocent of the meaning of the Vedic texts. From Ananta's bhāṣya it appears that Bharṭṛyajña composed a bhāṣya on the Kātyāyanaśrautasūtra which had been lost (utsanna) in the former's day. From Gadādhara's comments on the Pāraskara grhyasūtra it appears that Bharṭṛyajña commented on Pāraskara.⁵²⁵ The Grhastharatnākara of Caṇḍeśvara quotes Bharṭṛyajña's explanation of the word *samvihhāga* occurring in Gautamadharmasūtra (10. 39 'svāmī riktha-kṛaya-saṁvihhāga-parigrahādhigameṣu').⁵²⁶ The Nityācārapradīpa (B. I. series) after quoting Gautamadharmasūtra (11. 29 varnāśramāḥ svadharmaniṣṭhāḥ &c.) cites the comment of Bharṭṛyajña⁵²⁷ on the word *tac-cheṣeṇa* occurring in that sūtra. Therefore it appears probable that Bharṭṛyajña like Asahāya was an ancient commentator of the Gautamadharmasūtra. The Grhastharatnākara, after quoting from Vasiṣṭha (17. 1) and Viṣṇu the well-known verse of the Aitareya-brāhmaṇa (ṛṇam-asmin saṁ-nayati) cites the explanation of Bharṭṛyajña as to the word 'jātsya' occurring therein.⁵²⁸

Since Bharṭṛyajña is quoted by Medhātithi who also mentions Asahāya but not Viśvarūpa, it follows that Bharṭṛyajña must have flourished before 800 A. D. and was probably a contemporary of or slightly later than Asahāya.

60. Viśvarūpa

The commentary of Viśvarūpa called *Balakriḍā* on the Yājñavalkya-smṛti has been recently published in two parts by M. M. T. Gaṇapati Śāstri in the Trivandrum Sanskrit Series. The Mit. states in the introductory verses that the dicta of Yāj. were expanded by

525 on पारस्करगृह्य I. 1. 2. ' एते पञ्च भूस्कारा इति भर्तृयज्ञभाष्ये अन्यथा इति कर्कोपाध्यायाः ' ; on पारस्कर I. 2 1. the भाष्य of भर्तृयज्ञ on the word द्वाकाले is quoted ; on the सूत्र ' केशसंमितो ब्राह्मणस्य &c. ' (पारस्कर II. 5. 28) गदाधर says ' इदं च सूत्रं सूत्रत्वेन हरिहरभाष्ये तिष्ठति भर्तृयज्ञकर्कादिग्रन्थेषु नोपलभ्यते '.

526 संविभागो भर्तृयज्ञ इति भर्तृयज्ञः । गृहस्थरत्नाकर folio 78a of D. G. ms. No 44 of 1883-84.

527 अत्र तच्छेषेण इति तस्यैव नित्याचारकर्मणः शेषेणेति भर्तृयज्ञः । नित्याचारप्रदीप p. 12.

528 अत्र जातस्येति ऋण.पाकरणयोम्यस्येति भर्तृयज्ञः । गृहस्थरत्नाकर folio 189k.

the voluminous or ample (*vikāṣa*) explanations of Viśvarūpa. In commenting on Yāj. I. 81 the Mit. tells us that Viśvarūpa looked upon the words of Yāj. I. 79 (*tasmin yugmāsu saṁviśet*) as a *niyama*. In Viśvarūpa's commentary on Yāj. I. 80 (*evam gacchan &c.*) we do find that the verse of Yāj. and similar passages of Manu (3. 45), Vasiṣṭha and Gautama (5. 1) are understood to contain a *niyama* and not a *parisaṁkhyā*.⁵²⁹ On Yāj. III. 24 the Mit. informs us that Viśvarūpa, Medhātithi and Dhāreśvara looked upon certain texts of Ṛṣyasṛṅga on *āśauca* as in conflict with well-known *smṛtis* and discarded them. Mr. S. Sitaram Śāstri published (in 1900 at Madras) the text and translation of Viśvarūpa's comment on inheritance and Mr. Setlur also published the *vyavahāra* section. In the following pages the Trivandrum edition is relied on.

The printed com. of Viśvarūpa on the *vyavahāra* section is extremely meagre and scarcely merits the epithet *vikāṣa* applied to it by the Mit. But the comment of Viśvarūpa on the *ācāra* and *prāyaścitta* sections is truly voluminous and compares favourably with the Mit. The style of Viśvarūpa is simple and forcible and resembles that of the great Śaṅkarācārya. He quotes profusely from Vedic works, mentions the Carakas and Vājasaneyins (on Yāj. I. 32), the Kāthaka (on Yāj. III. 237 and 243) and very often supports his position by quotations from the Rgveda (e. g. on Yāj. II. 121 and 206), the Brāhmaṇas (e. g. the Śatapatha on Yāj. I. 53 and III. 257) and from the Upaniṣads (e. g. on Yāj. II. 117, the well-known Chāndogya passage about the ordeal for theft and on Yāj. I. 50 Chāndogya II. 23. 10 about the three branches of *dharma*). He speaks of the *pada-pāṭha* and the *kramapāṭha* as due to human agency (on Yāj. III. 242). He frequently quotes the Gṛhyasūtras of Pāraskara and less frequently those of Bhāradvāja and Āśvalāyana. He cites a host of *smṛtikāras*.⁵³⁰ Most of the quotations attributed to

529 मानवं तु ' ऋतुकालाभिगामी स्यात् ' इति ... नियमपरतयेव व्याख्येयम् । एतेनैव... वासिष्ठं व्याख्यातम् । ... गौतमीयं त्वनृतपरिसंख्यार्थं ' ऋतावुपेयात् ' इति केचित् । ... तस्मात्तदपि नियमार्थमेव व्याख्येयम् ।

530 The *स्मृतिकारः* mentioned by name are : अङ्गिरसः, अत्रि, आपस्तम्ब, उशानसः, कात्यायन, काश्यप, गार्ग्य, बृह्गार्ग्य, गौतम, जातुकर्ण (or-र्षि), दक्ष, नारद, पराशर, पारस्कर, पितामह, पुलस्त्य, पौठिनसि, बृहस्पति, बौधायन, भारद्वाज, भृगु, मनु, बृह्मन्, कम, कल्लवल्क्य, बृह्पातवल्क्य, वसिष्ठ, विष्णु, व्यास, शङ्ख, शातातप, शौनक, संपर्त, सुमन्तु, स्वर्धनु (i. e. मनु), हरित,

Svayambhū are found in the extant Manusmṛti, but this is not the case with the quotations ascribed to Bṛghu (vide p. 138 above). Most of the quotations from Bṛhaspati (even on such topics as repayment of debts, sureties, the rights of śūdrāputra) are in prose, only a few being in verse (e. g. a verse about ordeals on Yāj. II. 117, a verse about the method of partition on Yāj. II. 153). It appears therefore that Viśvarūpa either knew a work of Bṛhaspati in prose on arthaśāstra in which occurred a few verses or he had before him a prose work of Bṛhaspati and a versified smṛti of Bṛhaspati, both of which he regarded as the compositions of the same author. He quotes a verse (on Yāj. I. 328) from Viśālākṣa, a well-known writer on politics quoted even by Kauṭilya. He refers to the arthaśāstra of Uśanas along with that of Bṛhaspati. Kauṭilya is nowhere quoted by name. The learned editor of Viśvarūpa thinks (Intro. p. V) that Viśvarūpa took Bṛhaspati and Viśālākṣa as *ārṣa* writers long anterior to Yāj. and therefore used their *dicta* to elucidate and support Yāj., while he omits Kauṭilya because he thought Kauṭilya to be posterior to Yāj. This argument contains several fallacies. In the first place it is wrong because Viśvarūpa quotes verses from Nārada and Kātyayana to supplement Yāj. There is nothing to show that Viśvarūpa regarded Nārada and Kātyayana also as anterior to Yāj. and we have seen above that they are several centuries later than the smṛti of Yāj. Moreover Kauṭilya himself looked upon both Bṛhaspati and Viśālākṣa as high authorities and so Viśvarūpa might have quoted them rather than Kauṭilya. Even taking the latest date assigned to Kauṭilya (about 3rd century A. D.), he flourished several centuries before Viśvarūpa. It is impossible to believe that Viśvarūpa was in possession of the exact chronological relation of Yāj. and Kauṭilya. Many scholars, besides, place Kauṭilya's work centuries before Yāj. It appears, however, that Viśvarūpa had the work of Kauṭilya before him. On Yāj. I. 307 he speaks of ministers tested by the four allurements (*upadhā*) of *dharma*, *artha*, *kama* and *bhaya*. This is an echo of Kauṭilya (I. 10). On Yāj. I. 343 Viś. refers to the view of some that a march should be made when neighbouring chiefs are overwhelmed in calamities.⁵³¹ This is the view of Kauṭilya almost in

531 तथा चाहुः-सामन्तव्योर्ध्वसनसाम्येन दातव्यं तन्मित्रमेव यायात्-इति । विष्णुः,
compare 'तुल्यसामन्तव्यसने दातव्यममित्रं वा इत्यभिजनमित्रयादा । कौटिल्य
VII. 5: किं पुनस्तन्मन्त्रणीयम् । उक्तं च विष्णुवारदूतसमेवेण-कापटिकोद्धृति-

the same words. On Yāj. I. 341 Viś. speaks of the manifold aspects of the work of a minister, some words of his comment being almost identical with Kauṭilya's.

Viśvarūpa's work is thoroughly saturated with the lore of the Pūrvamīmāṃsā. He quotes Jaimini by name (on Yāj. I. 225 where Jaimini VI. 8. 15 is quoted). Curiously enough he applies the term *nyāya* to Mīmāṃsā. He takes 'nyāya-mīmāṃsā' in Yāj. I. 3 as one *vidyā*, while he notes that others explain *nyāya* as the system of logic propounded by Akṣapāda. He quotes the sūtras of Jaimini as those of Yājñikas who know *nyāya* (e. g. on Yāj. I. 53 he quotes Jaimini I. 3. 16 and on Yāj. I. 87 he quotes Jaimini VI. 8. 17). He applies the epithet *naiyāyika* to a mīmāṃsaka like Śābara and speaks of the mīmāṃsakas as *nyāyavidah*.⁵³² He mentions the Śābarbhāṣya by name (on Yāj. III. 243) and in several places quotes the very words of Śābara (e. g. on Yāj. III. 181).⁵³³ He quotes the śloka-vārtika of Kumārila (I. 12 the verse 'sarvasyaiva hi &c.') in his introductory remarks. In his comment on Yāj. I. 7 he cites over fifty verses in the nature of *karikas* dealing with the relation of śruti and smṛti and kindred topics. These verses are his own composition, as in one of them he assures us that a certain point will be dealt with by him in detail in the section on śraddha.⁵³⁴ In interspersing his commentary with *karikas* of his own and in their style and pithiness he greatly resembles Kumārila. Throughout his work he relies upon mīmāṃsā maxims and methods of

गृहपतिकेवेदेकतापसव्यजनावस्थितचारप्रपञ्चनिरूपणपरप्रयुक्तकापटिकाद्यच्छेदबुद्ध्युद्दि-
करणकन्यासंप्रदानकुमारचिन्ता-अन्तःपुरप्रचाराद्यनेकविधं च । विश्वरूप. The
words कापटिको ... व्यञ्जन occur in कौटिल्य (I. 11) and कौटिल्य has
chapters on राजपुत्ररक्षण (i. e. कुमारचिन्ता), अवसृष्टवृत्त (i. e. अन्तःपुर-
प्रचार), दुर्गविधान and दूतप्रणिधि.

532 न्यायविद्वां धार्मिकाः 'अपि वा सर्वधर्मः स्यात्'; न्यायविद्वां याज्ञिकाः सर्वार्थत्वान्यु-
प्राये न प्रयोजयेदित्याहुः (this is जैमिनि VI. 8. 17); न च लक्ष्यमाणस्य
विशेषणं विवक्ष्यत इति न्य.यविद्वाः (on याज्ञ. III. 250). The last is a well-
known मीमांसान्याय. "तथा च नैयायिकाः 'नहि वचनस्यातिमारोहति' इत्याहुः."
These words occur in शाबरभाष्य on जैमिनि III. 2. 3.

533 तथा चोक्तं 'चोदना मृतं भवन्तं भविष्यन्तमित्याद्येवंजातीयकमर्थं शक्नोत्यवगमनमित्युम्',
इति । This is शाबरभाष्य p. 4 (B. I. edition).

534 सर्वं चैतत्प्रपञ्चेन वक्ष्यामः आहुस्तमेह । विश्वरूप part I. p. 16.

discussion. For example, on Yāj. I. 4-5 he discusses the rule of Jaimini II. 4. 8 ff (about 'sarvaśākhāpratyayam ekaṁ karma') in its application to smṛtis; on Yāj. I. 225 he relies upon the position that words like *yava* and *varaha* are to be taken as employed in the Vedas in the same sense in which *śiṣṭas* use them (vide Jaimini I. 3. 9); on Yāj. II. 144 he speaks of wealth (*dravya*) being *puruṣārtha*, where he alludes to the well-known distinction between *kratvartha* and *puruṣārtha*, the subject of Jaimini's 4th chap. His commentary on Yāj. III. 212, 237, 262 are fine examples of his superb skill in the interpretation and reconciliation of apparently conflicting texts.

Though Viśvarūpa was a past master in Purvamīmāṃsā lore, his philosophical views seem to have been identical with those of the great Śāṅkara. According to him, *mokṣa* results from correct knowledge alone and the whole saṁsāra is due to *avidyā*.⁵³⁵ He quotes anonymously one of Gauḍapāda's *kārikās*⁵³⁶ (III. 5) on Yāj. III. 134.

He speaks on Yāj. III. 103 of Nārada who knew the Veda of music (*gītvēdavid*), of purāṇa (on III. 175), and quotes verses (on Yāj. III. 85) from an *abhidhānaśāstra* (lexicon) and from a *Nāmaraṭnamālā* (on III. 266). He speaks of the śloka of Bhikṣa-*ṭana* (on III. 66). He is in this probably referring to the Bhikṣa-*ṭana-kāvya*,⁵³⁷ which is mentioned by the *Sāhityadarpaṇa*. Among commentators he mentions Asahāya's *bhāṣya* on Gautama by name (on Yāj. III. 263). On Yāj. III. 256 he explains *Mleccha* as *pulindas* and *Tajikas* (i. e. Arabs).

535 In his com. on *Yājñavalkya* III. 66 he says 'अपवर्गार्थं हि पारिवाज्यं ज्ञानैक-साधनं न तत्र कर्मणा प्रयोजनमित्युक्तमेव ।', 'तत्सायहणात्मकेनविद्योत्पत्त्यन्वय-स्येवमादिचोद्यानवकाश एव । ... तत्त्वेन ब्रह्मणो नान्यद्वस्तुस्वरमस्तीति ब्रह्मविदा स्थितिः ।'.

536 तथा चाह—यथैकस्मिन्चटाकाशे रजोधूमादिभिर्भुते । न सर्वे संप्रभुष्यन्ते सुखं दुःखं तथात्मनः ॥ इति । तथान्यैरापि—धूमपूर्णचटानां च यस्यैकस्यैव रेषनम् । उत्पाट्य क्रियते तत्र जायते व्योम निर्मलम् ॥ इति. In the *Anandāśrama* edition of गोहपाद् the fourth *śloka* is तद्वज्जीवा ब्रह्मादिभिः. I could not trace the *kārikā* धूमपूर्णः.

537 Vide I. O. cat. p. 1448 for the *निर्वाटनकाव्य* of शिवभक्तिसिद्धांत alias कृष्ण-बल्लभ who names वाल्मीकि, कालिदास and the कालम्बरी of बाल.

It has been shown above (§34 pp. 169-170) how Viśvarūpa's text of Yaj. varied in some respects from that of the Mit. ; how he frequently refers to the views of commentators of Yaj. earlier than himself (in the words ' apare, ' ' anye '), how he proposes several explanations of the same words in several cases.

Dr. Jolly (Journal of Indian History 1924, pp. 7-8) says that the citations of Viś. in the Smṛticandrikā about his having refuted the views of Dhāreśvara cannot be traced in the printed Bālakriḍā, as also the reference to Viś. in the Mit. on Yāj. I. 81 and II. 135. It has been shown above (note 529) that the printed Viś. on Yāj. I. 80 *does* contain the view attributed to it by the Mit. As regards the Mit. on Yāj. II. 135 it has to be noted that the Mit. does not mention Viś. by name there, but only speaks of 'bhagavān ācārya,'⁵⁸ which words are interpreted by the Subodhini and the Bālabhāṭṭas as referring to Viśvartpa. It is true that the printed Viś. does not contain in so many words the explanation attributed by the Mit. to 'bhagavān ācārya.' But it is worth considering that in the printed Viś. the two quotations from Manu and Śaṅkha do occur and are put in the mouth of an objector and are explained away in a way somewhat similar to that put forth in the Mit.⁵⁹ As regards the passages of the Smṛticandrikā, the matter requires careful examination. The Smṛticandrikā (II. p. 294 Gharpure's ed.) says that according to the Saṃgrahakāra a widow was allowed to succeed to her sonless husband's wealth if she submitted to *niyoga*, that the

538 The words of the Mit. are : यदपि मतं पिता हरेदुपुत्रस्य रिक्तं आतर एव वा (मनु १. 135) इति मनुस्मरणात्, तथा-स्वर्पातस्य सपुत्रस्य आतृगामि द्रव्यं तद-
भावे पितरौ हरेयाता ज्येष्ठा वा पत्नीति श्रुतस्मरणाच्च अपुत्रस्य धनं आतृगामितीति
श्रुतं भरणं चास्य कुर्वीरन् स्त्रीगामाजीविनश्चक्षादित्यादिवचनाच्च भरणेषुषुकं धनं
पत्नी लभत इत्यभि स्थितम् । एवं स्थिते बहुधने अपुत्रे स्वर्पाते भरणोपयुक्तं पत्नी
गृह्णाति शेषं च आतरो यदा तु पत्नीभरणमात्रोपयुक्तमेव द्रव्यमस्ति ततो न्यूनं वा
तदा किं पत्न्येव गृह्णाति उक्त आतरोपीति विरोधे पूर्ववलीयस्त्वज्ञापनार्थं पत्नी बुद्धिर
इत्यारब्धमिति । तदप्यत्र भगवानाचार्यो न भ्रूयति । यतः । पिता हरेदुपुत्रस्य ...
इति निष्कर्षस्मरणाज्ज्ञेयं कमवगम्यति तु यथाश्रयेधिकारप्रदर्शनमवगम्य । तच्चैवातस्यपि
पत्न्यादिभ्यो वदते इति ध्याय्यच्छेदः ।

००० मनु एतदव्यसिति । 'विता हरे ... वा ' इति । मातृव्यसन्ध्यामेतद् द्रष्टव्यम् । कर्म शङ्क-
 यन्म ' स्वर्गीयस्य ... पत्नी ' इति । उक्तलक्षणपत्नीबुद्धिभावे सोदर्यभ्रात्रभिर्मायं
 सद्यः सिद्ध्यति ।

same was the view of Dhāreśvara and that Viśvarūpa refuted the view of Dhāreśvara. In no place does the printed Viś. name Dhāreśvara. The words of the Smṛticandrikā are not to be taken literally. It will be shown below that the author, Devaṇṇa-bhaṭṭa, flourished about 1200 A. D., while Dhāreśvara flourished between 1000-1050 A. D. Devaṇṇa had no correct idea of their relative chronological position. It has been shown above (p. 249) how though Asahāya is named by the Mit., the Sarasvatīvilāsa very often says that Asahāya does not like (or tolerate) the views of Vijñāneśvara. Similarly the same work (para 392) says that Dhāreśvara and Devasvāmin do not tolerate the view of Vijñāneśvara, but Dhāreśvara is one of the predecessors of Vij. actually named by him. So all that the Smṛticandrikā means is that Dhāreśvara and Viśvarūpa differed in their views on the particular points mentioned by it. The word *patnī* is taken by Viś. to mean a widow who is pregnant at the time of her husband's death and quotes the sūtras of Vasiṣṭha and Gautama in support of his view as *jñāpakaṣ*. So this view entirely differs from the view of Dhāreśvara that the widow of a sonless person succeeds if she submits to *niyoga*. The Smṛticandrikā (II. p. 300) says that the Saṁgrahakāra placed the father's mother immediately after the mother and before the father, that the Saṁgrahakāra relied on the same arguments that were employed by Dhāreśvara and that Viśvarūpa and others refuted those arguments. The passage in the printed Viś. is somewhat corrupt in this place. Viś. does place the mother before the father on the ground of the word *mātā* occurring first when the word 'pitarau' or the compound '*mātāpitarau*' is expanded. The comment does mention the verse of Manu (9. 217) about the grandmother, but it makes no clear sense, as it stands.⁵⁴⁰ For the reason given above Rai Bahadur M. M. Chakravarti (JASB for 1912, p. 345 and for 1915, p. 322) is not right when he places Viśvarūpa later than Bhojadeva because of the remarks of the Smṛticandrikā.

In the works of Jimūtavāhana (viz. the *Dāyabhāga* and the *Vyavahāramātṛkā*), in the Smṛticandrikā, the *Hārata*, and other later works like the *Sarasvatīvilāsa*, the views of Viśvarūpa are frequently cited and discussed. Several such citations have been

540 क्षत्रियादिषु पुत्राणां तु पितरि मातुरभावे 'पितुर्भोता इवे' धनद' इत्येव विषयः ।
१६. ५. ५

already examined by me (JBBRAS for 1926, pp. 200-204). From considerations of space I do not repeat here the discussion of those passages. In the *Gṛhastharatnākara*⁵⁴¹ of Caṇḍeśvara (D.C. No. 44 of 1883-4, folio 133a) the explanation of Viśvarūpācārya on Yāj. I. 135 is cited, which does not exactly tally with the printed Viś. Hemādri⁵⁴² refers to Viśvarūpa's explanation given in his section on partition which does not occur in the printed text. The result of the examination of these citations is that the printed text of Viś. is in the main genuine, but that in a few cases (particularly in the *vyavahāra* section) it is corrupt or deficient.

Though Viś. holds the same view as the Mit. that ownership does not for the first time arise on partition but that partition takes place of what is already (jointly) owned, yet on numerous points the two disagree. A few of them may be set out here.

(1) Viś. allows (on Yāj. II. 118) the father unrestricted freedom of distribution of property among his sons during his lifetime, while the Mit. expressly says that this power of unequal distribution is restricted to self-acquired property.

(2) Viś. (on Yāj. II. 119) allows a share of property to the widows of predeceased sons and grandsons of a man when a partition takes place during his lifetime. The Mit. restricts the words ' *patnyaḥ* ' to the father's own wives when he effects a partition during his lifetime.

(3) Viś. connects the words ' without detriment to the paternal estate ' (in Yāj. II. 122) with the words ' whatever else is acquired by himself ' and not with ' *maitra* ' (gifts from a friend) and ' *audvāhika* ' (gifts on marriage), while the Mit. connects the half verse ' whatever else is acquired by the man himself without

541 विश्वरूप on चाण्ड. I. 135 is तथा चाण्डायः । तस्माद्वर्षेणमावृत्तो न व्रजेत्—इति । अयं मे वज्रः पाप्मानमहतात्—इत्येतदेव मन्त्रस्व कात्स्न्यम् । यदा वर्षति गच्छेत् तदेवमिति व्याख्येयम् ।, while the गृहस्थरत्नाकर. 2275 ' अयं मे वज्रः सर्वं पाप्मानमहन्ति—इति सर्वं मन्त्रं पठन् वर्षेणमावृत्तो (! प्रावृत्तो) गच्छेद् वाचन्मन्त्र-समाप्तिः ऊर्ध्वमनियमः । तावत्तैवातिपाप्मानोपहतत्वादिति विश्वरूपाचार्यः ।

542 आता वा भ्रातृपुत्रो वा सपिण्डः शिष्यं एव च । सपिण्डकक्रियां कृत्वा कुर्वीदाभ्युदधिकं ततः ॥ इत्यत्र वचने अभ्युदयशब्देन आभ्युदधिकं आहं विभागमकरणे विश्वरूपा-चार्येण व्याख्येयम् । अतुर्वर्गः (कालनिर्णय p. 45).

detriment to the paternal estate ' as a qualifying clause to the next half verse and to another verse ' kramād abhyāgatam &c. ' In the Mit. the two verses ' pitṛdravyāvirodhena &c. ' and ' kramād &c. ' occur consecutively, while in Viś. they are separated by three verses and Viś. takes the verse ' kramād ' &c. as referring to the re-opening of a partition for a son born after partition.

(4) Viś. allows *niyoga* only to *śūdras* in general and to *kṣatriya* kings in case of danger of extinction of line (vide com. on Yāj. I. 69 and II. 131), while Mit. forbids *niyoga* in general and holds the texts speaking of it as applicable to a girl who is only betrothed and not married.

(5) Viś. appears to allow one share out of ten to the son of a *śūdra* wife from a *brāhmaṇa* without restriction of any kind, while Mit. restricts the share to estates other than land acquired by gift.

(6) Viś. interprets the expression ' half share ' (in II. 138) with reference to the illegitimate son of a *śūdra* as meaning ' some portion, not necessarily exactly half, ' while Mit. interprets it literally.

(7) Viś. allows a widow to succeed to her husband if she is pregnant at his death, while Mit. allows a widow to succeed without any restriction except that of chastity.

(8) Viś. restricts the word ' duhitarāḥ ' in ' patnī duhitarāś-caiva ' (Yāj. II. 138) to *putrika* only and so does not allow all daughters whatever to succeed, while Mit. does not introduce any such qualification.

(9) Viś. reads ' anyodaryasya samsṛṣṭi ' for anyodaryastu &c. ' and ' sodaro ' for ' samsṛṣṭo ' in Yāj. II. 143 and his interpretation of the verse is entirely different from that of the Mit.

(10) Viś. reads ' adhivedanikaṁ caiva ' for ' adhivedanikadyatna ca ' of Mit. and holds that *bandhūdatta*, *śulka* and *anvadbeyuka stridhana* of a childless woman goes on her death to her full brother, while Mit. connects these three with the preceding verse and takes the half verse ' attāyām ' as laying down a general rule of succession to *stridhana* of all kinds and interprets ' bāṇdhavaḥ ' as meaning ' husband and the rest '.

(11) Viś. takes the verse ' adhvinnā-striyai ' &c. (on Yāj. II. 152) as applicable to a wife superseded without any ground of

supercession allowed by the texts ; while Mit. does not introduce any such qualification.

As Viśvarūpa quotes Kumārila's Śloka-vārtika and is mentioned by the Mit. as an authoritative commentator it follows that he flourished between 750 A. D. and 1000 A. D. A greater approximation as to the date of Viśvarūpa can be made, if the identity of Viśvarūpa with Sureśvara be held established. Sureśvara, as he himself tells us in the Naiṣkarmyasiddhi, the Taittirīyopaniṣadbhāṣya-vārtika and other works, was a pupil of the great Śaṅkarācārya whose generally accepted period is 788-820 A. D. Mādhavācārya in several works of his quotes as Viśvarūpa's passages from the well-known works of Sureśvara. For example, the Parāśara-Mādhaviya (vol. I, part I, p. 57) quotes a kārīkā of Sureśvara as that of Viśvarūpācārya.⁵⁴³ In the Vivaraṇaprameyasamgraha (Vizianagaram series p. 92) also Mādhava quotes a verse from the Bṛhadāraṇyakopaniṣadbhāṣya-vārtika as Viśvarūpa's.⁵⁴⁴ In the Puruṣārthaprabodha⁵⁴⁵ of Brahmananda-bhārati (ms. in Bhau Daji collection, Bombay) composed in 1476 (probably of the Śaka era) the author speaks of the Naiṣkarmyasiddhi as a work of Viśvarūpa. In the Saṁkṣepa-Śaṅkara-jaya Viśvarūpa is said to be the author of the two vārtikas on Śaṅkara's bhāṣya.⁵⁴⁶ According to tradition embodied in the various lives of Śaṅkara, the latter had four pupils, Sureśvara, Padmapāda, Totaka and Hastāmālaka. Several works mention Viśvarūpa as one of the four pupils and omit the name Sureśvara. For example, in the Dvādaśa-vākya-vivaraṇa of Gopāla (Aufrecht's Oxf. cat. No. 557, p. 227 b) the four pupils of Śaṅkara are named as Viśvarūpa, Padmanābha, Totaka and Hastāmālaka. In the Mānasollāsa-vṛttānta-vilāsa of Rāmatīrtha we are expressly told that Sure-

543 इदं च वाक्यं नित्यकर्मविषयत्वेन वार्तिके विश्वरूपाचार्य उदाजहार—आद्ये कलाधे इत्यादि सापक्षन्यस्युत्तेरैवः । कलवत्त्वं ज्ञमाचष्टे नित्यानामपि कर्मणाम् ॥ The sūtra of आपक्षन्य is आप. ध. सू. I. 7. 20. 3 and the कारिका occurs in the बृहदारण्यकोपनिषद्भाष्यवार्तिक (I. 1. 97).

544 The verse is on p. 640 of the बृहदारण्यकोपनिषद्भाष्यवार्तिक.

545 इत्येवं मेष्कर्मसिद्धौ ब्रह्मविमोक्षवित्तमैः । श्रीमद्विद्विश्वरूपार्यैराचार्यैः करुणार्णवैः ॥ (folio 6).

546 इत्येवं स उक्तो ज्ञानवत्त्वेन श्रीविश्वरूपो विदुषां परिहः । चकार भाष्यद्वयवार्तिके (दो)आज्ञा मुकुटा हविचारणीया ॥ संक्षेपशङ्करजय 13.68 (Aufrecht's Oxford Cat. p. 227).

śvara is another name of Viśvarūpa, a pupil of Śaṅkara (vide Mitra's Notices vol. V. No. 1763, p. 82). In the Saptasūtra-saṁnyāsapaddhati (Mitra's Notices, vol. VI, p. 296) the four pupils are said to be Svarūpācārya, Padmācārya, Totaka and Pṛthvidhara. The Guruvamśakāvya (Vanivilas ed.) identifies Sureśvara and Viśvarūpa (II.59) and makes him a pupil of Kumārila and Śaṅkara. It may therefore be held as fairly established that Viśvarūpa and Sureśvara are identical. Some corroboration is afforded by the fact that Viśvarūpa quotes Gauḍapāda the ' paramaguru ' of Śaṅkara and holds the same philosophical views as those of Śaṅkara. Just as Viśvarūpa quotes Kumārila's Śloka-vārtika, Sureśvara also in his Taittirīyopaniṣad-bhāṣya-vārtika quotes a *karika* of Kumārila and styles the latter *Mīmāṃsaka*-manya.⁵⁴⁷ This shows that Sureśvara treated Kumārila with scant respect, which seems unlikely if he was at any time Kumārila's pupil. Viśvarūpa in his introduction⁵⁴⁸ performs an obeisance to the Sun, the great serpent (Śeṣa), Tilaksvāmin and Vināyaka. The Bhāmātī of Vācaspati-miśra has a similar salutation. Vācaspati-miśra wrote his Nyāyasūci-nibandha in 841-42 A. D. i. e. he was almost a contemporary of Śaṅkara and his pupils. The learned editor of Viś. tells us that in a commentary on Viś. called Vacanamālā Sureśvara is bracketed with Manu and Yogīśvara (Yājñavalkya) as an expounder of Śāstra (i. e. dharmasāstra).⁵⁴⁹ Therefore that commentator looked upon Viś. and Sureśvara as identical. From all these several considerations it follows that

547 मोक्षार्थं न प्रवर्तेत तत्र काम्यनिषिद्धयोः । नित्यनैमित्तिके कुर्यात्प्रत्यवायजिह्वासया ॥ इति मीमांसकमन्त्रेः कर्मकं मोक्षसाधनम् । ते. उ. आप्यवार्तिक I. 9-10. The verse मोक्षार्थं &c. is श्लोकवार्तिक (संबन्धाक्षेपपरिहार verse 110).

548 प्रजन्म्याकं मङ्गानां तिलकस्वामिनं तथा । विनायकं च सद्गोभिः स्मृतिरुच्योत्पत्ते मया ॥ विश्वरूप, vide याज्ञ. I. 389 आदित्यस्य सदा पूजां तिलकस्वामिनस्तथा । मङ्गजन्पतेभ्येव कुर्वन् सिद्धिमवाप्नुयात् ॥ . The आमती has मर्त्येणतिलकस्वामिमङ्गजन्पतीन् वयम् । विश्ववन्द्यान्मस्यामः सर्वसिद्धिबिधायिनः ॥. तिलकस्वामी would mean तिलकप्रियः स्वामी. The मिताक्षरा reads तिलकं स्वामिनस्तथा.

549 अवनम्य मनुजुरेश्वरयोगीश्वरतीर्त्तिकरजगुरुचरणान् । शास्त्राणां व्याकर्तुं कर्तुमपि देवता निश्चिलाः ॥ One of the verses at the end of the वचनमाला is भवभूतिनिबन्धनोद्धारो विभिर्नीमप्रतिवादिभ्यो गुरोः । सकटाक्षनिरीक्षणपूर्वं (५१) पतितं मामबनुद्धरिष्यसि ॥ Vide Tri. Cat. of Madras Govt. mss. for 1919-22, pp. 4458-4460 for वचनमाला.

Viśvarūpa flourished about 800-825 A. D. But this problem presents further difficulties. The mutual relations of *Sureśvara*, *Bhavabhūti*, *Umbeka* and *Maṇḍana* are a great puzzle. I have dealt with this question in *JBBRAS* for 1928, pp. 289-293. The conclusions arrived at there are that *Maṇḍana*'s literary activity lies between 690-710, that of *Umbeka* between 700-730 and *Sureśvara*'s between 810-840 A. D. and that *Umbeka* and *Bhavabhūti* are identical, but that *Maṇḍana* and *Sureśvara* are separated by about 100 years.

Dr. Jolly has brought together in the *Journal of Indian History* (vol. III, pp. 1-27) some valuable information about *Viśvarūpa*.

In several later works a digest called *Viśvarūpa-nibandha* is frequently cited. That appears to be the composition of another *Viśvarūpa* altogether. For example, the *ṣaṇ-ṇavati-śrāddha-nirṇaya* of *Śivabhaṭṭa* (which is later than 1650 A. D.) tells us that *Viśvarūpācārya* composed a *vivarana* (commentary) on the *Śrāddha-kalikā*.⁵⁵⁰ The *Kṛtyacintāmaṇi* of *Śivarama* (D. C. No. 221 of 1879) quotes several⁵⁵¹ verses from *Viśvarūpanibandha* on *Sapiṇḍa* relationship in marriage, which are not found in the *Balakriḍā*, but which agree remarkably with the words of the *Mit.* on *Yāj. I. 53*. The *Varṣakriyākaumudī* (pp. 378, 380) mentions *Viśvarūpa-nibandha* and quotes two verses cited therein. The *Tithi-nirṇaya-sarva-samuccaya* (later than 1450 A. D.) quotes certain *karikas* of *Viśvarūpa* on the 18 varieties of *Ekādaśī*.⁵⁵² The *Kalanirṇayasiddhānta-vyākhyā* (composed in 1653 A. D.) quotes certain verses of *Viśvarūpa* on the question of the disposal of food prepared for a marriage when a period of impurity on death supervenes.⁵⁵³ The

550 अत एवोक्तं ब्राह्मकलिकायां—मासिकानि सपिण्डं च अमावास्या तथाब्दिकम् । अग्ने-
र्मेव तु कर्तव्यं यस्य मार्गा रजस्वला ॥ इति । अग्नेर्नैव कर्तव्यं न त्वामात्रादिनेति च
कलिकाविवरणेपि श्रीमद्विष्णुरूपाचार्यव्याख्यानम् । Ms. in the Bhadkamkar
Collection, folio 7 b.

551 विश्वरूपनिबन्धे । एषमुक्तप्रकारेण पितृवन्धुषु सप्तमात् । ऊर्ध्वमेव विवाहस्य पञ्च-
माम्नातृवन्धुतः ॥ सप्तमानो भिद्यते यस्मात्पूर्वजादुभयत्र च । तमादाय गणो (गजेन्द्र)
जीमान्वरं चावच कन्यकाम् ॥ इति । कृत्यचिन्तामणि folio 150. The *Mit.* says
'सप्तमानमेदेपि यतः सप्तानमेदस्तमादाय गणयेद्यावत्सप्तम इति सर्वत्र योजनीयम् ।'

552 एवं स्मार्ताभिप्रायेण विश्वरूपेणापि अष्टादश भेदा उक्ताः । Ms. in Bhadkamkar
Collection folio 17 a.

553 Ms. in Bhadkamkar collection folio 137 b on verse 83.

Nirṇayasindhu also quotes verses of Viśvarūpa. From these data it follows that a Viśvarūpa composed a commentary on Srāddha-kalikā and also wrote a digest on matters of ācāra and other topics of dharma in prose and verse. Raghunandana in his Udvāhatattva (ed. by Jivananda, p. 116) names a Viśvarūpa-samuccaya. It is likely that it is the same as Viśvarūpa-nibandha.

61. Bhāruci.

The Mit. on Yāj. (I. 81) says that Bhāruci like Viśvarūpa held the view that the rule ' ṛtau bhāryām gacchet ' was a *niyama* and not a *parisamkhyā*. On Yāj. II 124 the Mit. says that the explanation of ' the fourth share ' to be given to unmarried sisters offered by Asahāya and Medhātithi was the proper one and not that of Bhāruci. The Parāśaramādhaviya⁵⁵⁴ and the Sarasvativilāsa (para 133) inform us that Bhāruci was of opinion that unmarried sisters were only entitled to a provision for their marriage and were not entitled to a fourth share.

Bhāruci, being mentioned by the Mit., is certainly older than 1050 A. D. Rāmānujācārya in his Vedārthasaṅgraha (reprint from the *Pandit*, ed. of 1924, p. 154) mentions six *acāryas* that preceded him as expounders of the Viśiṣṭādvaita system, viz. Bodhāyana, Ṭaṅka, Dramiḍa, Guhadeva, Kapardin and Bhāruci. Similarly the Yatīndramatadīpikā⁵⁵⁵ of Śrinivāsadāsa (Ānandaśrama ed.) enumerates (p. 2) a host of teachers as the predecessors of Rāmānujācārya in propounding the Viśiṣṭādvaita system. Vyāsa is the reputed author of the Vedāntasūtras, Bodhāyana is said to have composed a *vṛtti* on the Vedānta-sūtras, called Kṛtakoti according to the Prapañca-hṛdaya (p. 39, Trivandrum ed.). Ṭaṅka and Brahmanandin are identical. Dramiḍa is credited with the authorship of a *bhāṣya* on the Vedānta-sūtras (which is quoted by Rāmānuja in his *bhāṣya* on II. 2. 3). Nathamuni is said to have been the grand-father of Yāmanamuni, who was born about 916 A. D. Rāmānuja refers to him with great reverence as his teacher's teacher (*parama-guru*, vide Vedārtha-saṅgraha, p. 149) and is said to have been young

554 भास्विकस्तु चतुर्थमगमदेव विषयसंस्कृतमाद्योमयोपि द्रष्टव्यं विवक्षितं, अतो सुवचनस्यम-
संस्कृतकन्यानां वास्तीति मन्यते । परा, मा, vol. III, 2. p. 510.

555 ' व्यास-बोधाचम-गुहदेव-भास्वि-ब्रह्मनिदि-द्विनिडाचार्य-दीपानुसूक्त-वाचमुनि-वामीश्वर-
प्रभृतीनां मतामुच्यते ॥१॥ '

when Yāmuna died (vide J R A S for 1915, p. 147 and I. A. for 1909, p. 129). It is therefore obvious that the teachers are arranged by the Yatīndramatadīpikā in chronological order. Hence Bhāruci, being placed earlier than even Dramiḍa and Nāthamuni, was comparatively an ancient author and could not have flourished later than the first half of the 9th century. Bhāruci the jurist also flourished before 1050. It is difficult to believe that there were two famous writers of the same name nearly about the same time. Hence it may provisionally be held that Bhāruci the writer on dharmaśāstra and Bhāruci the Viśiṣṭādvaita philosopher are identical. If this identity be accepted, then Bhāruci the writer on dharmaśāstra becomes comparatively an early writer, being at least as old as Viśvarūpa. His views agree on several points with those of Viśvarūpa, which is a circumstance that lends some corroboration to the date proposed for him.

One interesting point about Bhāruci deserves mention here. From numerous notices contained in the Sarasvativilāsa it appears that Bhāruci either commented upon the Viṣṇudharmasūtra or wrote some work in which he took great pains to incorporate explanations of several sūtras of Viṣṇu. For example, para 637 tells us that Bhāruci explained the word ' bija ' occurring in a sūtra of Viṣṇu as ' piṇḍa '.⁵⁵⁶ In para 674 we are told that Bhāruci explained the word ' niṣkāraṇa ' in a sūtra of Viṣṇu and that he held that a daughter's son has not to perform the śrāddha of his maternal grandfather if the latter has a son. Sudarśanācārya in his comment upon Āpastambagrhya (8. 21. 2) ascribes the same view to Bhāruci and quotes the very words of Bhāruci.⁵⁵⁷ Vide J B B R A S for 1925 pp. 210-211 for further examples. There is nothing unnatural in Bhāruci, the Viśiṣṭādvaita philosopher, having composed a commen-

⁵⁵⁶ यथाह भारुचिरेतिविष्णुवचनव्याख्यामावसरे बीजशब्दः पिण्डवाचीति । स. वि. para 637 (pp. 422-23 of Mysore ed.). The sūtra of विष्णु is ' बीजवह्मणु-विवाचनं शुद्धिवाद ' स. वि. para 636.

⁵⁵⁷ अथ मातृपुत्रः । निष्कारणमिति वदता विष्णुना समनन्तरकर्तव्यं पुत्रादीनां विद्यमानत्वे कोटिचक्षुष्यं च कर्तव्यत्वं प्राप्तिरिति । स. वि. para 674 (p. 427). The sūtra of विष्णु is दोहिमस्य आत्मानं व्याहृतं निष्कारणम्. The words of सुदर्शनाचार्य are इत्येवार्थं भारुचिरेत्याह यद्विष्णुवचने अपुत्रो मातामहः पुत्रिकासुतश्चास्तितद्व्याहारी तस्मिन्पक्षे तस्य पिण्डदाननिवन्धः इत्यादिना ग्रन्थेन ।

tary on the Viṣṇudharmasūtra. The extant Viṣṇudharmasūtra contains doctrines peculiar to the Viśiṣṭādvaita system such as the worship of Nārāyaṇa or Vāsudeva, the four Vyūhas of Vāsudeva &c. If Bhāruci was a Viśiṣṭādvaitin he would naturally turn to the sūtra of Viṣṇu as having the greatest claim on his attention. Many of the sūtras of Viṣṇu quoted in the Sarasvativilāsa with the explanations of Bhāruci are not found in the printed text of Viṣṇu, on which Nandapaṇḍita commented in the first half of the 17th century. It appears that the Sarasvativilāsa had before it a larger version of Viṣṇu current in the south (vide note 118, p. 70 above).

On scores of points there is divergence between the views of Bhāruci and those of the Mit. Bhāruci differed from the Mit. as to the definition of *daya* and *vibhaga*, he allowed *niyoga* to childless widows, while the Mit. condemned it in the case of all widows; Bhāruci, like Viśvarūpa, did not mention *sapratibandha* and *apratibandha* *daya*; Bhāruci, like Viśvarūpa, held that a coparcener who concealed some joint property was not guilty of theft, while the Mit. held that he was. Vide J B B R A S for 1925 pp. 211-13 for more examples and details.

62. Śrīkara

The Mit. on Yāj. II. 135 alludes to the view of Śrīkara and others that the widow succeeded as heir to her deceased husband's estate if it was small.⁵⁵⁸ The Smṛtisāra⁵⁵⁹ of Harinātha attributes the same view to Śrīkara and disapproves of it. On Yāj. II. 169 the Mit.⁵⁶⁰ cites the view of Śrīkara about that topic and disapproves of it. Viśvarūpa also gives two explanations of that verse of Yāj., the first of which agrees with that of the Mit. and the second is akin to Śrīkara's.

558 एतेनारूपधनविषयत्वं श्रीकरादिभिरुक्तं निरस्तं वेदितव्यम् ।

559 न च स्वल्पचक्रत्वे (धनत्वे !) पत्नी कुङ्कितर इति बहुधनत्वे आसूयाममजा इति वचनमिति श्रीकरमसमुचितम् । स्मृतिसार I. O. cat. No. 301, folio 123a.

560 अथाविदितदेशान्तरे यतः काळान्तरे वा विपन्नस्तदा मूलसमाहरणाशकेर्विकेतारमदर्शयित्वैव स्वयमेव तद्गुणं नाष्टिकस्य समर्पयेत् । तावत्तेषांस्तो शुद्धो भवतीति श्रीकराचार्येण व्याख्यातं तद्विद्वन्मुषयम् । मिताक्षरा, the M. V. p. 307 (Mysore ed.) quotes these very words ' अथाविदित ... समर्पयेदिति श्रीकराचार्यादय आहुः । विज्ञानेश्वरस्तु &c. '

The works of Jīmūtavāhana (viz. the *Dayabhāga* and the *Vyavahāramātṛkā*), the *Smṛticandrikā* and the *Sarasvativilāsa* contain very interesting notices of Śrīkara's views. Many of them were brought together by me in J B B R A S for 1925, pp. 213-215. Śrīkara like Viśvarūpa held the view that 'duhitarah' in Yāj. refers to the *putrika*, he allowed the parents of a childless person to succeed together at the same time. The *Dayabhāga* very severely criticizes the views of Śrīkara on the succession to re-united members, on *vidyadhana* and on Yāj. II. 24 (about enjoyment for 20 years).⁵⁶¹ Most of the views attributed to Śrīkara were also entertained by Viśvarūpa or are more antiquated than Viśvarūpa's.

Śrīkara was probably a writer from Mithilā and seems to have propounded the view of spiritual benefit as the criterion for judging superior rights of succession. The *Smṛtisāra*⁵⁶² of Harinātha ascribes such a view to a Śrīkara-nibandha.

Whether Śrīkara wrote a commentary on a *smṛti* or a general digest (*nibandha*) it is difficult to say. The *Smṛticandrikā*⁵⁶³ says that Śambhu, Śrīkara and Devaśvāmin compiled digests of *smṛtis* and added their own explanations of them. The *Smṛtyarthasāra*⁵⁶⁴ of Śrīdhara asserts in the introductory verses that Śrīkaṇṭha and Śrīkarācārya filled up the gaps in the *smṛtis* that were scattered about (by introducing order out of chaos). Śrīkara's explanations of Yājñavalkya are frequently cited by the Mit., the *Dayabhāga* and

561 Vide अथर्वहारादयः p. 47 where श्रीकर is the first of a host of writers who held, following Yāj. II. 24, that adverse possession for twenty and ten years in the case of immoveable and moveable property respectively conferred ownership.

562 Vide स्मृतिसार (I. O. cat. No. 301, folio 147 a) मृतसन्तानाभावे तत्पितृसन्तते-स्तद्धनं तदभावे च तत्पितामहसन्ततेः ... इति त्रयाणामुदकं कार्यमित्यादिना दर्शितम् । एतदुक्तं त्रयाणामपि जन्मजनकक्रमेणैव पूर्ववत्संनिधानादर्थग्राहितेति सपिण्डाभावे सकुलानां धनभागितेति अनन्तरः सपिण्डाद्यः इत्यादिना दर्शितम् ।

563 ये पुनः स्मृतिसमुच्चयकाराः शम्भुश्रीकरदेवस्वाम्यादयः संमत्युद्धारविषयविभागयोः शिक्षाचारं मन्यमाना उद्दारादिविषयाणि स्मृतिवाक्यानि विचारयितुं ग्रन्थविस्तारं चकुरे । स्मृतिच० (अ० section p. 266).

564 श्रीकण्ठश्रीकराचार्यैः स्मृतिस्मृतिपुराणयोः स्मृतिशास्त्रेष्वनेकेषु विषयीर्गोच्यमेकधा । अनु-
ष्टुप्कारार्थं स्मृतिचिह्नं प्रयत्नतः । पुराणग्यायनीमांसासाङ्गवेदैः प्रयुतम् ॥ स्मृत्यर्थ-
कार (D. C. ms. No. 44 of 1870-71 copied in सप्त 1495 has these verses).

others. But the Mit. does not connect Śrīkara's name with Yājñavalkya as a commentator, though Viśvarūpa is expressly so connected. It appears therefore more likely that Śrīkara wrote a digest of smṛtis in which he paid particular attention to the explanation of the words of Yājñavalkya. The Rājanītiratnākara¹⁶⁵ of Caṇḍeśvara quotes the views of Śrīkara on rājanīti, one of which is that the poor and helpless are entitled to a share of the royal wealth.

Hemādri¹⁶⁶ quotes the view of Śrīkara on Viṣṇu and disapproves of the faults found therein by the author of the Paṇḍita-pariṭoṣa.

As Śrīkara is quoted by the Mit., he is certainly earlier than 1050 A. D. As his views agree largely with Viśvarūpa's, he may provisionally be regarded as nearly of the same period as Viśvarūpa's. He cannot be earlier than Asahāya who is named both by Viśvarūpa and Medhātithi, though both of them are silent about Śrīkara. Hence Śrīkara must be placed somewhere between 800 and 1050 A. D. and probably flourished in the 9th century.

This Śrīkara must be distinguished from another Śrīkara, the father of Śrīnātha.

63. Medhātithi.

Medhātithi is the author of an extensive and erudite commentary (*bhāṣya*) on the Manusmṛti. It is the oldest extant commentary on that smṛti. The *bhāṣya* of Medhātithi was first published about forty years ago by Rao Saheb V. N. Mandlik in Bombay and recently Mr. J. R. Gharpure of Bombay brought out an edition of Medhātithi which closely follows Mandlik's edition. A critical edition of the *bhāṣya* based upon all the available Mss. is a great desideratum. An English translation of the *bhāṣya* by M. M. Dr. Ganganath Jha is in progress and several parts have been published so far. In the following Mr. Gharpure's edition has been used. The *bhāṣya* as printed is corrupt in many places, particularly in the 8th, 9th and

565 'राजधने दीनाबाधादितकलमणिनामंशितं बहुनावकत्वाज्जयतिनाहश्चेति कुकिरिति गोपाललक्ष्मणश्रीकरादयः ।' राजनीतिरत्नाकर pp. 40-41 (ed. by Jayneval).

566 अत्र श्रीकरः प्राह । यदा गतकाले अमावास्याद्वयं भवति तदा निधुनादितरेष्वामासी-
त्तत्वात् । . . अत्र च पण्डितपरितोषकता दूषणमनिहितम् । अनुपपन्नमिति । . .
तेन श्रीकराणां मतमेव साधु । चतुर्थेऽ. III. 2, pp. 900-903.

12th *adhyāyas* In Mr. Gharpure's edition there is no *bhāṣya* on verses 182-202 of the 9th chapter.

Bühler in his learned and exhaustive Introduction to the *Manu-smṛiti* (S. B. E. vol. 25) brings together a good deal of information about Medhātithi (pp. CXVIII-CXXVI). In J B B R A S for 1925 pp. 217-221 I have offered criticisms on some of Bühler's views and have given some additional information.

In several Mss. of the *bhāṣya* at the end of several *adhyāyas* occurs a verse⁵⁶⁷ which says that a king named Madana, son of Sāhāraṇa, brought copies of Medhātithi's commentary from another country and effected a restoration (*jīrṇoddhāra*). This does not refer to the restoration of the text of Medhātithi, but to the completion of the library of the king, who was Madanapāla, son of Sādhāraṇa and flourished, as we shall see later on, in the latter half of the 14th century.

Dr. Jolly (Tagore Law Lectures p. 6) holds Medhātithi to be a southerner on account of the fact that his father's name was Virasvāmin and on account of the attention paid to his *bhāṣya* by southern writers. It cannot be said that names ending in 'svāmin' were a monopoly of the south. The *Rājatarāṅginī* gives several literary celebrities whose names ended in 'svāmin' (e. g. V. 34 mentions a Śivasvāmi). Kṣīrasvāmin was a Kāśhmīrian. The south has always been famed for preserving Mss. of valuable works from the north. Mss. of the *Kāvya-lamkāra* of Bhāmaha, a Kāśhmīrian, are very rare and have been found only in the south. Bühler (p. cxxiii) seems to be right in holding that Medhātithi was a Kāśhmīrian (or at least an inhabitant of Northern India). In explaining such words as 'svaraṣṭre' and 'janapadaḥ' (*Manu* VII. 32 and VIII. 42) Medhātithi introduces Kashmir. He gives (on *Manu* VIII. 400) the monopoly of the sale of elephants as a privilege of the kings of Kashmir where saffron abounds.⁵⁶⁸ He says

567 मान्धा कापि मनुस्मृतिस्तदुचिता व्याख्या हि मेधातिथेः सा लुप्तेव विधेर्वशात् कचिदपि प्राप्यं न बन्तुस्तकम् । क्षोणीन्द्रो मदनः सङ्गणसुतो देशान्तराद्वाङ्मतेर्जीर्णोद्धारमचीकरत्तत इतस्तत्पुस्तकेल्लेखिते ॥ सङ्गण is a *Prākṛit* form of साधारण.

568 कापि माण्डानि राजोपयोगितया यथा इस्तिनः काश्मीरेषु कुङ्कुममात्रेषु पद्मोर्जादीनि प्रसीधेयन्त्या दक्षिणात्येषु मणिमुक्तादीनि &c. Should we not read यथा इस्तिनः काश्मीरेषु कुङ्कुमं प्राप्येषु पद्मोर्जादीनि ! The meaning then would be elephants are the monopoly of kings everywhere, saffron in Kashmir &c.

that the rainbow is called 'vijñāna-chāyā' in Kashmir (on Manu IV. 59). He very frequently refers to northerners e. g. on Manu III. 234 he says 'kutapa' is the word for what is well-known as 'kambala' among northern people and on III. 238 he says 'northern people wrap their heads with śatakas' (garments). He says on Manu II. 24 that in the Himalayas in Kashmir it is not possible to perform the daily *sandhya* in the open, nor is it possible to bathe every day in a river in 'Hemanta' and 'Śisira'. On Manu II. 18 he says 'in other countries, some say, people marry one's maternal uncle's daughter; but that is opposed to the words of Gautama' (4. 3) and proceeds 'even in that country taking food in the same plate with (or in the company of) one whose thread ceremony is not performed is not at all regarded as dharma (but as improper conduct)'. This is clearly a reference to Baudhāyana Dh. S. (I. 1. 19) according to which 'mātulasutā-pariṇayana' and taking food in the same plate with one whose *upanayana* is not performed are two of the five usages peculiar to the south. It is fair to add that later writers like Kamalākaraḥṭṭha (Nirṇayasindhu, 3rd pariccheda on sāpiṇḍya) regard Medhātithi as a southerner.

Medhātithi quotes from or names numerous smṛti writers, such as Gautama, Baudhāyana, Āpastamba, Vasiṣṭha, Viṣṇu, Śaṅkha, Manu, Yāj., Nārada, Parāśara, Brhaspati, Kātyāyana and others. He refers to Brhaspati as a writer on 'vārtā' (Manu VII. 43 and IX. 326) and to Brhaspati and Uśanas as writers on politics and government (Manu VIII 285, VII. 2 and 155). On Manu VII. 43 he refers to *Caṇakya* as a writer on 'daṇḍanīti'. In numerous places he seems to have drawn upon Kauṭilya's work. For example, on Manu VII. 155 in interpreting 'pañcavarga' as 'kāpaṭika, udāsthita, grhapatika, vaidehika and tāpasavyaṇjana' he explains them almost in the words of Kauṭilya (I. 2). On VII. 148 he quotes the five aṅgas of *mantra* in the very words of Kauṭilya.⁵⁶⁹ Vide also his remarks on Manu VII. 54 (testing of ministers by *upadhas*). He names Asahāya (on 8. 156) and certain writers as Smṛtivarṇa-kārāḥ (on II. 25). Bühler is not quite accurate (p. cxx, n. 1) when he states that 'Medhātithi gives only once the name of an

569 इमान्यह्वानि कर्मणामारम्भोपायः पुरुषद्वयसंपत् देशकालविभागः विनिर्वातप्रतीकारः कार्य-
सिद्धिरिति । मेधातिथिः, compare कौटिल्य I. 15 'कर्मणामारम्भोपायः ..., कार्य-
सिद्धिरिति पञ्चाङ्गे मन्त्रः' ।,

early commentator'. On VIII. 3 he refers to the interpretations of Bhartṛyañña. He refers to the interpretations of Yajvan (on VIII. 151 and 156). Yajvan is only the last part of a name (as in Deva-rājayajvan). He quotes the interpretation of Manu by Upādhyāya (on II. 109, IV. 162, V. 43, IX. 141 and 147). Bühler holds that Medhātithi refers to his own teacher. It is more likely that Upādhyāya, like Yajvan, is the name or part of the name of a previous commentator of Manu. On VIII. 152 the explanations of R̥ju are twice cited. On IX. 253 Medhātithi cites the view of one Viṣṇusvāmin.⁵⁷⁰ From the tenor of the quotation it appears that Viṣṇusvāmin was a writer on Mīmāṃsā and not a commentator of Manu as Bühler thought (p. cxx, n. 1). Some Mss. read the word preceding Viṣṇusvāmi as 'kovara', others as 'kāvara'. It is probably 'kāvera' (residing on the Kāverī river).

He quotes (on Manu I. 19) a verse from the Sāṅkhyakārikā ('prakṛter mahān &c). He speaks of Vindhyavāsa⁵⁷¹ as a Sāṅkhya and says that he does not admit a subtle interim body (antarābhava-deha). This is probably taken from Kumārila's words.⁵⁷² He repeatedly refers to the *purāṇas*, tells us (on III. 232) that they were composed by Vyāsa and contained accounts of creation. He quotes (on XII. 118) a verse from the Vākyapradīpa.⁵⁷³

He tells us (on II. 6) that the Pāñcarātras, Nirgranthas (Jains) and Pāsupatas were outside the pale of Vedic orthodoxy.⁵⁷⁴

Medhātithi had drunk deep at the fountain of the Pūrva-mīmāṃsā. His bhāṣya is full of the terms *vidhi* and *arthavāda*. He quotes Jaimini's sūtras frequently and applies them to the interpretation of smṛti texts at every step. Vide J B B R A S for 1925 p. 219 for examples. He cites passages from Śabara's bhāṣya (e. g. on III. 1). He mentions Kumārila by name (on I. 3) and as Bhāṭṭapāda (on Manu II. 18).

570 अतो वायती काचित्कलमुतिः सा सर्वाध्याय इति कोपरविष्णुस्वामी ।

571 सांख्या हि केचित्कान्तराश्वानिच्छन्ति विष्णुवासममृततः । मेधातिथि on मनु I. 55.

572 अन्तराश्वदेहेषु निषिद्धो विष्णुवासिना । श्लोकवार्तिक p. 704.

573 उक्तं च वाक्यप्रदीपे—न तदस्ति च तस्मान्नि इत्यादि । Dr. Kielhorn told Dr. Bühler that the verse is not found in the वाक्यप्रदीपे of हरी (B. B. E. vol. 25, CXXIII. a. 1)

574 एवं सर्व एव वास्य भोजकपात्रात्रिकनिमित्तानामर्थवादपाशुपतममृततः ।

Bühler at first took the remark (on Manu XII. 19) about 'Śārīraka' as⁵⁷⁵ referring to Śaṅkara's bhāṣya on the Vedāntasūtra, but later on changed his opinion (S B E vol. 25, p. cxxii) and held that it probably implies a reference to the Śārīraka sūtras. Bühler's considered opinion does not seem to be right. The words 'yatheha rāja . . . apaiti' are a summary of Śaṅkara's bhāṣya on Vedāntasūtra II. 1. 34 and II. 3. 42. and I. 2. 11-12. On Manu II. 83 he refers to the Upaniṣad-bhāṣya⁵⁷⁶ on Chāndogya II. 23. 4 and says that that passage has been differently explained in the bhāṣya. Śaṅkara does explain that passage of the Chāndogya differently. But this is not all. In various other places Medhātithi seems to have in view the Śārīraka-bhāṣya of Śaṅkara. For example, on I. 80 he has⁵⁷⁷ before him Śaṅkara's bhāṣya on the sūtra 'lokavat tu lilākaivalyam' (Vedāntasūtra II. 1. 33). He, however, seems to have favoured the position that the attainment of mokṣa is due⁵⁷⁸ not to mere correct knowledge but to the combination (*samuccaya*) of knowledge and karma (vide remarks on Manu VI. 32, 74-75,

575 ननु च धर्माधर्मयोरिच्छा प्रति नियन्तुवे ऐश्वर्यं द्विष्यते । तथा शारीरके दर्शितं यथेह राजा सेवानुरूपं ददानी न च तस्यैश्वर्यत्वमपेति अतो महत्परमात्मानो वश्यत इति व्यपदिश्यते ।

576 उपनिषद्वाक्ये चेतदन्यथा व्यख्यातं तत्त्विहानुपयोगान्न प्रदर्शितं । मेधातिथिः । The उपनिषद् passage is 'तद्यथा शङ्कुना सर्वाणि पत्राणि संतृण्णानि एवमोङ्कारेण सर्वा वाक् संतृण्णा' । मेधातिथि explains 'सर्वो ह्यर्थो वाग्व्यवहारमतीतो वाचश्च सर्वस्या ओङ्कारो मूलम् । तथा च श्रुतिः । तद्यथा शङ्कुना &c. ... अन्तर्धानमनुस्मृतिराश्रयभावापत्तिर्वा । कथं पुनः सर्वा वागोङ्कारेण संतृण्णा । वैदिक्यास्तावदोङ्कारपूर्वकत्वमुक्तम् । लौकिक्या अपि तदादीनि वाक्यानि स्वरित्यापस्तम्बवचनात् ।' शङ्कराचार्य explains 'यथा शङ्कुना पर्षनालेन सर्वाणि पर्णाणि पर्णावयवजातानि संतृण्णानि विद्धानि व्याप्तानीत्यर्थः । एवमोङ्कारेण ब्रह्मणा परमात्मनः प्रतीकभूतेन सर्वा वाक् शब्दजस्तं संतृण्णा । अकारो वा सर्वा वागित्यादिभ्रुतेः ।' ।

577 लीलयापि कौतुकेनापि लोके राजादीनां प्रवृत्तिर्दृश्यत इति ब्रह्मविदः । मेधा० ; 'यथा लोके कस्यचिदासौवर्णस्य राज्ञो ... लीलारूपाः प्रवृत्तयो भवन्ति' शाङ्करभाष्य.

578 On I. 50 he says 'परब्रह्मावातिस्तु मोक्षलक्षणा केवलानन्दरूपा ज्ञानात् ज्ञानकर्म-समुत्पन्नमिति वक्ष्यामः ।' ; on Manu VI. 74-75 'इदं तु ज्ञानकर्मणोः समुत्पन्नमनोक्ष इति श्लोकेदृष्टं सापेक्षम् ।' ; on XII. 87 अतश्च ब्रह्मनिष्ठपरोक्षवैदिकेण्यस्ता-दीन्पुण्ड्रेयानि ।

and XII. 87-90). This was probably due, as Kullūka remarks⁵⁷⁹ (on I. 3), to his being a profound student of Mīmāṃsā.

From Medhātithi's bhāṣya it is perfectly clear that the text of Manu on which he commented was practically the same that we have now. He refers to ancient (*ciraṃtana*) expositors of Manu (on V. 127) and to former (*pūrva*) expositors (IV. 176, II. 134, X. 21). He discusses various readings in several places (vide III. 119, IV. 99, 185, 229, VIII. 53). On VIII. 182-183 he notes⁵⁸⁰ that the order of the verses was traditionally different. Kullūka also notices that those two verses and the next two were read in one order by Medhātithi and Bhojadeva and in another by Govindarāja. On 9. 93 he notes that according to some that verse is not Manu's.⁵⁸¹

Medhātithi's bhāṣya is full of very interesting information. But for want of space it cannot be analysed in detail. The Mit. (on Yaj. II. 124) refers to the view of Asahāya and Medhātithi (on Manu 9. 118) about the fourth share to be given to an unmarried sister at a partition between brothers and follows it in preference to Bhāruci's. On Yaj. III. 24 the Mit. tells us that certain texts of Ṛṣyaśṛṅga about varying periods of impurity for Brāhmaṇas and others were not accepted as authoritative by Dhāreśvara, Viśvarūpa and Medhātithi. According to him⁵⁸² *samnyāsa* does not mean the giving up of all the obligatory duties laid down by *śāstra*, but the giving of *ahamkāra*. He⁵⁸³ allowed a brāhmaṇa to adopt even a kṣatriya boy. He explains away the well-known verse 'naṣṭe mṛte... patiranyo vidhiyate' by

579 मेधातिथिस्तु कर्मनीमासावासनया वेदस्य कार्यमेव तत्स्वरूपोर्थस्तं वेत्तीति कार्यतत्त्वार्थविदिति व्याचष्टे ।.

580 The verses are यो निक्षेपं याच्यमानः &c. and साक्ष्यभावे &c. मेधातिथि says on the first व्यत्यस्तक्रमेण श्लोकः समात्मना पठ्यते । प्रथमस्यार्थश्लोकं पठित्वा साक्ष्यभाव इति पठितव्यम् । ततः स याच्य इति । एवं पाठो युक्तः ।

581 केचिदाहुरमानवायं श्लोकः .

582 अथाप्युच्येत कर्मसंन्यासिनो निवृत्तिमार्गावस्थापिनो नैव केचिच्छास्त्रार्थविधयः संमिता नार्यं शास्त्रार्थः । अहंकारममकारत्याग एव संन्यासो वक्ष्यते नाद्येषां शास्त्रार्थवानः । मेधा० on मनु VI. 32. .

583 सद्यः न ज्ञातितः किं तर्हि कुलानुरूपेणैः क्षत्रियादिरपि ब्राह्मणस्य दसको युज्यते । मेधा० on मनु 9. 168.

taking the word 'pati' in its etymological sense and says⁵⁸⁴ that the verse suggests that in order to maintain herself in such calamities the woman may take service with another person as her protector.

Medhātithi quotes several verses from his own work called *Smṛtīviveka* on Manu II. 6 (in all 24 verses) and on X. 5. he says that he has dealt with the topic of mixed castes in *Smṛtīviveka*. That work therefore was either entirely in verse or contained numerous verses. The *Parāśara-Mādhaviya* (vol. I, part 2, pp. 183-186) has a long quotation in verse on the duties of *yatis* from a work called *Smṛtīviveka* and the same work several times quotes verses attributed to Medhātithi (vol. I. part I p. 276 and part 2 p. 172). Hence the *Smṛtīviveka* cited by the *Parāśara-Mādhaviya* most probably is Medhātithi's work. Lollata⁵⁸⁵ an early writer quotes several verses of Medhātithi in his work on *śrāddha*. In the *Tithinirnaya-sarvasamuccaya* (Bhadkamkar collection) several verses of Medhātithi on obstacles to marriage such as death are quoted.⁵⁸⁶ In the *Yatidharmasamgraha* of Viśveśvara-sarasvatī (Ānandaśrama ed. p. 27) two well-known verses about ' *aṣṭāṅga-maithuna* ' (viz. *smaraṇam kīrtanam kelih &c.*) are ascribed to Medhātithi and another verse⁵⁸⁷ is cited (on the same page) about the six duties of *yatis*. These quotations show that Medhātithi

584 तत्र पालनात्पतिमन्यमाश्रयेत् सैरन्ध्रकर्मादिनात्मवृत्त्यर्थम् । मेधा० on मनु. 5. 156.

585 पुत्राभावे सपिण्डा मानसपिण्डाः शिष्याश्च दद्युः, तदभावे ऋत्विगाचार्याविति मेधातिथि-स्मरणम् । (folio 4b of the ms. of *आह्निककरण* by लोल्लटाचार्य in the आनन्दाश्रम library at Poona); जाताशौचमृताशौचविषये त्वाह मेधातिथिः । पादप्रक्षालने आह्ने त्वनलस्थापनं ऋतौ । मधुपर्के विवाहे वै आशौचेऽध्वर्ष्याचरेत् । (*ibid.* folio 10a).

586 बहुवार्यं घटिते सुनिश्चिते वरस्य गेहेष्वथ कन्यकायाः । मृत्युर्द्यदि त्याग्यमनुजस्य विस-
(विस !) दानं कुर्यात्सलु जातमङ्गलम् ॥ (folio 45 b), वादानानन्तरं यत्र कुलधोः
कस्यचिन्मृतिः । तदा संवत्सरादूर्ध्वं विवाहः शुभदो भवेत् ॥ (folio 46 a); चोले च
व्रतबन्धे च विवाहे व्रतकर्मणि । भार्या रजस्वला यस्य प्रायस्तस्य च (न !) शीघ्रम् ॥
(folio 47 a); पृथग्मातृजयोः कार्यो विवाहस्तेकवासरे । एकस्मिन्मण्डपे चैव पृथग्मे-
दिर्घयोस्तथा ॥ (folio 51 a). The first two verses occur in गदाधर's com-
mentary on the *पारस्करगृह्य* and the last three are cited in the *हस्तचिन्ता-*
मणि of शिवराम (D. C. ms No. 221 of 1179-80, folios 54 b, 55a, 56 b.)

587 निःसाटनं जपो ध्याने स्नानं शौचं सुरार्चनम् । कर्तव्यानि चरेत्तानि यस्मिन् नृशुश्रूषकम् ॥
यतिधर्मसंग्रह.

wrote an extensive work in verse on several topics of dharma. It is to be fervently hoped that this work of Medhātithi would be brought to light some day or other. Coming as it does from such an erudite and ancient writer, it would throw a flood of light on the development of dharmaśāstra.

As Medhātithi names Asahāya and Kumārila and most probably quotes the views of Śaṅkarācārya, he is later than 820 A. D. As the Mit. looked upon him as an authoritative writer, he must be earlier than 1050 A. D. Most probably he flourished between 825 and 900 A. D. Kullūka⁵⁸⁸ on Manu III. 127 says that Medhātithi is much earlier than Govindarāja (1050-1100 A. D.). Lollaṭa is mentioned as a predecessor in the Smṛtyartha-sāra of Śrīdhara, which was composed between 1150-1200 A. D. So Lollaṭa is much earlier than 1150 A. D. He looked upon Medhātithi as a writer whose work was as authoritative as a smṛti. A work called Prakāśa⁵⁸⁹ which is quoted in the Kalpataru appears to have mentioned Medhātithi. Hemādri quotes at great length Medhātithi's comments in several places.⁵⁹⁰ Hence the above date is amply corroborated. This conclusion is further strengthened by the fact that, though he names Asahāya, he does not mention Viśvarūpa, Bhāruci or Śrīkara. If by Miśra⁵⁹¹ in his comment on Manu XII. 118 he refers to Vācaspati-miśra, the author of the Bhāmati and other works, then he will have to be placed after 850 A. D.

64. Dhāreśvara Bhojadeva.

The Mit. (on Yāj. II. 135) says that Dhāreśvara tries to reconcile the conflicting texts about the right of the widow to succeed to her husband's estate by saying that she succeeded if her husband was separate and if she was willing to submit to *niyoga*. On the same verse the Mit. says that following Manu 9. 217 Dhāreśvara placed the paternal grand-mother immediately after the mother as an heir and even before the father. On Yāj. III. 24 the Mit. says that certain texts of Ṛṣyaśṛṅga about impurity on death were not

588 मेधातिथिप्रभृतिभिर्गोविन्दराजादपि वृद्धतरैरेन्युपेतत्वात् ।

589 Vide note 185.

590 Vide चतुर्वर्ग. III. 1. 1062-63 where मेधातिथि's comment on मनु III. 265 is cited.

591 प्रमत्तान्तराणामपि एकत्वप्रतिपादनपरत्वादेव ग्राहिणः प्रत्यक्षस्य मिश्रैः कृत एव क्लेशः

accepted as authoritative by Dhāreśvara, Viśvarūpa and Medhatithi. Vide (sec. 60 on Viśvarūpa) about the remarks of the Smṛticandrikā on Dhāreśvara and Viśvarūpa. The Hāralatā⁵⁹² (p. 117) remarks (as does the Mit. on Yāj. III. 24) that Bhojadeva, Viśvarūpa, Govindarāja, and the Kāmadhenu did not cite certain texts as Jātukarṇa's and that therefore they were not authoritative.

That Dhāreśvara is to be identified with Bhojadeva of Dhārā, perhaps the most famous Indian prince as a patron of learned men, follows from several considerations. The Dāyabhāga⁵⁹³ cites Bhojadeva and Dhāreśvara without making any distinction between the two. Some views that are ascribed to Dhāreśvara in one work are ascribed to Bhojadeva in another. The Vivādatāṇḍava of Kamalākara ascribes to Bhojadeva the same views as to the widow's rights as are ascribed to Dhāreśvara by the Mit. Mss. of the Rājamārtāṇḍa (commentary on the Yogasūtras) have colophons saying that the work was composed by Dhāreśvara Bhojarāja. Dhāreśvara is styled *acārya* by the Mit. (on Yāj. III. 24) and *sūri* by the Smṛticandrikā (II p. 257). Works on numerous branches of knowledge were composed by (or in the name of) Bhoja of Dhārā. On poetics we have two extensive works of his, viz. the Sarasvatikanṭhābharāṇa and the Śṛṅgāraprakāśa. A verse at the⁵⁹⁴ beginning of the Rājamārtāṇḍa tells us that Bhoja composed a work on grammar, a commentary on the Yogasūtra and a work on medicine called Rājamṛgāṅka just as Patañjali wrote on these three subjects (vide Mitra's Notices of Mss, vol. I, p. 115 for the medical work of Bhoja called Rājamārtāṇḍa alias Yogasāra). He composed a work on astronomy called Rājamṛgāṅka. A work of his on the Śaiva āgama called Tattva-prakāśa has been published in the Trivandrum Sanskrit Series. There are several other works ascribed to him, which need not be

592 यानि जातुर्कर्णान्मा वचनानि लिखितानि तानि भोजदेव-विश्वरूप-गोविन्दराज-काम-
भेनुकश्चिरलिखितस्यान्मत्स्यपुराणविरोधाच्च निर्मूलान्येव ।

593 दायभाग (p. 58, ed. of 1829) 'अयं वा धारेश्वरपुरस्कृतो वचनार्थः । इच्छया विभाग-
दाममवृत्तस्य पितुः पेटामद्वधने सदृशं स्वाम्यं पुत्रैः सह न तत्र स्वोपार्जितधन इव न्यूना-
धिकविभागमिच्छातः कर्तुमर्हतीति ।', दायभाग (p. 280) 'अत एव भोजदेवेनापि
कृताकृतदुहितृधिकारे बृहस्पतिरित्यभिधाय यथा पितृधने स्वाम्यामिति वचनं लिखितम् ।'.

594 शब्दानामनुशासनं विदधता पातञ्जले कुर्वता वृत्तिं राजमृगाङ्गसंज्ञकमपि व्यातन्पता
येत्यके । वाक्येतोवपुर्वा मल्लः कणभृता भवेव येनोद्धतस्तस्य श्रीरणरङ्गमल्लनृपतेर्वाचो
जयन्त्युपपत्त्याः ॥ Intro. 4th verse.

set out here. That he composed an extensive work on the principal subjects of dharmaśāstra follows from the numerous references to him contained in the Mit., the Dāyabhāga, the Hāratalā and other works. The Śuddhi-kaumudī⁵⁹⁵ (B. I. edition) of Govindānanda frequently speaks of a work called Rājamartaṇḍa of Bhoja on śrāddha. The Jayasinha-kalpadruma (p. 26) quotes Rājmārtāṇḍa and Bhojārājīya on the same page. Whether Bhoja composed on Dharmaśāstra one work or two (as he composed two on poetics), and whether his work was a commentary or an independent digest it is difficult to say. M. M. Haraprasādaśāstri in one of his reports threw out the suggestion that the Kāmadhenu was the work of Bhoja, but this is entirely wrong, as the words of Śrīdatta in his Pitṛbhakti⁵⁹⁶ will show.

Besides the two points noted above (about widow's rights and about the grandmother), there are others on which the Mit. and Dhāreśvara disagreed: viz. Dhāreśvara held ownership to be known only from śāstra, while the Mit. held it to be *laukika* (vide Viramītrodaya pp. 528, 536); Dhāreśvara held that the word 'duhitarah' in in Yāj. stands for *putrika* in the order of succession (Smṛti-candrika II. p. 295-96). On other points the views of Dhāreśvara coincide with those of the Mit., viz. on the usage of giving a special share to the eldest son having fallen into desuetude, on the daughter's son's right to succession, on the father's inability to give a greater or smaller share to his sons in ancestral property on a partition during his life-time. Vide my article on Bhojadeva in JBBRAS for 1925 pp. 223-224 for details of these and other views ascribed to Bhojadeva. A few other references may be noted here. The Nirṇayāmṛta⁵⁹⁷ (p. 68) quotes a Bhojārājīya text. In the Kālaviveka of

595 अत एव राजमार्तण्डे भोजराजः-श्राद्धविघ्ने मृत्युत्पन्ने मृतस्याविदिते दिने । अमावास्यां प्रकुर्वीत वदन्त्येके मनीषिणः ॥ p. 18. Vide also the श्राद्धक्रियाकोमुदी p. 480 for the same verse from the राजमार्तण्ड, which is perhaps more frequently quoted by गोविन्दात्मन् than any other *nibandha*.

596 तदेतानि वाक्यानि राजालिखितत्वाद्वाद्यानीति केचिद् । तद्युक्तं कामधेनावपि राजनिबन्धवच्छिष्टपरिग्रहात्संशयं नाहर्न्तीति चेत्, न राजालिखितत्वात्संशयादर्शनेनाव्युपपत्तेः । न हि यावन्ति स्मृतिवाक्यानि तावन्ति सर्वाण्येव राजा हृत्वातीति प्रमाणमस्ति । वितृञ्जकि (folio 38 of the D. C. ms No. 152 of 1892-95).

597 यच्च भोजराजीयं-न दिवा न निशासु च विशिष्टा न च समनीशस्यसमोपहृतेति । इदं सप्तमीशस्यनिबन्धपरम् । निर्णयामृत.

Jimūtavāhana two verses about taking food at the time of eclipses are cited from Bhojadeva (p. 539). In several works certain views are stated to be those of a Bhūpālapaddhati or of Bhūpāla or of Rāja. The reference seems to be to a work of king Bhoja. For example, in the Dānaratnākara a Bhūpāla-paddhati and Bhūpāla are frequently quoted.⁵⁹⁸ The Samayapradīpa⁵⁹⁹ and Ācārādarsa of Śrīdatta speak of both Bhūpāla and Rāja. In other works also the views of Bhoja are often referred to as those of Rāja (the king *par excellence*). For example, the Ekāvali⁶⁰⁰ (a work on Poetics) says that in the Śrṅgāra-prakāśa the king accepted only one *rasa*. The Varṣakau-mudī (p. 107) says that a certain verse is cited by the Gaṅgavākya-vali without naming the author, but as it is not cited by the Rāja and the rest, it is unauthoritative.

The several *tattvas* of Raghunandana mention two works of Bhojadeva or Bhojarāja. For example, the Tithitattva (Jivananda vol. I, p. 17) cites a text as quoted in the Bhujabalabhīma by Bhojarāja; similarly in the Śrāddhatattva, (Jivananda vol. I, p. 266) two texts are cited as quoted by Bhojadeva in Bhujabalabhīma. Raghunandana also mentions Rājamārtanḍa of Bhojarāja (vide Āhnikatattva, vol. I, p. 451). He often cites the Rājamārtanḍa and the Bhujabalabhīma on the same page without the author's name (e. g. vide Udvāhatattva, vol. II, p. 124). Raghunandana often speaks of a Bṛhad-Rājamārtanḍa along with the Rājamārtanḍa on the same or the next page (vide Tithitattva, vol. I, pp. 25-26 and Jyotistattva pp. 605 and p. 655). That the Bhujabalabhīma and the Rājamārtanḍa are two different works appears to be clear. Whether the Bṛhad-Rājamārtanḍa and the Rājamārtanḍa are distinct works is not quite clear. (Vide Tri. Cat. of Madras Govt. mss. for

598 पद्यासनगतास्तद्वद् ब्रह्मविष्णुमहेश्वरात् । लोकपालान्सहेताश्च स्ववाङ्मनसमिषितान् ॥
इति श्लोकार्धपादो भूपालपद्धतियोगिभिरयोर्दृष्टः । दानरत्नाकर (D. C. ms. No. 114 of 1884-86) folio 34 b; vide folios 19a, 28a, 29a, 50 b for भूपाल.

599 तदेवं बोधिव्यवचनानि प्रमाणयता तदनुसारेण व्यवस्थोक्ता । भूपालादिमते तु सप्तम्ये-
कादशयोर्वाचनिकी व्यवस्था तिथ्यन्तरेषु प्रधानकालानुरूपन्यायादुदयकालव्यापिण्याद्वर-
इति । समयप्रदीप (D. C. ms. No. 371 of 1875-76) folio 8 b; केचिद्वच राजाव्य-
लिखितवाक्यबलात् युगाद्येषु युगान्तेषु संक्रान्तिषु पिण्डं न मन्यन्ते । समयप्रदीप
folio 54 a; इदं च बोधायनवाक्यं राजाव्यलिखितमपि बहुजनसंमतस्त्वलिखितम् ।
आचारादर्श (D. C. ms. No. 342 of 1875-76) folio 29 a.

600 राजा तु शुक्लरमेकमेव शुक्लरमकाशे रसमुरीचकार । एकावलि p. 98 (B. S. edition).

1919-22, p. 4562, No. 3079 for Bhujabalanibandha of Bhojarāja in 18 adhyāyas on astrological matters in relation to dharmaśāstra such as *strijātaka*, *karnādivedha*, *vrata*, *vivāhamelaka-daśaka*, *grha-karmapraveśa*, *saṁkrāntisnāna*, *dvādaśamāsakṛtya*). The Bhujabalabhīma is also mentioned by Śūlapāni and by Rudradhara in his *Śraddhāvivēka*.

Bhoja of Dhārā, according to the Bhojaprabandha, had a long reign of 55 years. There are three certain dates of his. A grant of Bhoja is dated *saṁvat* 1078 (i. e. 1021-22 A. D.). *Vide* I. A. vol. VI, p. 53; *vide* also I. A. vol. 41, p. 201 for Bhoja's grant dated *saṁvat* 1076 Māgha (Jan. 1020) and E. I. vol. XVIII, p. 320 for Betma plate of Bhoja dated 1076 Bhādrapada (September 1020 A. D.). His astronomical work, the Rājamrgāṅka, takes *śake* 964 (1042-43 A. D.) as its initial date.⁶⁰¹ Bhoja's uncle Muñja was slain by Tailapa between 994-997 A. D. and Muñja was succeeded by Sindhura or Sindhula also styled Navasāhasāṅka. An inscription of Jayasimha, the successor of Bhoja, is dated *saṁvat* 1112, i. e. 1055-56 A. D. (*vide* E. I. vol. III, pp. 46-50). Therefore Bhoja must have reigned between 1000 and 1055 A. D.

There is a work named Dharma-pradīpa by Bhoja (Deccan College No. 26 of 1874-75). It is a work by another Bhoja later than 1400 A. D., as it quotes Vijñāneśvara and the Madanapārijāta. It was composed by an assembly of *pandits* at the bidding of king Bhoja of Āśāpura, son of Bhāramalla. The ms. was copied in *saṁvat* 1695 (i. e. 1638-39 A. D.).

65. Devasvāmin

The Smṛticandrikā tells us that Devasvāmin composed like Śrīkara and Śambhu a work in the nature of a digest of *smṛtis* (*smṛti-samuccaya*). *Vide* note 563 above. The commentary of Nārāyaṇa of the Naidhruva gotra, son of Divākara, on the Āśvalāyana-grhyasūtra⁶⁰² says that it relies upon the bhāṣya of Devasvāmin on the same work. Gārgya Nārāyaṇa, son of Narasimha, in his commentary on the Āśvalāyana-śrautasūtra, tells us that he follows the bhāṣya of Devasvāmin thereon. It is hardly

601 आको वेदुर्नुमदोनो रविज्ञो माससंयुतः । अधो देवान्वितो द्विस्थश्चिदेधनस्तस्योद्भूतः ॥
राजमृगाङ्क (D. G. ms. No. 105 of 1873-71).

602 आम्बलाधनगृहस्थ भाष्यं भगवता कृतम् । देवस्वामिसमारूपेण विस्तीर्णं सत्यसादृतम् ॥

likely that two writers of the same name flourished about the same time. Hence it may be assumed that Devasvāmin wrote bhāṣyas on the Āśvalāyana Śrauta and Grhya sūtras and a digest of smṛtis, where he discussed all topics of dharma, such as ācāra, vyavahāra, āsauca &c. The commentry of Bhaṭṭoji⁶⁰³ on the Caturviṃśatimātra refers to the view of Devasvāmin on śraddha and āsauca. Hemādri⁶⁰⁴ (vol. III, part 2, p. 324) and Mādhava (on Parāśara, vol. I, part 2, p. 328) also quote Devasvāmin. The Smṛticandrikā quotes the views of Devasvāmin on vyavahāra and āsauca several times. For example, Devasvāmin⁶⁰⁵ explained the word Yautaka differently from the Nighaṇṭu (which explained it as the wealth that was given to a woman when she was seated on the same seat with her husband at the time of marriage). Devasvāmin explained that the words of the Saṃgraha⁶⁰⁶ that, when a son was born to one of several full brothers, he stood as a son to all and that the same rule applied to several co-wives when one of them had a son, meant that in both cases another son should not be adopted. Devasvāmin held the view (like Bhojadeva) that the word 'duhitṛ' in Yājñavalkya's verses on succession meant *putrikā*.⁶⁰⁷ Devasvāmin explained

603 देवस्वामिमाधवपारिजातकारभृतयस्तु मासिके आशोचोपोहते सूतकानन्तरशुद्धिर्दान एव कर्तव्यं पुरस्तद्वरेव वेति । चतुर्विंशतिमतव्याख्यान p. 135 (Benares ed.).

604 यदि पूर्वाह्ने पर्वसान्धिः समाप्येत तदा नितरामेव च शोभनं यदि पुनरपरात्रे रात्रौ वा तद्वह्निपोष्य शोभते याग इति । हेमाद्वि (कालनिर्णय) III, 2, p. 324; vide pp. 496 and 565 of the same volume for mention of देवस्वामी.

605 देवस्वामी तु पितृगृहलब्धं भर्तृगृहलब्धपेक्षया पृथग्धनतया मातुर्यौक्तिकं मातृधनं मातुरे-वेत्याह तच्चिन्त्यम् । स्मृतिच० II, p. 285; vide बीर० p. 696 'भर्तृगृहलब्धमातृ-धनतया पितृगृहलब्धं मातृधनं यौतुकम् । यौतुशब्दस्याभिभ्रणमप्यर्थः । यु मिभ्रणा-भिभ्रणयोरिति धातुपाठाद् । युतसिद्धाविति प्रयोगाच्चेति देवस्वाम्याह तद्वत् ।'.

606 The verses of the संहारः are : यद्येकजाता बहवो भ्रातरस्तु सङ्गोदराः । एकस्यापि सुते जाते सर्वे ते पुत्रिणः स्मृताः ॥ बह्वीनामेकपत्नीनामेव एव विधिः स्मृतः । एका चेत्पुत्रिणी तासां पिण्डवस्तु स इष्यते H. The स्मृतिच० (II, p. 289) says 'तस्य पूर्वोक्तं सङ्गविरोधाच्च देवस्वामिना तात्पर्यार्थ उक्तः उभयत्र नाम्न्यः प्रतिनिधिः कार्य इति सङ्गम्'. The same words occur in the स. वि. (para 393 and p. 305) and in the दत्तकमीमांसा (p. 42).

607 एवं सोपपत्तिर्द्वि पत्न्यभावे दुहितृगामितां भुवता बृहस्पतिमेव यद् दुहितृगामि धन-मिति विधायकं वचनजाते तत्पुत्रिकाविषयमेव न पुनरपुत्रिकादुहितृविषयमिति भार-देवस्वामिदेवरातमतं स्मृतितन्त्राभिज्ञानाभिज्ञानादकल्पितं निरस्तं चेद्विद्वत् । स्मृतिच० II, 285.

Manu⁶⁰⁸ 9. 141 as saying that the adopted son (in the particular case mentioned by Manu) took all the wealth and the *gotra* of his adoptive father. Vide *Śmṛticandrikā* (Mysore ed.) on *āśauca* p. 22. The *Vaijayantī* of Nandapaṇḍita (on *Viṣṇu* 22. 32) quotes the view of Devasvāmin that on the death of unmarried daughters mourning was to be observed for ten days.⁶⁰⁹ The *Śmṛticandrikā* quotes a verse from Devasvāmin⁶¹⁰ on *śrāddha* also.

In the *Prapañcahṛdaya* (Tri. S. series, p. 39) we are told that Devasvāmin composed a brief gloss on the 12 *adhyāyas* of the *Pūrvamīmāṃsāsūtra* and the four *adhyāyas* of the *Saṃkarṣakāṇḍa*, seeing that the *bhāṣyas* of *Bodhāyana* and *Upavarṣa* were vast. The Govt. collection of Mss. at Madras has Devasvāmin's *bhāṣya* on the *Saṃkarṣakāṇḍa* (vide Tri. Cat. vol. III, part I, Sanskrit C, p. 3841). There are not sufficient data available to establish the identity of this writer with Devasvāmin, the writer on *dharmaśāstra*.

As the *Śmṛticandrikā* quotes Devasvāmin so profusely, he cannot be later than 1150 A. D. His earlier limit can be determined in several ways. *Gārgya Nārāyana's* comment on *Āśvalāyanaśrauta* (II. 1. 14) is quoted by *Trikāṇḍamaṇḍana*, who is himself quoted by *Hemādri*. Therefore *Gārgya Nārāyana* could not have flourished later than 1100 A. D. (vide *Bhandarkar's Report on search for mss.*, 1883-84, pp. 30-31). Therefore Devasvāmin probably flourished about 1000-1050 A. D., if not earlier. The fact that Devasvāmin held certain views similar to *Bhojadeva's* also corroborates the chronological position thus assigned to him.

66. Jitendriya

Jitendriya is one of those writers who at one time held an eminent position but in course of time sank into unmerited oblivion. The works of *Jimūtavāhana* bear abundant testimony to the fact that *Jitendriya* wrote an extensive work on *dharmaśāstra*. In his *Kāla-viveka* (p. 380) *Jimūtavāhana* says that *Jitendriya*⁶¹¹ wrote on the

608 अथ तृतीयापवादार्थं देवस्वामिना विवृतः तदीयं सर्वं रिक्तं गोत्रं च इरेतेवेति ।

609 देवस्वामी स्वयंस्ववि दशाहमाह.

610 आहविधे समुत्पन्ने अन्तरा मृतसूतके । अमावास्यां प्रकुर्वीत शुद्धिमेकं जनीषिणः ।
स्मृतिच. II. p. 385.

611 जितेतिद्वयशब्दद्वाराशुक्तसंभवहरिवंशचक्रयोग्लोकैः । इतमपि कालनिर्णयनमुष्मा
निःसारतां याति ॥

topic of *kāla* (i. e. on determining doubtful points about the months, the tithis, *samkrāntis*, &c. and the religious rites to be performed on them). In several passages of the *Kālaviveka* the very words of Jitendriya are quoted. Jitendriya said that a rite that occupies in performance only a short time must be performed at the principal time indicated for it⁶¹² (and not at a *gauna* time). From another quotation it appears that Jitendriya controverted the views of a predecessor Sambhramabhaṭṭa.⁶¹³ Jitendriya is said to have enumerated the names of the fifteen *muhūrtas* of the day from the *Matsyapurāṇa*⁶¹⁴; vide pp. 257, 367 of the *Kālaviveka* for other places where the views of Jitendriya on *kāla* occur. In the *Dayabhāga* of Jimūtavahana also Jitendriya is frequently mentioned. The *Dayabhāga* says that, if a man takes another's gold believing it to be iron or takes what is another's believing (in good faith) that it is his own, Jitendriya held in his remarks on the section of *prāyaścitta* that he is not guilty of theft.⁶¹⁵ The peculiar doctrine of the *Dayabhāga* that the widow of a person, whether he was separate or a member of a joint family, succeeded to her deceased husband's estate had been already expounded by Jitendriya.⁶¹⁶ The view of Jitendriya was that whatever is acquired by a person without using means or materials jointly owned by all members of a family is his exclusive property and that *maitra* (gifts of a friend) and *audvāhika* are

612 तथा जितेन्द्रियेणाप्युक्तं यत्पुनरल्पकालीनमेव कुर्यं स्वकाले समापयितुं कथ्यते तत्रो-
त्कर्षहेतोः कर्मवैतत्यस्यासामर्थ्यस्याभावान्मुख्यकाल एव कर्मानुष्ठानमित्यन्तम् ।
कालविवेक P. 489.

613 अग्न्याग्न्यापि एवंविधानि संभ्रमभट्टकल्पितान्युपेक्षणीयानि इत्येदन्तं, तद्व्यमतिमद्व्यमो
वादः कथं सुन्दरमतिना जितेन्द्रियेणाभिनन्दितः । कालविवेक P. 255.

614 अत एव जितेन्द्रियेण 'रौद्रमेवमेव मेवमेव ... भटः पञ्चदश स्मृताः ॥' एवाग्न्याग्न्य-
पुराणोक्तमेवैकमुक्तं परिमिताद् बावजिबतक्रमसंज्ञावनिधाया दर्शितम् । कालविवेक
P. 370.

615 अत एव भयभिरुक्तकाण्डे जितेन्द्रियेण भजितं वादे स्वर्गमेव परकीयं लोकादिबुद्ध्या
युक्तानि अनुवर्णं सुवर्णबुद्ध्या आत्मीयतदुशं परकीयमेवात्मीयबुद्ध्या युक्तानि कर्षय
कावल्लरमित्यादिः सर्वत्र यथावस्तु परकीयबुद्धेरभावात् । दामभाष्य P. 200 (ed. of
1829, p. 204 of Jivananda).

616 अतोऽविशेषेणैव निमग्नत्वाद्यन्येनैवैवापुत्रस्य भर्तुः कृत्स्नकमेव सम्पत्तिगतो भित्ते-
न्द्रियोक आदरणीयः । दामभाष्य P. 256.

only cited (by Yāj.) as examples of this proposition.⁶¹⁷ Jitendriya held the daughter's son entitled to succeed after the daughter, just as Viśvarūpa, Bhoja and Govindarāja did. In the Vyavahāramātrkā of Jimūtavāhana also Jitendriya's views are cited (on pp. 302, 334). This shows that he wrote also on procedure in law courts. Jitendriya is also referred to in the Dāyatattva of Raghannandana.⁶¹⁸ But no other early writer quotes Jitendriya. Therefore it appears that Jitendriya was probably a Bengal writer and flourished about 1000-1050 A. D. and that he was completely eclipsed by the brilliant Jimūtavāhana.

67. Bālaka.

Bālaka like Jitendriya is no more than a name to us. Jimūtavāhana's works make frequent reference to him. He held the view that the daughter's son, not being expressly mentioned as an heir by Yāj., came in after those expressly mentioned from the widow to the brother.⁶¹⁹ The Dayabhāga notices that Bālaka read a text of Āpastamba in a wrong way.⁶²⁰ Bālaka said that the words of Śaṅkha 'svaryātasya-aputrasya bhrātṛgāmi dravyam. . . jyeṣṭhā vā patni' apply either to a widow belonging to a caste other than her husband's or to a very young widow or in case her husband was undivided or re-united.⁶²¹ Bālaka says that when some property is acquired by one brother by means of learning, other brothers are not entitled

617 जितेन्द्रियेणापि बहुमकरं विमृश्योक्तं तदस्य यावदुक्तप्रपञ्चस्य संक्षेपेणायमर्थः प्रत्येतव्यः। यत्किंचिद्भूतमसाधारणोपाचारजितं तदसाधारणं प्रदर्शितमित्यन्तेन । दायभाग p. 189.

618 अत एव परकीयत्वेन विशेषतो जानतस्तदपहारे स्तेन्यं न तु स्वद्रव्यभ्रमेण परद्रव्यव्यवहारं कर्तुमीति जितेन्द्र- (जितेन्द्रिय !) दायभागप्रायश्चित्तविवेककृष्णतम् । दायतत्त्व p. 162 (vol. II of Jivananda's ed.); compare the view of बालक set out below from the दायभाग (note 623.).

619 बन्धु बालकचरणं पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा इत्यादि नियतकमादयस्तान् एव दौहित्रस्याधिकार इति तद्र बृहस्पतिविरोधाद् बालकचरणमेव । दायभाग p. 282.

620 इदं बालकेनाकुलीक्षर्य पठितं यस्तु धर्मेण द्रव्याणि प्रतिपादयति ज्येष्ठस्तं पितृसम-
मानं कुर्वीति तदमाकरम् । दायभाग p. 161. The sūtra is Āp. Dh. S. II. 6.
14. 15 ' यस्त्वधर्मेण द्रव्याणि प्रतिपादयति ज्येष्ठोपि तमभागं कुर्वीति. '

621 यच्च बालकेनोक्तं- असवर्णाविषयं वा धुवन्त्यभिमायं वा अविमर्शस्तुष्टविषयं वा बह्विषयं इति तेनाव्यवस्थितशास्त्रार्थकथनेनात्मनो बालकपत्यमेव प्रकटीकृतं सम्यग्ज्ञादैकतरानुष्ठानानुपपत्तेः । दायभाग p. 262. Here there is a play on the word बालक.

to that wealth.⁶²² The *Dayabhāga* refers to a passage from *Bālaka* in which the latter relies on the *Pūrvamīmāṃsā* example of *mudga* and *māṣa*.⁶²³ In the *Vyavahāramātrkā* of *Jimūtavāhana* (p. 346) it is stated that *Bāla* held the same views as those of *Śrīkara-miśra* on a certain point. In the *Prāyaścitta-nirūpaṇa* of *Bhavadeva* a writer named *Valoka* is mentioned (vide *JASB* 1912 at p. 336). This seems to be a Bengali scribe's way of pronouncing the name *Bālaka*. *Bālaka* is mentioned in *Raghunandana's Vyavaharatattva* (p. 47) also as holding the view with *Śrīkara* and others that adverse possession for twenty years conferred ownership in the case of immovable property.⁶²⁴ *Śulapāni* in his *Durgotsaviveka* twice quotes the views of *Bālaka* and once refutes the latter.⁶²⁵ Hence it appears that *Bālaka* was an eastern or Bengal writer, composed a work on several branches of *dharmasāstra* (such as *vyavahāra* and *prayaścitta*) and flourished before 1100 A. D.

68. Bālārūpa.

In the *Smṛtisāra* of *Harinātha* (I. O. cat. No. 301, folio 128a ff) there is a long passage setting out the views of *Bālārūpa* on the question of the succession to a childless man. In the *Vivāda-candra*⁶²⁶ of *Misaru-miśra* the opinions of *Bālārūpa* (*Bālārūpamata*)

- 622 बालकेनाप्युक्तं न ह्येकेन भ्रात्रा विद्यादिना लब्धेऽपरेषामधिकारसंभवः प्रमाणाभावादि-
त्यन्तेन । दायभाग p. 190.
- 623 अतो यद्बालकवचनं यथा मुद्रापचारे माषप्रतिनिधौ मुद्रानां माषाणां च यद्गतसंबन्धे—
अयस्त्रिया वै माषा—इति माषा निषिद्धाः, तथात्मीयानात्मीयहरणेपि अनात्मीयापहारो
निषिद्धः, तद्बालवचनमेव पूर्वव्याहृतस्य स्तेयपदार्थस्यैवाभावात् । दायभाग p. 356.
- 624 तस्माद्याज्ञवल्क्यादिवचनाद्विशतिवर्षदशवर्षादिकालेभ्यो एव स्वत्वं जनयति तथा काल-
प्राप्तिलेन बीजमकुर्वन् जनयति तरवश्च कुसुममिति स्वामिना चापरित्यगेपि शास्त्रोक्त-
कालनिभोगात्स्वाम्यमन्यस्य भवति यथा जघेन राज्ञः परराष्ट्रघने इति । एवमेव
श्रीकरबालकजोग्लोकभवदेवमदृश्लपाणिकुल्लकभट्टचण्डेश्वरमन्त्रिनव्यवर्धमानोपाध्याय-
प्रभृतयः । व्यवहारोपि तादृगेव । व्यवहारतत्त्वे p. 223 (*Jivananda* vol. II).
- 625 इति आम्बिनाधिकारिपविष्णुधर्मोत्तरवचनमाप्तदर्शिना बालकेनात्र विषये पूर्वदिने नवमी-
कृत्यं युग्मादिति यद्भुक्तं ' भगवत्याः प्रवेशादिविसर्गान्ताश्च याः क्रियाः ' इत्यादि
वचनेन विरोधात्तद्वैयम् । दुर्योत्सवविवेक p. 16 (*Sanskrit Sahityapariṣad* ed.).
Vide p. 9 also for reference to बालक's view on देवीपूजा.
- 626 बुद्धितुणाभावे तद्व्यवस्तत्पुत्रादिर्बिभजेदित्यर्थः । मानुरम्बय इति बालकव्यक्तुः ।
विवादचन्द्र (D. C. ms. No. 57 of 1883-84) folio 33a ; बालरूपमते तु संसृष्ट-
सहोदरत्वमपि संसृष्टविभागावच्छेदे हेतुः । *ibid.* folio 35a.

that the words of Yāj. (II. 117 *tābhya rte'nvayah*) mean the offspring of the mother and on the succession to reunited coparceners are cited. In the Vivādacintāmaṇi of Vācaspati⁶²⁷ the views of Balarūpa are frequently cited. Relying on the words of Parāśara, Balarūpa held that an unmarried daughter was entitled to preference over a married one as an heir to a sonless man. As regards the verse of Hārita that if a young widow was *karkasā* (quarrelsome, 'suspected of unchastity' according to others), then she was to be given maintenance alone (out of her husband's estate), Balarūpa's view was that it refers to the widow of a re-united coparcener.⁶²⁸ Balarūpa was of opinion that *atmabandhus*, *pitybandhus* and *matṛ-bandhus* succeeded in the order stated.⁶²⁹ The Kalādarśa of Ādityabhāṭṭa names Balarūpa among the authorities on which it relies. This shows that Balarūpa wrote not only on *vyavahāra* but also on *kala*.

As Harinātha and the Vivādacandra mention Balarūpa he is certainly earlier than about 1250 A. D. The important question is whether Bālaka and Balarūpa are identical. I think, though with some hesitation, that they are identical. The difficulty is caused by the fact that Harinātha speaks of 'the author of Balarūpa,' which implies that Balarūpa is a *work* and *not* an *author*, while the others speak of Balarūpa as an *author*. The Dayabhāga always speaks of Bālaka and never of Balarūpa, while the Mithilā writers, Misaru-misra, Vācaspati and Harinātha, speak of Balarūpa and not of Bālaka. Bālaka is not mentioned by any writer belonging to a province other than Bengal. It is not likely that there were two early authors belonging to the same locality on *vyavahāra* bearing two names so nearly the same as Bālaka (or Bālā) and Balarūpa. Moreover if we read one quotation from the Dayabhāga between the lines (vide note 621) where Jīmūtavāhana makes fun of Bālaka by charging him with having exposed his *Balarūpatva* (being Balarūpa, being childish) it appears that the Dayabhāga looked upon Bālaka and Balarūpa as identical. If so Bālaka or Balarūpa

627 अनुवत्स कुमारी रिक्थं गृहीयात्तदभावे बोद्धा चेति पराक्षरवचनात्तथैवात्र कम इति बालकः । विवादचिन्तामणि p. 182.

628 संकुटिकाधीनमिति बालकः । विवादचिन्तामणि p. 182.

629 एतेषां क्रमेणाधिकारः । बालकपौण्ड्रव्यम् । विवादचिन्तामणि p. 185.

becomes an ancient writer, who flourished certainly before 1100 A. D. As he held the same views as Śrīkara and an antiquated view about the rights of the daughter's son he must not be later than 1050 A. D.

69. Yogloka

Yogloka like Jitendriya and Bālaka is a writer about whom we know only from the works of Jīmūtavāhana and Raghunandana. He is the last of the series of writers enumerated in one place by the Kālaviveka as having dealt with the subject of *kāla* (vide note 611 above). The Vyavahāra-mātrkā of Jīmūtavāhana very frequently⁶¹⁰ cites the views of Yogloka and generally twits him with thinking himself as being a logician or a new-fangled (*nava-tārikāṣa-manya*) logician. Both in the Kālaviveka and the Vyavahāramātrkā Yogloka is generally cited for being refuted (e. g. pp. 457-58, 465, 483 of the Kālaviveka). It is only very rarely that Jīmūtavāhana agrees with Yogloka (as on p. 369 of the Kālaviveka). From certain passages of the Kālaviveka it follows that Yogloka composed two works, one called Brhad-Yogloka (larger work) and the other styled Svalpa-Yogloka (a smaller-work).⁶¹¹ It appears that Yogloka was later than Śrīkara and accepted certain illustrations given by the latter.⁶¹² The Vyavahāratattva of Raghunandana informs us that like Śrīkara and Bālaka, Yogloka held the view that twenty years' adverse possession of immoveables conferred ownership (vide note 624 above). The same work tells us that the Maithilas followed the view of Yogloka that the verse of Kātyāyana (*yadyekadeśa-vyāptāpi... nṛṇām*) was intended to apply to a case where a litigant threw down the challenge that if even one out of several

610 Vide pp. 291, 293, 295, 310, 313, 315, 347.

611 योग्लोकेन तु स्वल्पबृहद्व्यङ्ग्यमेवेन द्वयमेवोक्तं बलवत्प्रतिपक्षमाश्रयत्वात् । कालविवेके p. 365 : तस्मान्मूलार्थान्तिककल्पितं योग्लोकस्य बृहद्व्यङ्ग्ये प्रतिष्ठितम् । अत्रैवैव स्वल्प-व्यङ्ग्ये जम्बेयु च निबन्धेयु दर्शनात् योग्लोकीयबृहद्व्यङ्ग्यचतुरातनपुस्तकविभावात् । तस्मात्स्वल्पमेवेतद् योग्लोकेनापि बृहद्व्यङ्ग्ये लिखितम् । कालविवेके p. 373 : vide also pp. 177, 221 496 for references to योग्लोक.

612 यत्तु दुर्बलोदाहरणं तार्किकमन्वयस्य योग्लोकस्य नदीविषं कमाणसा दूषिति भाषायां नदीविषं दक्षवर्षमुज्ज्वलमानत्वात् इति श्रीकरीदाहरणस्वीकरणं तदुक्तवतम् । जम्बेयुचतुर्दशका p. 303.

items of property charged were brought home to him as having been stolen by him, he would restore all the items claimed.⁶³³

The foregoing establishes that Yogloka wrote at least on *kāla* and *vyavahāra* and composed two treatises on *kāla*.

Jimūtavāhana⁶³⁴ says that a predecessor of his styled Dikṣita criticized a certain reading of Yogloka's, i. e. Yogloka preceded Dikṣita, who was a predecessor of Jimūtavāhana. Jimūtavāhana further refers to ancient (*purātana*) mss. of Yogloka's work. Hence Yogloka must have preceded Jimūtavāhana by at least a hundred years. He is later than Śrīkara (note 632 above). Therefore he must have flourished between 950-1050 A. D.

70. *Vijñāneśvara*

The *Mitākṣarā* of *Vijñāneśvara* occupies a unique place in the *Dharmaśāstra* literature. Its position is analogous to that of the *Mahābhāṣya* of Patañjali in grammar or to that of the *Kāvya-prakāśa* of Mammaṭa in Poetics. It represents the essence of *dharmaśāstra* speculation that preceded it for about two thousand years and it became the fountain head from which flowed fresh streams of exegesis and developments. Under the decisions of the Courts in British India, the *Mitākṣarā* is of paramount authority in several matters of Hindu Law (such as adoption, inheritance, partition etc.) throughout India except where, as in Bengal, the *Dayabhāga* prevails.

The *Mit.* professes to be a commentary on the *Yājñavalkya-smṛti*. In the colophons of several mss. it is described as *Rju-mitākṣarā*, *Pramitākṣarā* or simply *Mitākṣarā*. These names are probably due to some of the verses appended at the end of the commentary.⁶³⁵ The *Mit.* is not only a commentary explanatory

633 *व्यवहारसूत्र* p. 217 (*Jīvananda* vol. II) 'न च ज्योषां मध्ये एकमपि मया मृद्वितं विनाशयति तदा कर्मण्ये दानमिति प्रतिज्ञाविषयत्वेनैकदेशविन्यवित्तत्वं वचनरूपेति ज्योषोऽस्मत्तन्मृद्वितैर्विलम्बं युक्तमिति शास्त्रम् ।'.

634 *ब्राह्मण* इति तु पठितं योग्लोकेन तद्ब्रह्मदर्शनं भवतीति दीक्षितेनोक्तम् । *कालविषेक* p. 280.

635 इति शास्त्रस्य मनुविष्णुस्मृत्या विवृतिर्न करणं निहिता विदुषः । अद्वितीयपुराणी विदुः-
का वैपरी वरिष्ठिभ्यो वचनयोरमृतम् ॥ कर्मशान्तिः अस्मात्परिनिष्पन्नं स्यात् ।
अनन्यार्थानिरूप्यमनिर्वृतिर्निहिता मया ॥

of the verses of Yājñavalkya, but it is in the nature of a digest of *smṛti* material. It brings together numerous *smṛti* passages, explains away contradictions among them by following the rules of interpretation laid down in the *Pūrvamīmāṃsā* system, brings about order by assigning to various dicta their proper scope and province (*viśayavyavasthā*) and effects a synthesis of apparently disconnected *smṛti* injunctions.

The Mit. quotes a host of *smṛti* writers⁶³⁶ and six predecessors, who were commentators and authors of digests on *dharmaśāstra*, viz. Asahāya, Viśvarūpa, Medhātithi, Śrīkara, Bhāruci and Bhojadeva. Besides it quotes Vedic works (like the *Kāṭhaka*), the *Bṛhadāraṇyaka*, the *Garbhopaniṣad*, the *Jabālopniṣad*, the *Nirukta*, *Bharata* (author of *Nāṭyaśāstra*), *Yogasūtra*, *Pāṇini*, *Susruta*, the *Skandapurāṇa*, the *Viṣṇupurāṇa*, *Amara*, *Guru* (i.e. *Prabhākara*).

The author styles himself *Vijñānayogin* in the concluding verses of his commentary and later writers frequently refer to him in that way. He belonged to the *Bhāradvāja gotra* and was son of *Padmanābhabhaṭṭa*. He was a *paramahansa* (i.e. an ascetic) and was the pupil of *Uttama*. He tells us that when he wrote the *Mitākṣarā*, king *Vikramārka* or *Vikramādityadeva* was ruling in the city called *Kalyāṇa*⁶³⁷ (now in the *Nizam's* dominion). The verses at the

636 The *स्मृति*s and *स्मृतिकार*s quoted by name are: अङ्गिरस्, बृहदङ्गिरस्, मन्व्य-
मङ्गिरस्, अत्रि, आपस्तम्ब, आश्वलायन, उपमन्यु, उशनस्, कप्यशृङ्ग, कश्यप,
काण्व, कात्यायन, काष्ठाजिनि, कुमार, कृष्णद्वैपायन, क्रतु, गार्ग्य, गृह्यपरिशिष्ट,
गोमिल, गौतम, चतुर्विंशतिमत, स्यवन, छागल (or छागलेय), जमदग्नि, जातू-
कण्व, जाबाल, (or-लि), जैमिनि, दक्ष, दीर्घतमस्, देवल, धौम्य, नारद, पराशर,
पारस्कर, विताम्ब, पुलस्त्य, पैङ्गव, पेठीनसि, पचेतस्, बृहस्पतेतस्, बृहस्पतेतस्, भजापति,
वाक्यल, बृहस्पति, बृहद्वृहस्पति, बोधायन, बह्मगर्भ, ब्राह्मवध, भारद्वाज, भृगु, भनु,
बृहन्मनु, बृहन्नु, मरिचि, मार्कण्डेय, यम, बृहस्पत, याज्ञवल्क्य, बृहद्व्यासवल्क्य,
बृहद्व्यासवल्क्य, विहित, लोणाक्षि, वसिष्ठ, बृहद्वसिष्ठ, बृहद्वसिष्ठ, विष्णु, बृहद्विष्णु,
बृहद्विष्णु, वेद्याप्रपाद, वैशम्पायन, व्यास (or व्यासप्रपाद), व्यास, बृहद्व्यास, कङ्क,
कङ्कल्लिखित, क्षुण्डिल्य, शातातप, बृहच्छातातप, बृहद्व्यातातप, शुनःपुत्र, शौनक,
वद्विशम्मत, संवत्, बृहद्वसवर्त, सुमन्तु, हारि, बृहद्वारि, बृहद्वारि.

637 वासीदस्ति प्रविशति स्तिमितले कल्याणकल्पं पुरं नो वृष्टः शुभ एव वा शिष्टिपतिः
- श्रीविक्रमाकोपमः । विज्ञानेश्वरपाण्डित्यो न भजते किंचिच्चदेवकोपमस्याकल्पं विचारन्तु
कल्याणलिकाकल्पं तदेतन्नयम् ॥ 4th verse at the end.

and containing the personal history appear to be genuine. They occur in the oldest Mss. of the Mit. such as the Government of Bombay Ms. dated *śakasamvat* 1389.

The author of the Mit. was a profound student of the Pūrvamīmāṃsā system. Throughout the Mit. discussion of Pūrvamīmāṃsā *nyāyas* and their application to dharmaśāstra are sown broadcast. For example, the Mit. on Yaj. I. 81 (whether it is a *niyama* or *parisamkhyā*), I. 86, II. 114, II. 126, II. 265 &c., may be consulted. The Mit., as the very name implies, is generally concise and to the point. But in his desire to make his work a repository and synthesis of varied *smṛti* dicta the author does not mind if he has occasionally to expand his commentary to enormous lengths. For example, the Mit. on Yaj. III. 265 and 290 occupies several pages of closely printed text.

As the Mitākṣarā names Viśvarūpa, Medhātithi and Dharmasvara, it must have been composed after 1050 A. D. The *Smṛticandrikā*⁶³⁸ of Devaṇṇabhaṭṭa (which as will be seen later on was composed about 1200 A. D.) several times criticizes the views of the Mit., viz. the latter's remarks that the giving of an additional share to the eldest son is disapproved of by the people, the reasons given for preferring the mother to the father and the definition of *daya*. Vijñāneśvara is named in the *Kalpataru* of Lakṣmidhara⁶³⁹ (composed in the 2nd quarter of the 12th century). This shows that the Mit. was composed before 1120 A. D. A greater approximation can be arrived at in several ways. The *Kalpataru* mentions

638 अमुनविज्ञानेश्वरोक्तं सत्यमयं विषमो विभागः ... हेयः । एतदपि प्राञ्जात्रेयैस्तदु-
द्धारमिवविभागादौ लोकविद्वेषोक्तिं प्रत्युक्तं विद्यामुणमुष्यकर्मसंयमज्जेष्टादौ भाव-
विषये लोकानुरागो दृश्यत इति यत्किंचिदेतत् । स्मृतिच. II. p. 286 ; 'न च दाया-
शब्देन यदनं स्वामिसंयम्यादेव ... तदुच्यत इति' दायादिशब्दनिरूपणार्थं मिता-
क्षरायामुक्तं युक्तम्' स्मृतिच. II. p. 287 ; 'पिता सपत्नीपुत्रेष्वपि साधारणी माता
तु न साधारणीति मन्वासव्यतिशयोक्तीति विमलम्बकदशमिदं न हि जननीजनक-
योर्जन्यं प्रति संनिकर्षतारतम्यमस्ति ।' स्मृतिच. II. p. 287.

639 'सुव्ययमस्तु ब्राह्मणो ब्राह्मणं दासकर्माणि न करयेदिति. विज्ञानेश्वरवर्यः' folio
280 of the Benares Sanskrit College transcript of *कल्पतरु* (195, 285 verso).

Vādibhayaṃkara⁶⁴⁰ who, the Viramitrodaya⁶⁴¹ tells us, was an admirer and follower of Vijñāneśvara and yet found fault with his explanation of Yaj. II. 51 (rikthagrāha ṛnam &c.). Therefore the Mit. must have been composed at the latest before 1100 A. D. Among the Calukyas of Kalyāṇa, the only king named Vikramārka or Vikramāditya during whose reign Vijñāneśvara could have flourished is Vikramāditya VI who reigned for over fifty years from about 1076 to 1127 A. D. Vide Bombay Gazetteer vol. I, part 2, pp. 446-453, I. A. vol. 48 p. 6 (for pedigree of the Calukyas of Kalyāṇa with dates), I. A. vol. 12 p. 212 (for an inscription of Vikramāditya Tribhuvanamalla dated *śaka* 1047) and I. A. vol. 22, pp. 296-298. From all these considerations it follows that the Mit. was composed between 1070-1100 A. D.

Out of the numerous commentaries on the Mit. those of Viśveśvara, Nandapaṇḍita and Bālabhaṭṭa are the most famous. Vide sections 93, 105, 111. Considerations of space preclude any detailed statement of the doctrines peculiarly associated with the name of Vijñāneśvara. There are however some which must be mentioned. He laid down (on Yaj. I. 52) that wherever the word *sapinda* occurred, it denoted either directly or mediately connection with particles of one body (i. e. blood-relationship with an ancestor). He also strictly adheres to the principle that propinquity is the guiding principle in matters of inheritance and succession. He divides *daya* into *apratibandha* and *sapratibandha* and affirmed that sons, grandsons and great-grandsons acquired by birth ownership in ancestral property. On all these matters he is diametrically opposed to Jīmūtavāhana.

Aufrecht in his great catalogue makes conflicting statements about a work called Āsaucaśāka. On I. p. 55 he notes that Āsaucaśāka is a work of Harihara with a commentary by Vijñāneśvara and again on I. p. 571 he ascribes Āsaucaśāka-ṭīkā to Vijñāneśvara. On I. p. 762 he ascribes the Āsaucaśāka and Daśaśloki-vivaraṇa to Harihara and appears to distinguish him from that Harihara who

640 श्रोत्रस्य जननी ततः पुत्रो वा तत्सहोदरः । भार्या पुत्रवती चर्मा ज्ञातव्यः परिकीर्तितः ॥
हस्ति वादिभ्यंकरे बृहस्पतिवचनात् । *Ibid.* folio 230.

641 निज्ञानेश्वरानुयायी सधाम्ना वादिभ्यंकरहत्याह । अहो वत जगत्स्वामिनिज्ञानेश्वरयोगिनः ।
पूर्वार्धपरिच्छेदि नानुसन्धानमनुतम् ॥ परिनिमोदक ३. 356 (Jivananda).

composed a *bhāṣya* on *Pāraskaragrhyasūtra*. On I. p. 795 he corrects himself by saying that Harihara wrote only the commentary on the *Āśaucadaśaka* and that the latter is identical with the *Daśaśloki-vivaraṇa*. On III. p. 121 he is doubtful whether the *Āśaucadaśaka* is a work of Vijñāneśvara. In the Deccan College collection there is an ancient Ms. (No. 196 of 1884-1887) of the *Āśaucadaśaka*.⁶⁴² It was copied in *samvat* 1578 *Mārgaśīrṣa* (i. e. December 1522 A. D.). It distinctly says that Vijñāneśvarayogin composed in ten *Śārdūla-vikrīḍitā* stanzas a work on *āśauca* and that Harihara composed a commentary on it. In the Bhadkamkar collection there is an old Ms. of the *Āśaucadaśaka*, the colophon of which ascribes the work to Vijñāneśvara. Vide I. O. cat. p. 565, No. 1749 for a ms. of *Āśaucadaśaka* with Harihara's commentary dated *samvat* 1589 (1532-33 A. D.) That the *Āśaucadaśaka* was a very popular work follows from the several commentaries thereon that are available even now. Raghunātha⁶⁴³, son of Mādhava and nephew of the famous Nārāyaṇabhaṭṭa, composed a commentary on the *Daśaśloki* in śake 1500 (D. C. No. 82 of A. 1882-83). There is another commentary on the same work by Bhaṭṭoji (D. C. No. 99 of 1582-83). Harihara quotes in his *bhāṣya*, besides several well-known *smṛtikāras*, a work called *Viśvadarśa* (folio 4b).⁶⁴⁴ Harihara, the commentator of the *Pāraskaragrhyasūtra*, is described as the pupil of Vijñāneśvara in several mss. Harihara in his *bhāṣya* on *Pāraskaragrhya* quotes Vijñāneśvara and Kalpataru. The *Viśvadarśa* praises Vijñāneśvara very highly.⁶⁴⁵ Therefore it appears that

642 The ms. begins: अथ विज्ञानेश्वरविरचितमुनिज (न) वाक्योर्मिताक्षरामध्यात् । आशीषदशकवृत्तिं वदति हरिहरो हरिं नत्वा ॥ अत्र तावद्विज्ञानेश्वरयोगीन्द्रभट्टवर्णनमकस्य जन्मनि सूतो भवं सूतकं मरणे शब्दे भवं शावं सूतकशावसिद्धयर्थं वृत्तदशकं शार्दूलविक्रीडितेन चकार तत्रायं वृत्तमाह मातुर्गर्भविपत्स्यधे &c. The colophon at the end is इत्याक्षौचदशकमाख्यं श्रीहरिह(र)विरचितं समाप्तम् ।

643 रघुनाथ criticizes विज्ञानेश्वर 'यस्य विज्ञानेश्वरेण प्रतिलोमानां त्वाक्षौचाभावात् एवेत्युक्तं तद्वचनविरोधादुपेक्षणीयम् । प्रतिलोमा धर्महीना इत्येतस्य पाककक्षासम्भवात्' folio 19b.

644 संग्रति विज्ञेयो विश्वादर्शात् 'मसक्रीणां निरात्रं पितृविषदि भवेत्'.

645 यथा वै विज्ञानेश्वरविरचितेषां विद्वतो महर्षिर्तुः कीर्तिस्त्रिजगति यथा पुष्पकवृत्तिः । यथा (तथा !) श्रीमन्नानार्जुनतनुज यस्य प्रसिद्धं स्फुरद्विषादर्थं स्फुरतु त्वं कीर्तिः सुकृदिनः ॥ IV. 53; श्रीरामस्य युधिष्ठिरस्य च यथा रामायणे भारते कीर्तिर्भाति यथा च मुचुतृपतेः सा करिका भूषणम् । श्रीमद्वयं मिताक्षरादिषु यथा कीदृमहर्षिस्तथा विश्वादर्शनिबन्धने त्वं शुभम्श्लोका जयमपूर्णिताः ॥ ms. of विश्वादर्श (in Bhadkamkar collection).

Vijñāneśvara composed the *Āśaucadaśaka* *alias* *Daśaśloki* and that Harihara, who was either Vijñāneśvara's pupil or not very far removed from him (as he is quoted by Hemādri) composed a commentary thereon. The first verse of the *Daśaśloki* is cited below as a specimen of the concise style attempted by the author.⁶⁴⁶

Aufrecht (II. p. 50 and I. p. 236) credits Vijñāneśvara with a *bhāṣya* on *Trīṃśat-śloki*, a work in thirty *Sragdharā* stanzas on *āśauca*. This work together with the commentary was printed in *pothi* size at Benares in *samvat* 1918 (1861-62 A. D.). The printed text contains⁶⁴⁷ the same colophon at the end and date as the D. C. ms. No. 217 of 1879-80, which was copied in *samvat* 1711 *Caitra* (i. e. April 1655 A. D.). It is extremely doubtful, however, whether Vijñāneśvara wrote a *bhāṣya* on the *Trīṃśat-śloki*. In the *bhāṣya* Vijñāneśvara and the *Mitākṣarā* are cited by name.⁶⁴⁸ The manner of referring to them rather suggests that the commentary on the *Trīṃśat-śloki* was composed by some person other than Vijñāneśvara, who, however, drew largely on the *Mit.* There is a ms. of the *Trīṃśat-śloki* with a commentary in the Bhau Daji collection which is ascribed to Hemādri on the cover (vide BBRAS. cat. vol. II. p. 209, No. 667).

In the Madras Govt. mss. library there is a ms. of the *Vyavahāra-śiromaṇi* of Nārāyaṇa, who says that he learnt *dharmasāstras* under Vijñāneśvara (*adhitya dharmasāstrāṇi Vijñāneśvara-saḍguroḥ*). The work deals with the *vyavahāra* portion and was composed for the benefit of the un-initiated (*bālabodhārtham*). The ms. contains the portion dealing with the king's duty to look into the disputes of people, the time for doing that, *sabhā*, definition of *prāḍ-vivāka* (judge), the plaint and its defects, *āśedha* (restraint of the

646 मातुर्गर्भविपत्स्वर्गं त्रिदिक्कं मासत्रयेतो यथा मासाहं त्रिषु सूतकावधिरतः स्तब्धं त्रितुः सर्वदा । कालानां पतनादि जातमरणे पित्रोर्दशाहं सदा नाम्नः माहू तदपेति सूतक-यथाकालमुर्दशाहं परम् ॥

647 The colophon is इति विज्ञानेश्वरकृते त्रिंशच्छ्लोकीयभाष्यं संपूर्णम् ।

648 त्रिंशत्तं दशरात्वं वा ... सूतकं मातुर्दश ॥ इत्येतद्व्याख्यासमयमे विज्ञानेश्वरभाष्यैः स्पष्टीकृतम् ॥ p. 3b of the printed text and 3b of the ms. The verses referred to in वाङ्म. - III. 18. On verse 18 of the त्रिंशच्छ्लोकी we have 'सूतकं आचार्यविष्णुभाष्यात् ... न च तेः सह संविद्ये ॥ इत्येतद्व्याख्यासमयमे विज्ञानेश्वरभाष्यैः स्पष्टीकृतम्' p. 9b of the printed text and 3a of the ms.

defendent), means of proof the eighteen titles of law, *ṛiṇādāna*, *nikṣepa*, *sambhūṭya-samutthāna*, *dattapradānika*, *abhyupetya-asūśrāṣā*, *vetanasya-anapākarma*, *asvāmivikraya*, *vikriyāsampradāna*, *kṛitvā-nuśaya*, *samayasyānapākarma*, *simāvivāda*, *strī-puṃśayoga*, *dāyavi-bhāga*. The work breaks off in the middle of the explanation of the verse 'patnī dubhitarāścaiva'. He closely follows the *Mitākṣarā* in all that he says; but in one place he expressly differs from his teacher, viz. whereas the *Mitākṣarā* mentions four different times for partition, *Nārāyaṇa* says that there are really two times of partition, when the father desires partition and when the son or sons desire it.^{648a} On *sambhūṭyasamutthāna* he quotes a passage from *Kauṭilya* (the ms. uses this form), which agrees closely with the printed text (vide *Arthaśāstra* III. 14, p. 186, ed. by Shama Sastri).^{648b}

71. *Kāmadhenu*

This was an ancient digest on the various branches of *Dharmaśāstra*. Unfortunately no ms. of this work has yet come to light. The *Kalpataru* of *Lakṣmidhara* refers to the view of *Kāmadhenu* and others that what was bestowed upon a slave (*dāsa*) by his master through favour was also under the control of the master.⁶⁴⁹ The *Hāratalā* which was composed in the third quarter of the 12th century several times mentions the views of *Kāmadhenu*.⁶⁵⁰

648 a अनुवाचा चातुर्विध्यमस्वदुष्करजेर्मिताक्षराया प्रतिपादितं पितुरिच्छायां पुत्रेच्छायां च विभागः संभवति माय्ययेति कालद्वयमेव विभागस्येति तु युक्तम् । न च पित्रनन्तरकाल एक इति त्रैविध्यमिति वाच्यं पित्रनन्तरकालेपि पुत्राणामिच्छाभावे विभागस्येवामावेन उक्तकालद्वय एवानन्तरकालस्याप्यन्तर्भावात् ।

648 b अत्र विशेषमाह कौटिल्यः । अग्निष्टोमादिषु दीक्षणीयाया ऊर्ध्वं य आपन्नः पञ्चममंशं लभेत सोमविक्रयादूर्ध्वं चतुर्थं प्रवर्ग्योद्वासनादूर्ध्वं तृतीयमग्निष्टोमीयादूर्ध्वं पादोर्ध्वं माय्य-दिनादूर्ध्वं समग्रनीतासु दीक्षिणासु भवतीति ।

649 On the verse of *Kāmadhenu* 'दासस्य हि धनं यत् स्वादा स्वामी तस्य प्रमुक्तः' the *कल्पतरु* 8877 'यदा प्रसादे स्वामिना दासस्य कृते दत्तं तत्र दास्यनेपि स्वामी प्रमुक्तिरिति प्रकाशद्वारायुधकामधेनुपारिजातप्रवृत्तयः ।' folio 876 of the *कल्पतरु* (*Bonares College transcript*).

650 a. p. on p. 41 'अत एव जातयुते मृतजाते वा कुलस्य शिशुमिति इतिविषयं काम-धेनुकृता गर्वसाधारोपकरणे लिखितम् ।' Vide pp. 117, 174, 306 also for other references to the *कामधेनु* and note 596 above.

Śrīdharmacārya, in his *Smṛtyarthasāra*,⁶⁵¹ enumerates the Kāmadhenu among the works and writers who dwelt upon the teachings of the Smṛtis. The Vivādratnākara⁶⁵² of Caṇḍeśvara speaks of the Kāmadhenu several times. In the Śrāddhakriyā-kaumudī certain verses from the Kāmadhenu are cited in connection with the rites on certain *tithis* of the month of Āśvina (p. 261). Śūlapāṇi in his Śrāddhaviveka names as his authorities the Kāmadhenu and other digests after the smṛtis.⁶⁵³ The Samayapradīpa⁶⁵⁴ of Śrīdatta notices that the Kāmadhenu read 'dvitīyā caitramāsyā,' while the Kalpataru read 'tṛtīyā.' The same reading of the Kāmadhenu is noticed in the Smṛtisāra of Harinātha (I. O. cat., No. 634, folio 79b). In the Rājānīratnākara the Kāmadhenu is quoted on the definition of 'rāja' and on the two varieties of rulers (pp. 2 and 5). In Hemādri there is a quotation from Smṛtikāmadhenu (vol. IV, p. 992) about the freedom in *kali* from incurring sin on account of contact with great sinners.

The question arises who is the author of the Kāmadhenu. If we rely upon a highly paronomastic passage of the Vyavahāraratnākara⁶⁵⁵ of Caṇḍeśvara, Gopāla was the author of the Kāmadhenu. In the Rājānīratnākara (p. 81) Gopāla is said to have held, with

- 651 कामधेनौ प्रदीपेभ्यो कल्पवृक्षलतासु च । शम्भुद्विवेकेदारलोहदायैश्च
मन्वाद्यनेकस्मृतिषु व्याख्यातृमतिपादितम् । स्मृत्यर्थसारं वक्ष्यामि सुखानुभवसिद्धये ॥
Intro. verses 4-5 (Ānandāśrama ed.). प्रदीपे is a wrong reading for प्रदीपे.
652 यं कामधेनुरनुवाति सकल्पवृक्षो (क्षा!) यं सेवते निजकलाय स पारिजातः । तं
वैरिभिरनिवृत्तमुच्यते स हृदि चण्डेश्वरं तुल्यितुं कतमे भवन्तु विवाद्दरलाकर
(verse at the end); there is a play on the words कामधेनु (कल्पवृक्ष) and पारिजात which are names of works on धर्मशास्त्र and विवाद्दरलाकर pp. 78, 80, 135, 498, 651 for other references to the कामधेनु.
653 The श्रद्धाविवेक begins विलोक्य धर्मशास्त्राणि कामधेन्यादिसंयमान् । विवेकः पारंगत-
दीनां क्रियते श्रुत्यापिना ॥
654 अथ च कामधेनौ द्वितीया वैभ्रमासत्वेति लिखितं कल्पतरो तृतीयेति लिखितं ब्रह्म
पाठद्वये ऽव्योतिःशास्त्रे मयो तृतीयेति पाठाच्चेन्नतृतीयेव वाक्यम् । समग्रमस्मि D. C.
ms. No. 471 of 1878-79, folio 53b.
655 शम्भुवाचामृतसेवनात्सकलतां पुण्याति कल्पद्रुमः सद्यः पञ्चममृतमोतिं निखरं श्रीवारि-
ज्यतेति सः । मोषाद्वृक्षं च कामधेनुरमर्षं काम्यार्थद्रुमं स्वयं संकुपे स्वचनेव कल्प
मन्वे सेव्यो न दलाकरः ॥ श्ववद्भारलाकर (Mitra's Notices, vol. VI, p. 66).
कल्पद्रुम (कल्पतक्ष), पारिजात, कामधेनु and दलाकर have two names,

Lakṣmīdhara and Śrīkara,⁶⁵⁶ the view that on the state wealth poor and helpless people have a claim and that the state perishes if the supreme authority is wielded by many (and not by one). The same work (p. 84) cites the opinion of Gopāla that the coronation rites mentioned in works on *rajanīti* are merely illustrative and that according to the particular usages of countries and families a king may be proclaimed without those rites by merely being seated on a throne.⁶⁵⁷ The *Pitr̥bhakti* of Śrīdatta expressly mentions that it is based on the works of Gopāla and others. The *Viramitrodaya* cites the view of Gopāla that *vyavāhara* comes under what is called *jalpa* in the technique of the *Nyāya* system and that the view of Mīśra that *Vyavahāra* is comprised under the term *vāda* of the same system is wrong. Whether the Gopāla mentioned by Mitrāmīśra is the same as the author named by Caṇḍeśvara it is difficult to say. But it seems to me that they are identical. Aufrecht in his great catalogue (I. 93) ascribes the authorship of the *Kāmadhenu* to Śāmbhu. Whence he derived this information is not clear. The authors and works cited by him do not, so far as I know, ascribe the *Kāmadhenu* to Śāmbhu. It is true that Śāmbhu is credited by the *Smṛticandrikā* with a digest on *dharmaśāstra* (vide note 563 above) and the *Smṛtyarthasāra* also names him as one of the authorities on which it relies. Hemādri⁶⁵⁹ also tells us that Śāmbhu was a *nibandha-kara* and refuted the views of Medhātithi on *Manu* III. 125. The *Smṛticandrikā* frequently cites the views of Śāmbhu on *vyavahāra* and generally refutes them. For example, on the word 'pitarau' occurring in *Yaj.* II. 135 Śāmbhu remarked that no difference should be made between the parents (father and mother) as heirs, since whoever out of the two took the wealth of their son it would come

656 Vide note 565 above.

657 गोपालकृते त्वनियेकादिपर्वन्तमुपलक्षणं यथादेशकुलाचारं सिद्धान्तनामादि तद्व्यवहार-
इति ।

658 तस्य गोपालेन तत्त्वनिर्णयेषु कथास्वाङ्गादस्त्वमेवास्थेति मिश्रमतत्वेनोपन्यस्य जयमङ्ग-
कलकत्वात् स्थापनावसानत्वाच्च जय एवास्मिन्निति तन्निरस्तं तद् द्वयमप्युक्तम् ।
वीर० पृ. 3.

659 हौ द्वे ... कमुमयन्न वा ॥ यदप्येकमुमयन्न वेत्ययं विधिरिव न भवतीति तैमिषोक्तं
तस्य शुभमुत्पत्तिर्निर्गम्यकारैः पराकृतमिति अस्मानिर्निमित्तम् । चतुर्वर्ग० III. I.
पृ. 1148 ; तद्वै तद्वद् द्विजिन्मनो ह्येवस्तद्व्याने तूपासनायापिहि कम्पुबद्धधरमनुवः
चतुर्वर्ग III. 1. पृ. 1281.

to both.⁶⁶⁰ Vide also *Smṛticandrikā* II, pp. 205, 216. Therefore Śambhu also, being mentioned by the *Smṛticandrikā* and the *Smṛtyarthasāra*, is certainly earlier than 1150 A. D. In this state of the authorities I am doubtful whether Śambhu was the author of the *Kāmadhenu*. I am inclined to hold that he was not the author of that work and that Gopāla was the author. This conclusion is somewhat strengthened by the fact that the *Smṛtyarthasāra* mentions both *Kāmadhenu* and Śambhu as authorities on which it relies. If Śambhu had been, in the opinion of the *Smṛtyarthasāra* the author of the *Kāmadhenu*, the mention of both would have been superfluous. Mr. Jayasval (in *JBORS* for 1927, vol. XIII, parts 3-4, p. VII) ascribes the *Kāmadhenu* to Bhoja, but this is wrong (vide p. 277, note 576).

As the *Kāmadhenu* is named as an authority by the *Kalpataru* and the *Hāralatā* it is certainly not later than 1100 A. D. It cannot be very much earlier since it is not mentioned by *Medhātithi* and the *Mitākṣarā*. It may therefore be assigned to the period between 1000 and 1100 A. D.

72. Halāyudha

The *Kalpataru*⁶⁶¹ of Lakṣmīdhara in its *vyavahāra* section quotes the views of a jurist Halāyudha several times. The *Vivādaratnākara* of Caṇḍeśvara mentions Halāyudha dozens of times. In the *Smṛtisāra* of Harinātha⁶⁶² Halāyudha-nibandha on possession is quoted. The *Smṛtisāra* also says (folio 140 a) that Halāyudha favoured *niyoga* by the widow of a son-less deceased person and deprived the widow of succession to her deceased husband if she did not submit to *niyoga*. This was the view of Dhāreśvara also. According to Halāyudha⁶⁶³ parents succeeded before brothers to a deceased person

660 वस्तुतः सम्मुना अव्यक्तवन्त्वाद् दम्पत्योर्येन केनचिद्व्यसमानमुपवर्धयितुं न विशेषो वक्तव्य इति तद्वचुक् । स्मृतिच० II. p. 398.

661 Vide note 649 above ; and folio 380 (of Benares Sanskrit College trans-
lation)

662 अथ इत्यनुधनिकस्ये स्वरतः । आगमस्वरत्नाङ्काले साममेव मुक्तिः प्रमाणं औपधिक-
नौये तु आगमास्वरत्ने मुक्तिः प्रमाणं स्मार्तकाले किंच भूमेः ... पुरुषागता इति
कामवाच्यवचनात् । इतिप्रतिपादकानां च वाक्यानां प्रमाणपरिपालनकर्तृत्वताशेषवत् ।
स्मृतिसार (I. O. cat. No. 301, folio 107 b).

663 ब्राह्मणवचनेन पितरौ भ्रातर इति अनुसङ्गादेवि विमोक्षिकार उक्तः स विमोक्षितमङ्गलित-
वन्निषयः । अविमोक्षितमङ्गलितं तन्निषयोः सङ्गमेवि अनुसङ्गादेवि । स्मृतिसार
folio 140 b.

if the property in the hands of the deceased was ancestral, but that if it was acquired without detriment to ancestral property then brothers succeeded even before parents. Halāyudha is cited in the *Vivādacintāmaṇi* also, e. g. Halāyudha⁶⁶⁴ held the view that the verse of Yāj. (II. 126) was intended to convey that where joint property was concealed by a member and was discovered after partition, he did not incur the guilt of theft. This same view was held by Jitendriya and others. Raghunandana quotes Halāyudha in his *Divyatattva*, *Dayatattva* and *Vyavahāratattva*. The *Vira-mitrodaya*⁶⁶⁵ also quotes Halāyudha.

The foregoing shows that the work of Halāyudha, the jurist, was a very valuable one. This Halāyudha must have flourished before 1100 A. D., since the *Kalpataru* (1125-1150 A. D.) looked upon him as an authority. As Halāyudha is not mentioned by any of the early commentators like Medhātithi and by the Mit. and as he held opinions similar to those of Dhāreśvara, Jitendriya and others, he cannot well be placed earlier than 1000 A. D. Therefore he flourished between 1000 and 1100 A. D. He was probably a Maithila or Bengali writer, as, among the comparatively early writers on dharma, it is the writers of the north, particularly of Mithila and Bengal, that rely upon him as a great authority.

The name Halāyudha (an epithet of Balarāma, the brother of Kṛṣṇa) was a common one in India. It seems to have been borne by several eminent writers and this fact has created a great deal of confusion. There is one Halāyudha who was the author of the *Abhidhānaratnamālā* (edited by Aufrecht), the *Kavirahasya* (edited by Sourindra Mohan Tagore in 1879 and by Heller in 1900) and probably the *Mṛtaśaṅjivani*, a commentary on the *Chandaś-sūtra* of Piṅgala. In the *Kavirahasya* he gives the various forms of roots in the several conjugations and connects all verses with Kṛṣṇa, the

664 अन्योन्यापहतं . . . स्थितिः ॥ अत्राविभक्तत्वादेव विभागे प्राप्ते वचनारम्भोऽथ चोद्य-
कोऽप्यथर्वे ज्ञापयतीति इत्यायुधः । विवादविस्तारमणि p. 143. *Vide* दाक्षतस्व (p. 182
Jivananda, vol. II) for the same view of इत्यायुध.

665 'अक्षः पादस्तम्भयोः परि निहितस्तुलाधारपट इति मितः क्षरा । दाढ्यमथोजकः कलिक
इति इत्यायुधः ।' वीरः p. 254; वीरः p. 572 says इत्यायुध read in मनु
8. 30? स निर्वात्यः for स निर्वात्यः (निर्वाज्यः).

emperor of the Deccan (Dakṣiṇāpatha).⁶⁶⁶ This Kṛṣṇarāja was most probably the Rāṣṭrakūṭa emperor Kṛṣṇa whose dates range from 940 A. D. to 959 A. D. (vide JBBRAS, vol. 18, page 239 ; Bom. Gazetteer I., part 2, p. 210 ; I. A. vol. 11, p. 109 and Bhandarkar's Report, 1883-84, pp. 8-9.). In the colophon to the Mṛtasañjivani the author is described simply as bhaṭṭa-Halāyudha. In that commentary verses are quoted as illustrations wherein Muñja alias Vakpatirāja is highly extolled.⁶⁶⁷ Muñja was slain by Tailapa between 994-997 A. D. Hence Halāyudha, the author of the commentary on Piṅgala, must not have flourished much earlier than the latter half of the 10 century. It is not unlikely that Halāyudha after being at the court of the Rāṣṭrakūṭas migrated to Avanti when the star of Muñja, who was himself a scholar, rose on the horizon of central India and when the fortunes of the Rāṣṭrakūṭas waned. But this Halāyudha who hailed from the Deccan cannot be the first Halāyudha who appears to have flourished in Mithilā or Bengal.

There is another Halāyudha, author of a famous work called Brāhmaṇa-sarvasva printed at Benares in saṁvat 1935. But this was not available to me and hence I used a Ms. of it in the Deccan College collection (No. 9 of A 1883-84). He gives some account of himself and his family in the introductory verses. He belonged to the Vātsya gotra and was a son of Dhanañjaya who is described as dharmādhyakṣa (judge). Lakṣmaṇasena, the king of Bengal, gave him dharmādhyakṣa (i. e. made him judge).⁶⁶⁸ He had two elder brothers⁶⁶⁹ Paśupati and Īśāna of whom the former composed Śraddha-kṛtya-paddh... -pad Pākayajña-paddhati and the latter the

666 अस्त्यमस्त्यमुज्जोत्समापवित्रे दक्षिणापथे । रुण्णराज इति ख्याती राजा साक्षात्प-
दीक्षितः ॥ verse 6 (Heller's ed.). Verse 164 (Heller) describes him as
राष्ट्रकूटकुलोद्भूतः.

667 ७. ५. जयति मुष्नेकर्षारः सिरायुचतुलितविपुलबलविभवः । अनवरतविसर्पितरणमिर्जित-
वन्माधिपो मुष्णः ॥ स जयति वाक्यतिराजः &c.—मृतसञ्जीवनी 4th chap.

668 ब्रह्मे ख्यातिराजपण्डितपदः श्वेताश्रमिन्कोज्ज्वलच्छात्रोत्तिकमङ्गमङ्गमुपदं द्रवा वने
बौधने । वस्मे बौधमशेषबोधमसिलदमापालमारायणः श्रमीलदमज्जेश्वरेणपतिर्बर्मा-
विकारं द्रवो ॥ verse 15 ; vide also Peterson's cat. of Ulwarman, p. 128,
extract No. 354.

669 भ्राता पद्मतिमयजः पशुपतिः आद्यादिलये व्याधादीशानः कृतवान् द्विजाधिकविबो
ज्येष्ठोपरः पद्मसि ॥ verse 24.

Dvijāhnikā-paddhati. He tells us in the Brāhmaṇasārvasva that he composed Mīmāṃsāsārvasva, Vaiṣṇavasārvasva, Śaivasārvasva, Paṇḍitasārvasva.⁶⁷⁰ Unfortunately no Ms. of any of these works has so far been discovered. The chief object⁶⁷¹ of the Brāhmaṇasārvasva is to explain the meaning of the *mantras* used by Brāhmaṇas in daily observances from the brushing of the teeth to going to sleep and in the *samśkāras* on birth, marriage, death etc. He wrote for the Vājasaneyā Kāṇva Śākhā and acknowledges⁶⁷² his debt to Uvāṭa who wrote a bhāṣya on the Vājasaneyā Samhitā in Avanti while Bhoja ruled the earth (mahīm Bhoje praśāsati). In some introductory verses and the several colophons of the sections of the Brāhmaṇa-sarvasva Halāyudha styles himself *avasathika*, *mahādharma-dhyakṣa* or simply *dharmadhyakṣa*, *dharmadhyakṣin* and his brother Paśupati also is styled *avasathika*. It is very difficult to say what is the exact meaning of this last word. It probably means one who regularly performs all the *gṛhya* rites.⁶⁷³ Vide Tri. cat. of Madras Govt. Mss. for 1919-1922, pp. 5165 for a ms. of Paṇḍita-sarvasva which deals with the usages of varṇas and āśramas, tithi, śuddhi, the time for śrāddha, jyotiḥśāstra, marriage, gifts, prāyaścitta, pratiṣṭhā &c. But whether it is Halāyudha's work it is difficult to say from the extracts given.

The time when Halāyudha the author of the Brāhmaṇasārvasva flourished can be easily settled as he was the dharmadhyakṣa of Lakṣmaṇasena of Bengal. The Adbhutasāgara was begun in *śake* 1090⁶⁷⁴

670 मीमांसासर्वस्वं वैष्णवसर्वस्वमकृत शेषसर्वस्वम् । पण्डितसर्वस्वमसौ सर्वस्वं सर्वधीराणाम् ॥
verse 19.

671 इत्युवाच नमस्त्वय्य द्वापदन्वेष्टिमीरिता । मन्त्राणां तावता तस्मिन् व्याख्यानमुपदर्शितम् ॥

672 व्याख्यातो मतिशालिनायमुपटाचार्येण वेदः परम् । अस्पृष्टं तदपीत्यनेन विदुषा विष्-
प्रतिद्वेः पदेः । सन्धादिद्विजकर्ममन्त्रवचसां व्याख्यानमेतत् कृतम् &c.

673 Compare पारस्करपूरा I. 2. 1-2 ' आवस्यन्वाधानं दारकाले । दायाद्यकाल एकेषाम् । '

674 शाके खड्गवत्सङ्गद्वये आरेमेकृतसमरम् । गौडेन्द्रकुञ्जरालान्तसन्मवाकुर्महीपातिः ॥
खण्डेस्मिन्नसमाप्त एव तनवं साम्राज्यरक्षामहादीक्षापर्वणि दीक्षणात् मिजकृतेर्विष्णुसि-
मन्वथर्व्यं सः ॥ नामादामिनाम्नुत्तसञ्चलन्तः (!) सूर्यात्मजासङ्गमं गङ्गायां विरचय्य
निर्धरपुरं मार्वाणुपातो गतः ॥ श्रीमच्छङ्खनसेनभूपतिरिति श्लोको यदुद्योगतो विष्णुको-
दृतसमरः कृतिरसौ बलालभूमीभुजः ॥ &c, folio 3a of D. C. ma. No. 231 of
1887-91.

(i. e. 1168-69) by Ballāla-sena and it was ultimately finished by his son Lakṣmaṇasena. That these verses are not spurious follows from a reference in the Ṭoḍarānanda-saṁhitā-saukhyā about the position of the constellation of the Great Bear according to the Adbhutasāgara in the *śake* year 1082 (1160-61 A. D.) while Ballālasena was ruling.⁶⁷⁵ The Saduktikarṇāmṛta of Śrīdharadāsa⁶⁷⁶, who was a contemporary of Lakṣmaṇasena, furnishes us with the exact year of the accession of Lakṣmaṇasena viz : that *śake* 1127 corresponded with the 27th year of Lakṣmaṇasena's reign, i. e. he began to reign in 1178-79 A. D. Therefore the literary activity of Halāyudha, the author of the Brāhmaṇasarvasva, lies between 1175-1200 A. D. There is, I am aware, a very heated controversy about the dates of Ballālasena and his son Lakṣmaṇasena, but I am inclined to hold, particularly on account of the explicit reference contained in the body of the Adbhutasāgara⁶⁷⁷ itself and in the Ṭoḍarānanda, that Lakṣmaṇasena came to the throne about 1178-79 A. D. The Brāhmaṇasarvasva and the Paṇḍitsarvasva of Halāyudha are quoted by Raghunandana in the Āhnika (pp. 389, Jivānanda, vol. I), Prāyaścitta (pp. 531, vol. I for Paṇḍitasarvasva) and other Tattvas. Sourindra Mohan Tagore (introduction to Kavi-rahasya p. I-II) says that Ādiśūra brought to Bengal five Brāhmaṇas from Kanoj of whom Bhaṭṭa Nārāyaṇa was the most famous and was the author of the Prayogaratna and also of the Venisamhāra and that Halāyudha was 16th in descent from that Nārāyaṇa. These traditions of the matchmakers of Bengal and panegyrists of big families are entirely worthless for literary and chronological purposes,

675 'अभिध्यायमिमायेण चाद्रुतसागरे मुजवसुदशमित १०८२ शाके श्रीमद्वल्लालसेन-
राज्यादौ वर्षेकचरिहोगा मुजवस्त्वासन् विशासासु तस्य नामिमाकोवद्' folio 29b of
दोहरामन्त्रसंहितासौख्य D. C. ms. No. 915 of 1886-92.

676 शाके सप्तविंशत्यधिकशतमेतदशमते शरदाम् । श्रीमद्वल्लभसेनसिन्धुतिपस्य रसेकविशिब्दे ॥
सविर्गुत्सा फलगुनविशेषु परार्थहेतवे कुतुकात् । श्रीधरदासेनेदं सद्गुक्तिकर्णामृतं चके ॥
Vide Indian Historical Quarterly, 1927, vol. III, p. 186; vide also
J. A. S. B. 1931, p. 7, Ind. Ant. vol. 48 4 for 1319 A. D. at 171-176
and Ind. Ant. 1932, p. 146, 158 for discussion of the date of
वल्लभसेन. Vide E. I., vol. XV, p. 278 for the views of Mr. R. D. Banerji
who holds that वल्लभसेन ascended the throne in 1118-19 A. D.

677 In the printed edition of the अद्रुतसागर (at p. 235) we have अतस्तत्र तेन-
तद् ग्रन्थारम्भशब्दाद् वर्षाधिपगणनं सनवदशशेषशके &c. (published in 1905 by
Prabhakari and Co.).

particularly for events of comparatively early times. In their zeal to extol their patrons' families to the skies they were most unscrupulous and threw to the winds all chronology. The *Prayogaratna* was composed at Benares by Bhaṭṭa Nārāyaṇa whose family migrated from Paithan in the 16th century, while the *Veṇīsaṃhāra* was composed about a thousand years earlier. Yet both works are fathered upon Nārāyaṇa, the ancestor of the rich and influential Tagore family.

There is yet another *Halāyudha*. On the *Śrāddhakalpasūtra* of Kātyāyana a commentary called *Prakāśa* was composed by Halāyudha, son of Saṅkarṣaṇa (vide BBRAS cat. No. 518, p. 170). In this commentary he refers to 'Karka, Kāmadhenu, Kalpataru, Govindarāja, Lakṣmanopādhyāya, Mitakṣarā, Śaṅkadhara and Paśupati. He is therefore later than 1150 A. D. He cannot be identified with the author of the *Kavirahasya*, as the latter flourished much earlier under the Rāṣtrakūṭas. Nor can be the same as the jurist Halāyudha, since the latter is named in the *Kalpataru*, which in its turn is quoted in the *Prakāśa*. The *dharmādhyakṣa* of Lakṣmanasena was a son of Dhanañjaya, while the author of the *Prakāśa* was a son of Saṅkarṣaṇa. The *Śrāddhakāśika* of Kṛṣṇa (Gujarati Press ed. p. 430) on the *Navakaṇḍikā* or *Śrāddhakalpasūtra* of Kātyāyana says that first Karka⁶⁷⁸ explained the *sūtra* in pregnant words and then Halāyudha explained it and yet it remained as difficult as before. Kṛṣṇa is mentioned in the *Nirpayasindhu* and the *Śrāddhamayūkha* of Nilakaṇṭha. Therefore Halāyudha, the author of the *Prakāśa* on Kātyāyana must have flourished before 1509 A. D. and later than 1150 A. D.

Vide J. A. S. B. 1915 pp. 327-336 where M. M. Chakravarti brought together interesting information about Halāyudha.

73. Bhavadevabhattacharya

The *Vyavahāratattva* of Raghunandana and the *Vīramitrodaya* tell us that Bhavadevabhattacharya composed a work called *Vyavahāratilaka* on judicial procedure. The *Vyavahāratattva*⁶⁷⁹ tells us that Bhavadeva

678 कर्को व्याख्येयं नमस्त्वयैः सुखं यतोऽस्मादभूत् दुर्बोधिं च सतो हस्तपुत्र इति व्याख्येय-
तयाव्यस्तुष्टम् ॥

679 'अस्तव्यस्तपदव्यापि अनवितार्थपदव्याप्तमिति व्यवहारनिरुद्धे भवदेवभट्टः' । व्यवहार-
तत्त्व (P. 307, vol. II, Jīvananda) ; भवदेवेन तु व्यवहारतत्त्वपदव्यापिना वादं
निमित्तकानवितार्थपदव्याप्तमिति व्याख्यातं व्यवहारनिरुद्धे । इति २. ३६.

read 'astavyastapadavyāpi' instead of 'yadvyastapadamavyāpi' in Kātyāyana's verses enumerating the blemishes of *uttara* (defendant's reply). The Vyavahāratattva⁶⁸⁰ mentions Bhavadevabhāṭṭa's discussion and illustration of a reply (*uttara*) with a weak plea (*kāraṇa*). The same work informs us that Bhavadeva held the same views on adverse possession as Śrīkara, Bālaka and others did (vide note 624 above). The Vivādacandra of Misarumiśra⁶⁸¹ several times refers to the views of Bhavadeva. The Viramitrodaya⁶⁸² gives in great detail the remarks of Bhavadeva on the well-known text of Sumantu about killing an *atatayin*. The Sarasvatīvilāsa⁶⁸³ and the Vaijayanti of Nandapaṇḍita quote the very same views of Bhavadevabhāṭṭa on Sumantu's text.

The foregoing brief discussion shows that Bhavadeva's Vyavahāratilaka must have been a valuable work on judicial procedure. Unfortunately that work has not yet come to light.

Bhavadeva also wrote several other works.

In the Deccan College collection there are two Mss. (No. 9 of 1895-98 and No. 263 of 1887-91) of a work of Bhavadeva variously named Karmānuṣṭhānapaddhati or Daśakarma-paddhati or Daśakarmadīpikā. M. M. Chakravarti in his informing article on Bhavadeva (J. A. S. B. 1912, pp. 333-348) says that the work has often been printed. I was not able to secure a copy. That work⁶⁸⁴ deals with

680 दुर्बलकारणोत्तरं यथा ममेयं भूः क्रमागतत्वादिति दायुके ममेयं भूदर्शवर्षभुज्यमानत्वादिति प्रत्युत्तरं तत्तु धनमात्रमयुक्तं पश्यतोऽनुवर्तो ह्यनिर्धनस्य दशवार्षिकीति याज्ञवल्कीयं बलिं किं तु नैतद्युक्तं परेण भुज्यमानाया भूमेर्विशतिवार्षिकीति भूमिमात्रविषयकं तत्परार्धेनापादितत्वादिति भवदेवमहाः । व्यवहारतत्त्व p. 208.

681 इत्येव दृश्येत सप्ताहादुक्तसाक्ष्यस्य साक्षिणः । अत्र यद्यपि भवदेवेन कृतदिव्यस्येति लिखितं तथाप्युक्तसाक्ष्यस्येति विधानादकृतदिव्यस्यापि द्रष्टव्यं कृतदिव्यस्येति प्राचोवादः । विवादचन्द्र (follo 51a of D. O. ms. No. 57 of 1893-84) ; 'भवदेवेन तु न श्लोकाभिज्ञातिमरणं शुद्धिं तस्य विनिर्दिशेदिति लिखितम् ।' *ibid* (follo 55 b).

682 अत्र भवदेवमहाः । न च सुमन्तुवचनेन नातसायिष्यदोषोऽन्यत्र गोब्राह्मणादिवचनेन विरोधः सूत्रच्छेदापरिज्ञानात् । तथाहि सूत्रत्रयमिदम् । आतसायिष्ये नैवेद्यम् । द्यौष्यमेत्यपरम् । गोब्राह्मणास्त्वातः प्रादाभिशं कुर्यादित्यम् । वीर० p. 22.

683 Vide ल. वि. p. 154 (Mysore ed.) and वैजयन्ती on विष्णुसर्गसूत्र 5. 189 (I. O. cat. No. 915 follo 50a).

684 It begins अनुवर्तमानस्य अनुवर्तमानस्य विधानमुपेयकर्मसाक्षिणे ब्रह्मणे अमः ॥ गृह्यसूत्रार्थमालोक्य उक्तोपायमिदं क्रमात् । कृता अभिषेदेन कर्ममुक्तमिति ॥

the ten principal rites and ceremonies to be performed by Brāhmanas who study the Sāmaveda. The principal subjects are :—The *Homa* to the nine planets (*Navagraha-homa*), *matṛpūjā*, *pañigrahaṇa* and other essential rites of marriage, *homa* on the fourth day after marriage, *garbhādhāna*, *puṁsavana*, *śimantonnayana*, *soṣyantihoma* (*homa* when a woman is on the point of delivery), *jātakarma*, *niṣkramaṇa*, *nāmakaraṇa*, *annaprāśana*, *cūḍākaraṇa*, *upanayana*, *samāvartana* (the student's returning from the teacher's house after finishing his studies), *Śalākarma* (first entrance in a new house).

Another work of Bhavadeva, who is styled Bālavālabhi-bhujāṅga therein, is the *Prāyaścittanirūpaṇa* (I. O. cat. No. 1725 p. 554, Mitra's notices, vol. IX, No. 3138, pp. 214-15). In that work he mentions over 25 *smṛtikāras*, the *Matsya* and *Bhaviṣya* purāṇas, *Viśvarūpa*, *Śrīkara* and *Bāloka* (? *Balaka*). This work was held in high esteem, as the *Smṛtiratnākara*⁶⁸⁵ of Vedācārya places Bhavadeva after Manu among the authorities on *prāyaścitta* that he follows. The *Varṣa-kriyā-kaumudī* of Govindānanda (B.I. series) quotes a text from Bhavadēvabhāṭṭa on the *prāyaścitta* for eating in a solar or lunar eclipse (p. 106).

There is yet another work of Bhavadēvabhāṭṭa called *Tautātita-matatilak*, a ms. of which exists in the India Office (cat. No. 1591). It is doubtful whether that ms. contains the whole of the work. That work is concerned with elucidating the doctrines of the *Pūrva-mīmāṃsā* system from the standpoint of Kumārilabhāṭṭa (who is also called *Tautātita*). From the colophons at the end and elsewhere it appears that the work was intended to explain Jaimini I. 4 and II. 1, but in the body of the work contained in the Ms. only sūtras from the first *pāda* of the 2nd *adhyāya* are dwelt upon. Bhavadeva is styled Bālavālabhibhujāṅga here also and invokes a terrific curse⁶⁸⁶ upon those who would borrow from his work without acknowledg-

685 मन्वादिस्मृतिशास्त्रार्थं भवदेवादिर्लेखनम् । प्राच्यभित्तमहं बन्धे विज्ञाय पापनिष्कृतौ ॥
स्मृतिरत्नाकर (I. O. cat. p. 473).

686 The colophon at the end is इति श्रीबालवलभीभुजङ्गनपरनाम्नो भट्टभीमवदेवश्च
कृतो लोहातितमत्तिलके द्वितीयस्याध्यायस्य मथसः पादः । यो नाम कश्चिदिह
लंघयितुं प्रवेष्टुं चाप्यङ्गनरे लिखति वा वदति स्वयं वा । सत्कर्तृतामनस्तु कर्तुं न
कीर्तिलोपाधिः संततिर्जयति जन्मभूतानि भूयात् ॥

ing their debt. The work opens with the well-known sūtra 'bhāvarthāḥ karmaśabdāḥ &c. (Jaimini II. 1. 1). It goes on explaining the principal topics of Jaimini's 2nd adhyāya, first *pada*. The sūtras explained are II. 1. 1, 5, 9, 10, 13, 24, 30-35, 38, 40 46-49. It mentions the bhāṣyakāra (Śābara), Vārtika (folio 12 a), Gurumata (17b), Prabhākara (21b), Vārtikakārapāda (22 b, in the plural). It frequently quotes kārīkās from the Tantravārtika with the words 'taduktam.' Hemādri⁶⁸⁷ quotes Bhavadeva's explanation of the words of Kumārila allowing an option between *jaghanya* and *ajya* and disapproves of it. Vide Tri. cat. of Madras Govt. Mss. for 1919-1922 p. 5527 for the same work.

Unexpected light is thrown on the personal history of Bhavadeva-bhaṭṭa by an inscription found in the temple of Ananta Vāsudeva at Bhuvaneśvara in the Puri District of Orissa edited by Kielhorn in E. I. vol. VI, p. 203, which eulogises Bhavadevabhaṭṭa, the identity of the author Bhavadeva with the person eulogised being established by the unique epithet, Bālavālabhībhujaṅga applied to the latter.⁶⁸⁸ The eulogy is composed by a person called Vācaspatikavi. Bhavadeva belonged to the Śavarṇa gotra of the Kauthumī school of the Sāmaveda. The family belonged to Siddhalagrāma in Rāḍhā (west of the Hugli and south of the Ganges). Bhavadeva's remote ancestor Bhavadeva obtained in gift the *agrahāra* of Hastinibhiṭṭa from the Gauḍa king. The father of Bhavadeva was Govardhana, a warrior and a scholar. His mother was Saṅgokā, daughter of a Vandhyaghaṭṭiya Brāhmaṇa. With the advice of Bhavadeva king Harivarmadeva is said to have reigned long in prosperity. Bhavadeva is stated in the above mentioned inscription to have composed works on *horā* (astrology), *smṛti*, and *mīmāṃsā*. Bhavadeva is eulogised as a great builder. He constructed a reservoir of water in Rāḍhā, he set up a stone image of Nārāyaṇa and founded a temple in which he placed images of Nārāyaṇa, Ananta, ann Nṛsiṃha. He also gave

687 तथा च जायन्त्याधिकरणसिद्धान्ते जायन्त्याज्ययोर्विकल्पे वार्तिककृतोक्ते भवदेवेनोक्तम् ।
इदं त्विह वक्तव्यम् । कथं सामान्यविहितेनाज्येन विशेषविहितजायन्त्याधिकल्पः तर्पण
सामान्यविशेषाद्विशेषाधिकल्पमात्रोच्छेदस्तद्वन्तः । नैतत् । द्वयोरपि विशेषास्तत्त्वान् ।
६६. चतुर्थः (कालविजय) p. 129 Vide also p. 404 for another reference
to भवदेव.

688 इत्यत्र सत्तु बालवलाभभुजङ्ग इति नाम वादतं केन । नीलमसदापि सत्तु बालवलाभभुजङ्ग इति
वर्णितोद्गीतम् ॥ verse 24.

to Harimedhas female attendants, dug a tank and laid out a garden. Neither Kielhorn nor Chakravarti has attempted any explanation of the epithet *Balavalabbhibhujāṅga*. I hazard an explanation. Bhavadeva probably made some innovation in the structure of the roofs or balconies of the temples he built and he was therefore styled a lover (a gallant or paramour) of little (*bala*-small sized or girlish) *valabbhis*. From the nature of the character Kielhorn conjectured that the inscription belonged to the 12th century A. D.

The date of Bhavadeva can be approximately settled to be about 1100 A. D. as he is quoted by Hemādri, the Vivādacandra of Misaru and the Smṛtisāra of Harinātha. He is certainly earlier than 1200 A. D. A period of at least half a century must have elapsed before a Bengal writer like Bhavadeva came to be looked upon as an authority on mīmāṃsā by Hemādri who wrote in distant Berar. It appears that he was quoted in the Karmopadeśinī of Aniruddha (I. O. cat. No. 1853, p. 474). But that Ms. is bound up with another work by a later author and the reference in the cat. is not quite clear. If we rely on the Viramitrodaya, a work called Pradīpa criticised the views of Bhavadeva on the verse of Yāj. II. 24 (about adverse possession for 20 and 10 years). Bhavadeva held that twenty years' enjoyment of immovable property by a stranger implied that the real owner meant to abandon it for the benefit of the stranger enjoying it, that such abandonment for the enjoyment of another leads to the inference of the extinction of previous ownership and that the property being abandoned by the owner in favour of the stranger who takes hold of it, ownership also (of the stranger) arises. The Pradīpa⁶⁸⁹ points out that it does not invariably follow

६३१ भवदेवस्तु ... तस्मादेवं वाच्यं यद्यं यथोक्तो भोगः पूर्वस्वामिनो भोगबुद्धेरेव त्यागस्तु तत्त्वस्त्वत्वंसमर्थापयति अनुमापयति वा । ... तथा च तदुद्देशेन त्यक्ते तत्परिमहणा-
देव वरस्य तत्र स्वस्वमभ्युपपद्यते । ... अत्र प्रदीपकृतः । यत्र हि मन्त्रस्ये- (ज्ये !)
वार्त्ता नात्र कलसम्भावना तदधुना तावत्पर एव भुक्त्वा (भुंक्तां !) पश्चादेतत्सकाशा-
त्सकलोपमोर्गा भुवं प्रक्षिप्यामीत्यभिर्नैवाय भूम्नादिस्वामी तत्र परोपभोगं क्षमते
तथापि विशात्म्यव्यधिको भोपोक्षि स्वामिनस्तदुद्देशेन त्यागश्च नास्तीति व्यभिचारत्वे-
दशभोगस्य पूर्वस्वामित्वत्वत्यागे प्रामाण्यम् । किं च भूस्वामी सजेताः किमिति वृथैव
तत्र स्वतन्त्रं जहास । न ह्यत्र दृष्टमुद्देशं नाप्यदृष्टं धर्मशास्त्रोक्तैकिकर्तव्यताविरहात् । ...
नापि तदुद्देशेन यत्प्रक्यते तत्तस्य स्वमिति नियमः । उद्देशेनानुद्धति व्यभिचारात् ।
वीर० p. ३१३-१४.

H. D. 39.

that, because a stranger is allowed to enjoy land, the owner intends to abandon the land for the stranger, nor is it an invariable rule that what is abandoned for another becomes the property of that other. It will be shown later on that the Pradīpa must have been composed before 1150 A. D. Hence it follows that Bhavadeva flourished about 1100. He cannot be very much earlier than that, as he is not mentioned by any writer of the 11th century and as he not only mentions Kumārila and Prabhākara, but also writers who criticised Prabhākara's views.

There were several other later persons named Bhavadeva who wrote on topics of Dharmāśāstra such as Bhavadeva, author of Dānadharmaprakriyā (middle of 17th century), and Bhavadeva, the author of Smṛticandrikā, who flourished in the first half of the 18th century.

On Bhavadeva's Karmānuṣṭhāna-paddhati there is a commentary called Samsārapaddhatirahasya.

74. Prakāśa.

A work called Prakāśa has been quoted by very early *nibandha-kāras*. The Kalpataru quotes the interpretation of Prakāśa, Halāyudha and Kāmadhenu on a verse of Kātyāyana.⁶⁹⁰ The Vivādaratnākara of Caṇḍeśvara cites the views of Prakāśa scores of times (e. g. p. 131, 145, 456, 460, 462, 474, 485, 504 etc.). Frequently Prakāśa is coupled with Pārijāta (e. g. p. 497). On page 518 of the Vivādaratnākara a remark of Prakāśa wherein both Asabhāya and Medhātithi are named is cited.⁶⁹¹ The Dānaratnākara of Caṇḍeśvara quotes a passage of Saṁvarta with Prakāśa's explanation of it.⁶⁹² In the Śrāddhasaukhyā of Tṛḍarānanda Prakāśa's explanation

690 Vide note 521 above. On पणं जितः, one of the 15 kinds of *dāśas* enumerated by नारद, the कल्पतरु quotes the remarks of the प्रकाश 'यद्यस्मिन्विवाहे पराजितो मन्थनीत्यादिपरिभाषणेन दासीभूतः स्यूतजित इति प्रकाशपारिजातो।' (folio 368 of Benares Sanskrit College transcript).

691 विष्णु दत्तमिति ब्रह्मचरिणापलक्षणमित्यसहायमेवातिथिरिति (० थी इति) प्रकाशकरः । वि. र. (on मनु 9. 198). Vide p. 509 of वि. र. where प्रकाश cites मेवातिथि alone 'पत्न्यनुज्ञातेनाप्यदसोऽप्यलङ्कारो यो मण्डनार्थं भूतः सोऽपि दास्यदेर्न इत्येवमिति मेवातिथिरिति प्रकाशः'.

692 'सर्वतः । सर्वेषामेव दानानामेकजन्मानुगं कलम् । इदमस्मिन्गौरीणां सप्तजन्मानुगं कलम् ॥ गौरीर्वा गायः प्रकरणात् । गौरी अष्टवर्षा कन्वेति प्रकाशः ।' दुर्गात्मकर (D.C. ms. No. 114 of 1884-86 folio 52 b).

of the word 'Yānevata' occurring in a passage of Śāṅkha about the fruits allowed in śrāddha is quoted.⁶⁹³

These quotations establish that *Prakāśa* was a work that not only dealt with vyavahāra, but also with such topics as *dāna*, *śrāddha* etc.

Whether the *Prakāśa* was an independent work or a commentary is somewhat doubtful. But from a passage of the *Vivādaratnākara* it seems to follow that it was a commentary on the *Yājñavalkya-smṛti*. There we are told that the *Kalpataru*⁶⁹⁴ read 'abhijanata' for 'avijānata' in *Yāj.* II. 258, but that since that reading is opposed to *Yājñavalkya-prakāśa*, *Halāyudha* and *Pārijāta* it must be, regarded as a wrong reading. As it is a reading of *Yāj.* himself that was being discussed, it would be somewhat strange if it were said that it was opposed to *Yāj.* and *Prakāśa* and therefore it is necessary to suppose that *Yājñavalkyaprakāśa* is one work.

The *Vivādacintāmaṇi* in several places gives the explanation of *Prakāśa*.⁶⁹⁵ The *Smṛtisāra*⁶⁹⁶ gives at great length the explanation of *Prakāśa* on the controversial verses of *Yāj.* (II, 138-139), The *Viramitrodaya*⁶⁹⁷ quotes at length *Prakāśa*'s explanation of *Manu* (9. 207) and disapproves of it on the ground (among others) that the verse can more clearly be explained so as to convey

693 'आश्वान्वानेवतानिस्तृसूत्रीकामव्यदादिमान् । . . आश्वकालोपपाद्येत् ॥ यानेवतः काश्मीरे वोढ इति प्रसिद्धः । प्राचीनामलकमिति प्रकाशकारः ।' आश्वसौख्य folio 42 a (D. C. ms. No. 257 of 1884-87).

694 कल्पतरौ तु अभिजानतेति स्थाने अभिजानतेति पाठो दर्शितः स तु याज्ञवल्क्यप्रकाश-इत्यायुध-पारिजातविरोधात् प्रमादपाठ इति लक्षितः । वि. र. p. 198.

695 विद्ययापि साधारणधनानुपश्लेषेण यदर्जितं तदेवाविभाज्यमिति प्रकाशकारः । तत्र उन्मथोपादानार्थक्यात् । वि. वि. p. 185 ; 'परिसंख्यानबलात्पितृभ्रातृवितृज्यैरेव विभागपूर्वकं वनमेलनं संसर्ग इति प्रकाशः ।' वि. वि. p. 157 ; vide pp. 130, 140 also.

696 प्रकाशे तु मृतस्य संसृष्टिनो धनं संसृष्ट्यपहरेत् गृह्णीयात् । विभागकाले अज्ञातगर्भाणां नितृणार्थांश्च यन्नाहुत्पन्नस्यासंसृष्ट्येष दद्यात् । सोदरस्य तु संसृष्टिनो धनं संसृष्टी सोदरो गृह्णीयात् । भिन्नोदरः संसृष्ट्यपीति पूर्वोक्तस्यापवादः । अन्वोदर्यस्तु संसृष्टी धनं गृह्णीयादिति शेषः । यन्मोदर्यधनं हरेदिति संसृष्ट्यपीत्यनेन संबध्यते &c. स्मृतिसार (I. C. cat. No. 201, folio 148 b).

697 Vide *श्री.* p. 572 ; the same also occurs in वि. वि. p. 130.

a meaning similar to that of Yāj. II. 116. The Prakāśa is mentioned in the *Dayātattva* (vol. II, p. 173) and in the *Sūddhitattva* (vol. II, p. 288).

As the Prakāśa is quoted in the *Kalpataru* it is certainly earlier than 1125. It mentions *Medhātithi*. Besides the *Mit.* does not refer to it. There is room for thinking that it follows the *Mit.* Yāj. II. 116 is, according to the *Vivādaratnākara*,⁶⁹⁸ explained by the Prakāśa in almost the same words as the *Mit.* It is possible that both borrow from the same original. At all events the Prakāśa must have been composed between 1000 and 1100 A. D.

Hemādri frequently cites a work called *Mahārṇavaprakāśa*.⁶⁹⁹ According to the latter the sandal unguents, flowers, incense, lamp presented in *śrāddha* are to be offered to the *Brāhmaṇas* invited and not to the *pitrs*. In another place Hemādri quotes the explanation of the word '*nimantraya*'⁷⁰⁰ given by the *Mahārṇavaprakāśa*. In some places Hemādri refers to a work called *Smṛtimahārṇava* or simply *Mahārṇava*.⁷⁰¹ It appears to me that all these three are the names of the same work. The question then arises whether the *Smṛtimahārṇavaprakāśa* is the same as the Prakāśa mentioned by the *Kalpataru* and *Caṇḍeśvara*. In the present state of our knowledge it appears that they are identical. The *Madanaparijāta* (p. 93) quotes a verse from the *Smṛtimahārṇava* about *upākarma*.

75. *Parijāta*.

Several works bear the appellation *Parijāta* such as the *Vidhāna-parijāta* (composed in 1625 A. D.), the *Madanaparijāta* (about 1375 A. D.) and the *Prayogaparijāta* (between 1400-1500). But

698 अत्रापि प्रकाशः किञ्चिदसारमपि दत्त्वा पृथक्क्रिया विभागः कर्तव्यः तत्पुत्राणां विवाद-
निवृत्त्यर्थमिति । वि. र. p. 485 ; यत्किञ्चिदसारमपि दत्त्वा पृथक्क्रिया विभागः
कार्यः पित्रा । तत्पुत्रादीनां दायजिघृक्षा मा भूदिति । मिताक्षरा.

699 किं गन्धपुष्पधूपदीपाच्छादनानि ब्राह्मणेभ्यो देयान्युत पितृभ्य इति । तत्र तावद्ब्रह्मना-
र्थदर्शनत्वाद्यौपलब्धेर्ब्राह्मणेभ्यो देयानिति महार्णवप्रकाशकारो मन्यते । चतुर्वर्ण. III. 1. 1031.

700 निमन्त्रणं नाम देवपितृकार्यार्थेऽपत्वास्त्वेषो निमोन इति स्मृतिचन्द्रिकाकारः । अन्ये-
षणपूर्वकमभ्युपगमसंपादनमिति मेधातिथिजगद्गणकप्रकाशकारो । चतुर्वर्ण. III. 1.
1131 ; vide also p. 1151 for another reference to महार्णवप्रकाश.

701 तथा च स्मृतिमहार्णवे आह बुधः । गर्भादने वर्षे यस्मिन् ब्राह्मण आत्मनमुपवेशयेत् ।
चतुर्वर्ण. III. 1. 113 ; on pp. 183, 545 of the same only महार्णव about.

there was an ancient work called *Pārijāta* quoted by even some of the earliest *nibandhakaras*. The *Kalpataru* several times quotes the views of a work called *Pārijāta*. The *Prakāśa* and *Pārijāta* are frequently mentioned⁷⁰² together in the *Kalpataru* and the *Vivādaratnākara*. The latter regarded the *Kalpataru*, *Pārijāta*, *Halāyudha* and *Prakāśa* as its most eminent predecessors.⁷⁰³ The *Dānaratnākara*⁷⁰⁴ quotes several times the views of *Pārijāta* on gifts. The *Smṛtisāra* of *Harinātha* sets out at length the order of succession to a sonless man according to the *Pārijāta* (vide I. O. Ms. No. 301, folio 134 a). One of the striking opinions of the *Pārijāta* was that the widow of a sonless man should raise offspring by *niyoga* and give the wealth of the deceased to the son so born.

From the above it appears that the *Pārijāta* was an independent work on *vyavahāra*, *dāna* and other topics. Being quoted by the *Kalpataru* it was earlier than 1125 A. D. and as it held views similar to those of *Bhojadeva* and *Halāyudha* on the widow's rights and as it is not quoted by the *Mit.* or other earlier works it must be assigned to a date between 1000-1125 A. D. In I. L. R. 12 Cal. 348 at p. 356 the learned judges hold that the *Pārijāta* frequently cited as an authority by the *Vivādaratnākara* is the *Madanapārijāta*. But this is entirely wrong. The latter work, it will be shown (vide sec. 93), was composed about 1375, while the *Vivādaratnākara* was composed about 1320 A. D. Hence the *Pārijāta* of the *Vivādaratnākara* is the ancient work mentioned in the *Kalpataru*.

76. *Govindarāja*.

The commentary of *Govindarāja* on the *Manusmṛti* was published by *Rao Saheb V. N. Mandlik* and a portion of it was published by

702 कान्वायनः । विष्णुब्रह्मसंहिता चैव नमस्त्वपरिमर्दनम् । प्रायो दाक्षिण्यतः कुर्युः कथादि-
यदणं च यत् ॥ नमस्त्वपरिमर्दनं परिधापनम् । नमस्त्वे परिमर्दनं संवाहनमिति पारि-
जातः । कल्पतरु folio 368 (Benares S. College Transcript) ; vide notes
648 and 690 above.

703 कल्पद्रुमे बाप्यथ पारिजाते इत्याद्युक्ते बाप्यथवा मकाशे । यत्सारमस्मादाधिकं च वक्ष-
द्वाति रत्नाकर एक एव ॥ verse at the end of वि. र.

704 कस्मिन्मन्त्रे दक्षिण्यमात्रम् । भूपालसागरपारिजातादयोऽप्येवम् । दानरत्नाकर folio
28 a ; अथवा मुलपुष्पवर्धं गुरवे निवेद्यार्धमृत्विम्बो दद्यादिति पारिजातः । *ibid*
folio 28 b (about कामधेनुप्रदान).

Dr. Jolly in the *Manuṭīkāsaṃgraha*. In his commentary⁷⁰⁵ on Manu III. 247 and 248 he tells us that he has treated at greater length the subject of those verses in his own work called *Smṛtī-mañjari*. Kullūka⁷⁰⁶ in his comment on Manu IV. 212 twits Govindarāja with having explained 'ugra' in one way in his commentary on Manu and in a different way in his *Mañjari*. A Ms. of a portion of the *Smṛtīmañjari* exists in the India Office (cat. p. 471).

From these two works a brief account of the personal history of Govindarāja can be extracted. The colophons at the end of the *Manuṭīkā* describe Govindarāja as the son of bhaṭṭa Mādhava. The first verse⁷⁰⁷ of the *Smṛtīmañjari* and one at the end (though somewhat corrupt) give the information that he was the son of Mādhava and grand-son of Nārāyaṇa and appears to have lived on the holy banks of the Ganges.⁷⁰⁸ Those who like Sarvadhikari identify Govindarāja with Govindacandra, prince of Benares, are therefore entirely wrong since he was a Brāhmaṇa and not a Kṣatriya. The first verse⁷⁰⁹ of his *Manuṭīkā* contains an obeisance to god (or Śiva) and states that he had received the śāstra of Manu in an unbroken tradition of teacher and pupil and that he had examined previous commentaries of Manu.

705 ' साधितं चैतत्सविस्तरं स्मृतिमञ्जर्यामृजुपञ्जिकायां च । इह तु ग्रन्थकारमयान्न प्रतीयते (प्रतीयते !) ' on मनु III. 247 ; ' इति सपिण्डीकरणसावत्सरिकेपि स्मृतिमञ्जर्यामृजुपञ्जिकायां विस्तरतो निरूप्यते ' on मनु III. 248.

706 गोविन्दराजो मञ्जर्यामुयं राजानमुक्तवान् । मनुवृत्तौ च भद्रायां क्षत्रियोत्पन्नमन्वधात् ॥

707 स्मृतिविरचितैस्तेस्तेष्वर्थास्तेष्वेवैकपरामुखाणि सिलकललब्धालुमार्यामतो व्रतसंहतिम् । अल्लिखदक्षिणां गोविन्दारव्यभिरं गुरुसंश्रयावुपचिततनुर्ज्ञानामोदः स माधवमन्दनः ॥ स्मृतिमञ्जरी 1st verse.

708 स्मृतिमञ्जरी folio 180 b ' स्वर्वाङ्गिनीपुङ्गविलालाञ्जनलब्धकीर्तिनारायणस्य तनयात्मज उपपन्नकथ । वाक्यावलीमसिलसम्पन्नपातंसाद् (तंसा !) गोविन्दराज इह माधव इह भूमिः (! इह माधवभूमिरार्यः) ॥ '.

709 संसाराभ्यगतागतकुलतृपायीयूषमीशं शनैर्भ्याम्बानगलसंश्रयावगुस्तः प्राप्ते मज्जेः शास्त्रेने । दृष्ट्वा ग्रन्थरुदाशावाननुकृतिं व्याख्यानतराजामिमां टीकां सास्त्ररुदाशावानुसरिषी गोविन्दराजो व्यधात् ॥

The Smṛtis mentioned by him in the two works of his are given below.⁷¹⁰ Besides he mentions the Vāyupurāṇa (on Manu III. 232) and Purāṇa in general (on Manu I. 74 and 80). He frequently quotes the Gṛhyasūtras, also the Bahvr̥cagṛhyapariśiṣṭa, the Yoga-sūtra. He says (on Manu 2. 23) that Mleccha countries like Āndhra and others were not fit for performing sacrifices. He appears to have held like Medhātithi the view that *mokṣa* was to be attained by a combination of *jñāna* and *karma*.⁷¹¹ As compared with the bhāṣya of Medhātithi his commentary is very concise. Kullūka largely drew upon Medhātithi and Govindarāja, mentions them hundreds of times, criticizes⁷¹² both of them and particularly holds up Govindarāja to ridicule often enough.⁷¹³ Kullūka notes that Govindarāja in opposition to Medhātithi and Bhojadeva arranged Manu 8. 181-184 differently (putting 8. 182 as the last of those four verses). In the printed edition there is no comment of Govindarāja on the verses of the 9th chapter from verse 72. But it appears that the Dāyabhāga had that part of the commentary, as it quotes the views of Govindarāja on the rights of the daughter's son which could have appeared only on Manu IX. 130-136.

A few words may now be said about the Smṛtimañjarī, Mss. of which are rare. At the end of the India office Ms. a summary of the contents of the whole work is given (for which see footnote

710 अङ्गिरस्, आपस्तम्ब, उशनस्, ऋष्यशृङ्ग, काश्यप, गौतम, चतुर्विंशतिमत, देवल, नारद, पराशर, पैठीनसि, प्रचेतस्, वृद्धत्यचेतस्, वृद्धस्यति, बौधायन, यम, याज्ञवल्क्य, वसिष्ठ, विष्णु, व्यास, शङ्ख, शातातप, वृद्धशातातप, वट्त्रिंशत्मत, संवर्त, सुमन्तु, हारीत.

711 On मनु 2. 28 गोविन्दराज says 'ज्ञानकर्मसमुच्चयान्मोक्षावाप्ते:'.

712 Note the following where गोविन्दराज is criticized by कुल्लुक. मनु. II. 1, 22, 127; III. 11, 53, 127, 129, 285; IV. 7, 162; VI. 14, 79, 86; VII. 94, 211; VIII. 37, 142-143, 184, 333; IX. 68, 136, 141, 162, 206; X. 3; XI. 82, 180; XII. 86.

713 On मनु II. 125, III. 50 and VIII. 37 गोविन्दराज is held up to special ridicule. इमा गोविन्दराजेन विशेषमविदृण्वता । व्यकमङ्गीहेतसूतो स्वदारसुरतं चतोः ॥ on मनु III. 50; स्वेव तिष्ठतिवति पदक्षितं न विवक्षितम् । इमा गोविन्दराजस्य राजाहो न्याद्विचामहे ॥ on मनु V. 104. It should be noted that the printed text of गोविन्दराज on मनु V. 104 is corrupt as it reads 'स्वेव तिष्ठतु विवक्षितम्'.

below).⁷¹⁴ It appears that the *Smṛtimañjari* dealt with all principal topics of *dharmaśāstra* such as the *saṁskāras*, the daily duties viz : bath, *saṁdhyā*, *brahmayajña*, the duties of the student, householder, the forest hermit, and the *śaṁnyāsin*, the duties of the four *varṇas*, gifts, the purifications of various materials, foods forbidden and allowed, impurity on birth and death, *sapīṇḍas* and *samañcedakas*, funeral rites, *śrāddha* and its various details, *prāyaścitta*. The ms. in the India office deals with the *adhibikāri* for *prāyaścitta*, the *parśat* (i. e. the assembly of learned men who are to determine what *prāyaścitta* is to be prescribed), the means of atoning for sins and violations of religious duties, the *prāyaścittas* for the *mahāpātakas* (viz. the murder of a *Brāhmaṇa*, drinking wine, theft of gold, incest) and for other lesser and similar sins, meaning of the word *prāyaścitta*, *prāyaścittas* for killing men of *Kṣatriya*, *Vaiśya* and *Sūdra* classes and for killing women, *prāyaścittas* for the killing of a cow and of various beasts and birds, *prāyaścittas* for eating forbidden or polluted food and for selling articles forbidden to be sold, secret *prāyaścittas*. The India Office Ms. which deals only with *prāyaścittas* contains 152 folios. This gives us an idea as to how extensive the whole work must have been

714 अस्य सुप्रतिपत्तये काण्डानि लिख्यन्ते । तत्रादौ परिभाषाकाण्डं गर्भाधानादि उप-
नयनादि । संध्योपासनविधिः । अन्ये ब्रह्मचारिधर्माः । अध्ययनादि । पुनरन्ये ब्रह्मचारि-
धर्माः । ब्रह्मचर्याविधिः । विवाहादिगृहस्थधर्माः । शूद्रधर्माः । वृत्त्युपदेशाः । स्नानविधिः ।
यमनियमकाण्डम् । प्रास्थानिकम् । दानविधिः स्वापविधिः शोषितमर्तृकाधर्माः । द्रव्य-
शुद्धिः मूत्रादिशौचं आचमननिमित्तानि द्विराचमननिमित्तानि आचमनापवादाः ।
आचमनविधिः । अथैव प्रतिषेध्याः । कमण्डलुचर्या । अन्यदाचमनगतम् । स्नातशुद्धिः ।
सचेलानि । प्रक्षालनादिशौचम् । इति कायिकम् । सौवर्णादिशौचं वेलादिशौचं तथा
सिद्धान्तादि भूम्यादि उदकादि अशुद्ध्यपवादाः । भोजनविधिः । मद्याभक्ष्यमकरणम् ।
प्रेतशुद्धिः । ब्राह्मणशौचं क्षत्रियाद्याशौचं जननाशौचं, अनुजातायाशौचं स्त्रियाशौचं
क्षयिण्डसम्नोदकत्वं बीजसंभ्रम्याद्याशौचं देशान्तरमृताशौचमाचार्याशौचमनेकाशौच-
संनिपाताद्याशौचम् । निर्हरणादि । अनुगमनाद्याशौचम् । उदकक्रियादि विध्वदानादि ।
अक्षिभर्तृचर्याः । उदकादिनिषेधः । स्वर्णाशौचम् । यमनियमाः । आह्निककरणम् ।
कात्यादि । ब्राह्मणपरीक्षा । भोजनीयाः । वर्षाभिमन्त्रणादि । देशः कालः । अग्नेवेति-
कर्तव्यता । ब्राह्मणसंख्या । पुनरन्येति कर्तव्यता । अमाधारयादिः । एकदिने
सपिण्डीकरणम् । आभिर्द्विं मातृभ्याम् । अन्ये आह्निकधर्माः । वृद्धिर्वाह्मणम् । ज्ञानमर्थ-
काण्डं यमनियमकाण्डम् । शूद्रधर्मकाण्डम् । अनुलोमपतिलोम । सङ्करमुपदेष्टकाण्डम् ।
माषमित्रकाण्डम् ।

embracing as it did the entire field of dharmaśāstra. In the body of the work contained in the Ms. frequent references occur to other parts of⁷¹⁵ the Smṛtimañjari such as samskāra-kāṇḍa, the abhākṣya-kāṇḍa, the śrāddhakāṇḍa. One interesting fact about Govindarāja is that, though a northerner, he permitted⁷¹⁶ marriage with one's maternal uncle's daughter and said that the prohibition against marrying a girl of the maternal uncle's *gotra* applies only to the son of a *putrikā*. The Ms. in the India Office is an ancient one, being copied in *samvat* 1467, Āśvina dark half, Saturday (i. e. October 1411 A. D.) during the reign of Mahārāja Udayasinha at Vasurāvi (modern Vastravi in the territory of the Maharaja Gaikwad of Baroda).

Dr. Jolly (*Manuṭikāsaṃgraha*, preface page 1 and R. u. S. p. 31) and Dr. Bühler (S. B. E. vol. 25, p. cxxvii) assigned Govindarāja to the 12th or 13th century. But this date is not correct, as the following discussion will show. Kullūka (vide note 588 above) expressly says that Medhātithi is much earlier than Govindarāja. Though Medhātithi is nowhere expressly named in his commentary by Govindarāja,⁷¹⁷ the latter appears to have several times criticised

715 परिविस्त्रादयः संस्कारकाण्डे व्याख्याताः । folio 41 a ; द्वात्याः संस्कारकाण्ड उक्ताः । folio 106 a ; सारसादयो भक्ष्यकाण्डादौ व्याख्याताः folio 58.

716 मानुलस्य सुतामूढा मानुगोत्रा तथैव च । समानप्रवरा चैव द्विजश्रान्दायणं चरेत् ॥
नियोगोत्पादितमानुलसुतायइणार्थं मानुलस्य सुतामित्येतत् । अन्यथेतन्मानुगोत्रा तथैव चेत्यनेनैव गतार्थं स्यात् । अत्र मानुगोत्रपरिणयननिषेधः पुत्रिकापुत्रविषयः । यतः धर्मविशङ्किका मन्त्राः पितृगोत्रापहरका इति । तथा पञ्चमीं मानुबन्धुभ्य इत्येवमादि-वाक्यानां परस्परविरुद्धानि च वाक्यानि श्राद्धप्रकरणे उक्तानि । शिष्टैश्चानुष्ठितत्वात् । folio 95 a.

717 On मनु III. 186 गोविन्दराज says ' यस्तु न त्वेकं सर्वेषां पिण्डे व्याख्यातामिति गृह्य-दृष्टंवात्, निमन्त्रयेत् ज्यवरात् (मनु III. 187) इति चेद्वाभिधानात्, एकैकमुभयत्र वा इत्यस्य विस्तरप्रतिषेधार्थवादत्वमाह तदसत्, ' मेधातिथि does quote the passage of the आश्वलायनगृह्य and the verse of मनु (III. 187); on मनु I. 103 गोविन्दराज says ' यथार्थवादार्थत्वमस्य श्लोकस्य कैश्चिदुक्तं तदसिद्धार्थप्रतीतिः (!) । यस्तु अश्वीवीरक्षयो वर्णाः (मनु X. 1) इत्यादि स वेदविषयोनुवाद् इति व्याख्यान-स्यामः ', मेधातिथि does take the verse as an अर्थवाद and says ' नात्र कैश्चिद्विधिरस्ति ', on मनु XI. 178 मेधातिथि says ' वृषद्वयत्र चण्डाल्यभिषेता ' and गोविन्दराज says ' यस्तु चण्डाल्यत्र वृषलीति व्याख्येयते तदसत् '. Vido also गोविन्दराज on मनु 2. 201, 2. 160, 4. 119, 4. 223, 5. 134, 8. 205, 10. 28.

Medhātithi. Another important circumstance is that though the Mit. mentions Medhātithi and Bhojadeva as great authorities it is silent about Govindarāja. Hence it follows that Govindarāja could not have flourished earlier than Bhojadeva, i. e. earlier than about 1050 A. D. In the Hāralatā of Aniruddha (which as we shall see later on must have been composed about 1160 A. D.) Govindarāja is quoted several times and is looked upon as a great authority like Viśvarūpa, Bhojadeva and Kāmadhenu.⁷¹⁸ This shows that Govindarāja could not have flourished later than 1125 A. D. The Dayabhāga⁷¹⁹ (in *Duḥitradhikāra*) disapproves of the view of Govindarāja who placed the daughter's son before a married daughter as an heir. In his Kālaviveka⁷²⁰ also Jīmūtavāhana refers to Govindarāja in the same breath with Bhojarāja and Viśvarūpa. In his Vyavahāramātrkā⁷²¹ he refers to Mañjarikāra as having held the same view as Viśvarūpa. Mañjari here must be taken to be the Smṛtimañjari of Govindarāja, since Jīmūtavāhana in his other works refers to Govindarāja, since Kullūka also speaks of the Mañjari of Govindarāja (vide note 706 above) and since there is no other known ancient work of that name on dharmasāstra. This shows that the Mañjari comprised a discussion on *vyavahara* also. Hemādri⁷²² tells that the author of the work called Paṇḍitaparitoṣa refuted the views of Govindarāja on the performance of śrāddha on the 13th *tithi* by a man having a son. This shows that Govindarāja must have preceded Hemādri (who wrote in the latter half of the 13th century) by at least a century or more. The Smṛtyarthasāra⁷²³ of Śrīdhara relies on the views of Govindarāja in its section on

718 Vide note 593 above; 'इति गोविन्दराजलिखितवृद्धमपेक्षेतोषचनात्' इरलता p. 166;

तद्गोविन्दराजविश्वरूपकामधेनुकारेण लिखितमिति अमूलमेव प्रतिभाति। इरलता p. 174.

719 तथा गोविन्दराजेन मनुटीकार्या-अपुत्रपौत्रसंताने पौत्रा दौहित्रिका मताः--एतद्विष्णुवचन-
बलेन ऊढातः प्रागेव दौहित्रस्याधिकारो दर्शितः। स चास्मभ्यं न रोषते। दायमान.

720 यद्यपि भोजराजविश्वरूपगोविन्दराजैर्ह्येतया न लिखितानि तथाप्युपन्यस्य व्याख्यायन्ते।
कारुविवेक p. 304.

721 मञ्जरीकारस्यापि विश्वरूपसमानलक्ष्यतया समानमेव दूषणम्। व्यवहारमात्रिका p. 347.

722 पण्डितपरितोषकारस्त्वेवं गोविन्दराजमतं प्रतिषिद्धेप। ... तस्माद्विचारितमनोदरे गोविन्द-
राजव्याख्याने नातिविद्वदः कार्यः। चतुर्वर्ग. III. 2. p. 481.

723 संन्यासस्य विधिं कृत्यं मन्व्याम्यनुपूर्वभाः। गोविन्दराजस्य मतं वीरभक्त्यमयी तथा ॥
स्मृत्यर्थसार। p. 96.

samnyāsa. A greater approximation as to the date of Govindarāja can be made if it can be held that a passage of the Kalpataru⁷²⁴ refers to Govindarāja by the word 'Vṛttikāra' where he quotes the explanation of the word 'anapasara' occurring in Manu 8. 198 given by Bhāguri, Medhātithi and Vṛttikāra. Govindarāja does explain that word in that way. If Govindarāja is mentioned in the Kalpataru, the former must be earlier than 1100 A. D. Even if he be not mentioned as Vṛttikāra by the Kalpataru still he must have flourished before 1140 A. D. as he is named by the Hāralatā. Hence the period of Govindarāja is between 1050 to 1100 or 1140 A. D. Govindarāja will have to be pushed back between 1050-1080 A. D. if Jīmūtavāhana flourished between 1090 to 1140 A. D., as is held by many. But as the latter's date is a very controversial subject, no argument is based on his date in the preceding discussion.

77. The Kalpataru of Lakṣmīdhara

This work exercised great influence over the early writers of Mithilā, Bengal and northern India in general. It was a very extensive work, but unfortunately no complete Ms. of the whole work has yet been found, nor has any portion of it been printed.

The work was divided into several kāṇḍas. The Mss. generally point out the position of each kāṇḍa in the whole work, i. e. the rājadharmakāṇḍa is described as the 11th kāṇḍa and vyavahāra as the 12th. The whole work is described as Kṛtyakalpataru or simply Kalpataru and some times it is paraphrased into Kalpadruma or Kalpavṛkṣa (as in the Vivādaratnākara, note 652 above). The most complete Ms. at present known is that in the library of the Maharana of Udaipur (Peterson's First Report 1883, pp. 108-111) which contains 12 kāṇḍas (the first being incomplete) and has 1108 folios. I was able to see three kāṇḍas, viz : Rājadharmā, Vyavahāra and Dāna.

In the colophons and introductory verses the author is said to be Lakṣmīdhara, son of Bhaṭṭa-Hṛdayadhara and to have been the minister for peace and war of king Govindacandra. The intro-

724 अनपसरः अपसरत्यनेन स्वामिनः सकाशाद्भवमिति प्रतिग्रहादिकर्मणोपायोसरः स न विद्यते यत्स स तथा । एतच्च भागुरिमेवातिथिवृत्तिकाराणां मतम् । कल्पतरु folio 332 (of the Benares S. College transcript). This very passage of the कल्पतरु is quoted in the सि. १, p. 104, thereby showing that it is a genuine text.

ductory⁷²⁵ verse to the Rājadharmakāṇḍa says that it was the skilful statesmanship of Lakṣmīdhara that enabled Govindacandrā to vanquish his opponents. The colophon at the end of the Vyavahāra-kāṇḍa conveys the information that Lakṣmīdhara was directed by king Govindacandra to compose the work. The work is in the nature of a digest. It brings together various passages of *smṛtis*, *purāṇas* and other works on the several topics of *dharma* with brief explanations and comments. Though the work is much vaster than the *Mit.* it is inferior to the latter in acumen, erudition, comprehensive grasp of principles and powers of exegesis. The *kāṇḍas* are arranged in the following order in the Mss. so far found :— (1) *Brahmacāri*, (2) *Gṛhastha*, (3) *Naiyatakāla* (or-*kālikā*), (4) *Śraddha*, (5) *Dāna*, (6) *Pratiṣṭhā*, (7) wanting, (8) *Tīrtha*, (9) wanting, (10) *Śuddhi*, (11) *Rājadharmā*, (12) *Vyavahāra*, (13) *Śānti* (or *Śāntika-pauṣṭika*), (14) *Mokṣa*. M. M. Chakravarti suggests (JASB. 1915 pp. 358-359) that the 7th and 9th were probably *Pūjā-kāṇḍa* and *Prāyaścitta-kāṇḍa*. In the several *Tattvas* of Raghunandana ten of these *kāṇḍas* are named, viz. *brahmacāri*, *naiyatakālika*, *śraddha*, *dāna*, *pratiṣṭhā*, *tīrtha*, *prāyaścitta* ' (in *Prāyaścitta-tattva* p. 522, vol. I), *vivāda* (in *Prāyaścitta-tattva* p. 533, vol. I), *śāntika-pauṣṭika* (in *Mālamāsātattva* p. 796, vol. I) and *uttaramīmāṃsā*, i. e. *mokṣa* (in *Ekādaśitattva* p. 9, vol. II).

The *Vyavahāra* portion of the *Kalpataru* contained the usual topics, viz : the king's duty to look into the litigation of the people, the judge, the constitution of the *sabha*, meaning of *vyavahāra*, the plaint (*bhāṣa*), the reply (*uttara*), the means of proof, enumeration of the titles of law, the various kinds of punishments, units of measures etc., *ṛṇadāna*, surety, sale without ownership,

725 न्याय्ये वर्त्मनि यज्जगद्गुणवता गेहेषु यद्गन्तिनो राज्ञा मूर्धनि यत्पदं व्यरचयद्गोविन्दचन्द्रो नृपः । तत्सर्वं कलु यस्य मन्त्रमहिमाश्चर्यं स लक्ष्मीधरः काण्डे शंसति राजधर्मनिचयानेकादशे पुण्यध्याये ॥ Intro. verse to L. O. ms. 852 ; ' इति श्रीगोविन्दमहाराजसाम्बि-विग्रहिकेशीलक्ष्मीधरमहोदयविरचिते कृत्यकल्पतरौ राजधर्मकाण्डः संपूर्णः ' colophon to above ; नानाशास्त्रवचोविचारचतुरे प्रज्ञायलस्थापितं व्याख्यादिव्यवहारमार्गविशदास्तास्ताः प्रगल्भा निरः । यस्याकारः (1) विषमिर्ला प्रलितमं रोमाञ्चमातन्वते काण्डे स व्यवहारमन्त्र तन्मुते लक्ष्मीधरो ब्रूदशे ॥ Intro. verse to ms. of व्यवहारकाण्डः ; इति महाराजाधिराजगोविन्दचन्द्रदेवादिष्टेन महासाम्बिग्रहिकेशेन महोदयधरात्मजश्रीमहोदयधरविरचिते कृत्यकल्पतरौ व्यवहारकाण्डादिकं समाप्तम् ।

partnership and the other titles of law. In the *Rājadharma-kāṇḍa*, the topics discussed are : eulogy of the institution of king, coronation, councillors, forts, palaces, the government of the country, treasury, punishments, allies, guarding the heir-apparent, settling of policy, the six expedients, marching against an enemy, festivals like *Kaumudī* and raising the *dhvaja* (banner), *pūjā* on *Mahānavamī*, gifts and letting loose of cows and bulls. In the *Dānakāṇḍa* the usual subjects are discussed, such as what should be donated and what not, the persons fit to receive gifts, the *mahādānas*, the lesser *dānas* &c. Vide *Mitra's Notices* vol. VI, p. 247 for the *nitya-kalakriyā-kāṇḍa* (3rd) and vol. VIII, pp. 296-297 for the *Mokṣa-kāṇḍa*.

The *Kalpataru* generally quotes only the *smṛti* writers, the epics and the *purāṇas*. It is only in the *vyavahāra-kāṇḍa* that several *nibandhas* and their authors are quoted. Among these are *Medhātithi*, a *bhāṣya-kara* on *Śaṅkha-Likhita*, *Prakāśa*, *Parijata*, *Vijñāneśvara*, *Halāyudha*, *Kāmadhenu*. Dr. Jolly (R. u. S. p. 35) had noticed that *Lakṣmīdhara* quotes only *Medhātithi* and did not know that he names so many authors.

The date of *Lakṣmīdhara* can be settled within very narrow limits. He quotes *Vijñāneśvara* and therefore he must be later than 1100 A. D. The *Kalpataru* is quoted by the *Karmopadeśinī* of *Aniruddha* written about 1160 A. D. (vide I. O. cat. p. 474-75). Hence it must have been written between 1100 and 1150 A. D., and probably in the 2nd quarter of the 12th century. A Ms. of the *Kalpataru* found in Nepal is dated *samvat* 1233 i. e. 1176-77 A. D. (Vide M. M. Haraprasad Sastri's Cat. of Nepal Mss. p. 106). The same date is arrived at in another way. He was the minister of king *Govindacandra*. This must be *Govindacandra*, the *Gabaḍavāla* or *Rathor* emperor of *Kanoj*, whose inscriptions range from 1104 A. D. to 1154 A. D. and who reigned from about 1114 to 1156 ; vide I. A. vol. 14, p. 103 (of *samvat* 1161), E. I. vol. II. p. 559, E. I. vol. IV. pp. 104-109, E. I. vol. V. pp. 16-20, E. I. vol. VIII. p. 149 ff (for five copper-plates the last of which is dated *samvat* 1207, i. e. 1150 A. D.), E. I. vol. IX. p. 319 (for the *Sārṇath* inscription of *Kumaradevi*), I H Q. vol. V. p. 86 ff.

The influence the *Kalpataru* exercised on succeeding generations was very great. The most eminent Bengal writers, such as *Aniruddha*, *Ballalaseṇa*, *Śūlapāṇi* and *Raghunandana* quote him with

respect. In Mithilā his influence was felt perhaps even more than in Bengal. The *Viṇḍaratnākara*⁷²⁶ of Caṇḍeśvara quotes the work hundreds of times and practically plagiarises much that was valuable in it. In fact he quotes the *Kalpataru* oftener than any other *nibandhakāra* and expressly names it as the first of his predecessors on whom he relies (vide note 703 above). The *Smṛtisāra*⁷²⁷ of Harinātha quotes him frequently and so does the *Ācārādarsa* of Śrīdatta. It made a deep impression even in Western and Southern India. Hemādri refers to it and the *Sarasvatī-vilāsa*⁷²⁸ quotes the work frequently and applies the highly honorific epithet 'bhagavan' to Lakṣmīdhara. As better and more compact digests came to be composed in later times, the *Kalpataru* fell more and more into obscurity. It is for this reason that Mss. of the work are rare. Yet even the *Dattakamīmāṃsā*,⁷²⁹ the *Viramitrodaya*⁷³⁰ and the *Ṭoḍarānanda*⁷³¹ make frequent mention of its views.

78. Jīmūtavāhana

Jīmūtavāhana is the first of the triumvirate of Bengal writers on *dharmaśāstra*, the other two being Śūlapāṇi and Raghunandana. Only three works of his are known and they have all been printed viz: the *Kālaviveka* (B. I. series, 1905), the *Vyavahāramātrkā* (published in the memoirs of the Bengal Asiatic Society, vol. III., No. 5, pp. 277-353, edited by the late Sir Asutosh Mukerji), the *Dayabhāga* (published several times). It appears that these works

726 *वि. र.* p. 130 refers to the गृहस्थकाण्ड of the कल्पतरु.

727 *Vide* 1. O. cat. No. 301 where the स्मृतिसार (folio 145 b) sets out कल्पतरो अपुत्रचनाविकारः.

728 Para 709 (Foulke's edition) 'एतच्च लक्ष्मीधराचार्यमतमतिगम्भीरं विद्वत्प्रमुखा-
इत्युक्तं'; *vide* para. 628 for भगवौल्लक्ष्मीधरः; *vide* pp. 346, 421 of the Mysore edition.

729 On the verse of मनु 'माता पिता वा &c.' (9. 168) the दत्तकमीमांसा says 'यद्यप्यशूद्रोपि किल पुत्रो भवतीत्यभिप्राय इति कल्पतरुव्याख्यानं तत्तज्जातीयेष्वप्यत्र प्रोक्तस्तन-
त्रेषु यथा विधित्वमुदाहृतयोगीश्वरचनविरोधात् &c.'

730 *Vide* *सूत्र.* pp. 303, 531, 606, 641 &c. for reference to the views of the कल्पतरु.

731 'अप्रीयातो गणितगतचन्द्रसूर्यकान्तिसाम्यकाल इति कल्पतरुः; योगविशेष इति जित-
हरा।' *आह्वसिक्य* (D. O. ms. No. 257 of 1884-87).

were intended to form part of a vast treatise on dharmaśāstra called *Dharmaratna*, as stated in the *Kālaviveka*.⁷³² In this work I have used the edition of the *Dayabhāga* printed in 1829.

The *Kālaviveka* as its name implies contains discussions as to the appropriate seasons, months and times for the performance of religious rites and duties, the determination of intercalary months, the question whether the month for certain festivals and rites was to be solar or lunar, the proper time for the cessation and starting of Vedic studies (*Utsarjana* and *Upākarma*), the rise of *Agastya*, the four months during which *Viṣṇu* was supposed to sleep on the ocean, the times for various festivals including the *Kojāgara* and the *Durgotsava*, the eclipses. The work is named *Kālaviveka* not only in the colophon, but also in the body itself.⁷³³ Some of the sections of the work also are styled *viveka* (e. g. *Amāvāsyā-viveka* pp. 354-365, *dviraśaḍhaviveka* pp. 169-174). The object with which the work was composed is stated in the 2nd verse⁷³⁴ as follows:—‘ *Kala* ’ (the topic of proper times for religious duties) has not been understood by some writers ; it has been based upon ancient texts and compressed into narrow compass by others ; therefore it is dealt with by me in such a way as to be easily understood even by dull-witted persons.’ *M. M. Chakravarti* (*JASB* 1915 p. 314) draws from this the conclusion that ‘ no previous treatise specially dealing with *Kala* alone was known to the author ’. This is not a sound conclusion. All that *Jīmūtavāhana* claims is that he has made the subject of *Kala* extremely easy. As a matter of fact in one verse he brings together seven predecessors⁷³⁵ who dwelt upon *Kala* in their works. As long

732 बहुविधविवादतिमिरग्रस्तं यद्वर्णं रवेः शशाङ्कस्य । तद्वर्मरत्नदीपालोकात्सकलं विलोकयत ॥
इति पारिमर्त्रीयमङ्गमद्वेपाञ्चयाजीमूतवाङ्मनुरतो धर्मरत्ने कालविवेकः समाप्तः । last
verse and colophon of कालविवेक ; similarly the colophon of the दायभाग
is ‘ इति पारिमर्त्रीय ... धर्मरत्ने दायभागः समाप्तः ’.

733 ‘ करतलगलामलकमिव कालं बालोपि वक्षिते येन । जीमूतवाङ्मनुरतोः कालविवेकः परं
जयति ॥ ’ p. 380.

734 कालः केभिर्बुधैः (• बुधः !) केभिर्लक्षितश्च वचनमिबुधः । इति मन्मथीनामपि
सुबोधकरणो मया कियते ॥ 2nd verse of कालविवेक. The 2nd pāda has 19
अक्षराणि. Should we read वचनबुधः ?

735 जितेन्द्रिय-शुद्धाचार्य-संज्ञक-हरिश्च-अथल-योःलोके । कृतमपि कालनिर्णयमधुना निः-
सारतां याति ॥ कालविवेक p. 380.

as the works of all these writers are not recovered it is impossible to assert that Jimūtavāhana had before him no previous work dealing specially with *Kāla*. Besides the astronomical and astrological works of ancient writers such as those of Varāhamihira and Brahmagupta, the ancient smṛtis and purāṇas, the important works and authors mentioned are enumerated in the note below.⁷³⁶ Most of these *nibandhakāras* are quoted by him in his two other works also. Yogīśvara⁷³⁷ seems to be an author different from Yājñavalkya who also is styled Yogīśvara, since the view ascribed to him is not found in Yāj. In some copies of the Mit. also an author⁷³⁸ Yogīśvara is named who explained the conflicting texts about a widow's right to succeed to her husband. But Yogīśvara in the Mit. is probably a misprint or copyist's error for Dhāreśvara as some Mss. read Dhāreśvara. In the Kālaviveka Jimūtavāhana makes frequent and effective use of Pūrvamīmāṃsā maxims⁷³⁹ and shows that he had made a profound study of that system. In the Durgotsaviveka⁷⁴⁰ of Śūlapāṇi the Kālaviveka is quoted. It is also quoted in the Śraddhacintāmaṇi of Vācaspati, in the Śraddhakaumudī (p. 328) and Varṣakriyā-kaumudī of Govindānanda and in several Tattvas of Raghunandana, e. g. Malamāsa p. 773, vol. I and Ekādaśī pp. 49, 341, vol. II.

736 अन्धूक, अमरकोश, उत्पल, (p. 234), गोविन्दराज, जितेन्द्रिय, दीक्षित, (p. 93), धवल, पञ्जिकाकामिश्र (p. 68), भाजदेव (p. 290), भवधन (p. 483), भागुरि (p. 14), योगेश्वर (p. 200), योगलोक, वार्तिककारपाद (p. 79), विम्बहूप (p. 304), शङ्करगीता (p. 477), शङ्करधर, षट्त्रिंशत्मत, संक्षममह, स्मृतिमीमांसा, स्मृतिसमुच्चय (p. 102), हरिवंश.

737 'कन्यायां आश्विनहृये मथमे शश्वोत्थानं द्वितीये तु दुर्गाया इति योगेश्वरेण व्याख्ययतो द्विराश्विनकल्पः स पुनरनुपपन्न इति मन्यामहे.' कालविवेक p. 200; vide p. 237 also 'तत्र योगेश्वरमते वृश्चिके चोत्थानप्रसक्ते' from which Jimūtavāhana differs.

738 एकमादीनां विरुद्धार्थानां दाक्ष्यानां योगेश्वरेण (v. 1. धातेश्वरेण) व्यवस्था दर्शिता । पत्नी गृहीत्यादित्येतद्वचनजातं विमकञ्जातृत्वाविषयम् । सा च यदि नियोगार्थिनी भवति । मिता० ०२ याज्ञ II. 135.

739 e. g. on p. 13 देशभेदेन चाग्रे सोरे च प्रयोगदर्शनात् विशेषानवधारणात् । न च यव-
वराहस्य प्रयोगनिर्णयः । उभयोरपि तद्विरोधात् । This refers to जैमिनि I. 2. 8-9.

740 कन्यासंस्थे रवौ वसन्तशुक्लामरम्भ नन्दिकात् । नन्दिका प्रतिपदिनि जन्मलक्षणम् । दुर्गो-
त्सवविवेक (p. 6 Sanskrit Sahityaparīṣad ed.); vide कालविवेक p. 513 for
this. The वराहक्रीयाकौमुदी p. 51 quotes a text from कालविवेक which occurs
on pp. 445 and 447 of the latter.

The Vyavahāramātrkā as its very name implies deals with the elements of vyavahāra (i. e. judicial procedure). It speaks of the eighteen titles of law, the derivation of the word *prādvivāka* (judge), the persons fit to be appointed judges, different grades of courts, duties of *sabhyas*, four stages of vyavahāra, *pūrvapakṣa* (plaint), *pratibhā* (surety), blemishes in a plaint, *uttara* (reply of the defendant), four kinds of *uttara*, blemishes in *uttara*, *kriyā* (proof or burden of proof), divine (*daivi*) and human (*manuṣi*) proof (viz : ordeals, inference, witnesses, documents, possession), persons incompetent to be witnesses. Ordeals have not been dealt with by the author. The first verse of the work⁷⁴¹ styles it Vyavahāramātrkā. The last verse⁷⁴² but one suggests the name Nyāyamātrkā which practically is a synonym of Vyavahāra-mātrkā and the colophon at the end of a ms. in the Deccan College collection calls it Nyāyaratnamālikā.

About twenty *smṛtikāras*⁷⁴³ are mentioned in the Vyavahāramātrkā. Kātyāyana, Bṛhaspati and Nārada are the three *smṛtikāras* most frequently quoted, nearly two-thirds of the quotations in the entire work being derived from them. Among the *nibandhakāras* the following are named :— Jitendriya, Dikṣita, (p. 302), Bala (p. 346, the same as Bālaka), Bhojadeva (pp. 284, 305), Mañjarīkāra (i. e. Govindarāja), Yogloka, Viśvarūpa, Śrīkara (pp. 292, 334 or Śrīkaramiśra p. 342). About Viśvarūpa he says⁷⁴⁴ ' I have put forward this conclusion of the ancient writers, I have

741 *व्यावहारमात्रकौषा सकलविवादेषु धर्मवादार्थम् । लोकद्वयेषु रक्षति सुतमिव शुद्धपद्मा*
मातु ॥

742 *परिभद्रकुलोद्भूतः श्रीमात्र जीमूतबाह्वनः । विदुषां परितोषाय निर्ममे न्यायमात्रकाम् ॥*

743 They are उशनस्, कान्यायन, बृहत्कल्पायन, कौण्डिन्य, गौतम, नारद, विलम्बह, प्रजापति, बृहस्पति, मनु, यम, वाङ्मन्य, लिखित, कृद्दृष्टिष्ठ, विष्णु, व्यास, शङ्ख, बृह-शालात्तप, संवर्त, हारीत.

744 *मया प्राचां निबन्धूनामिषं वापि (वाणी !) पुरस्कृता । दूषणं विषवरूपादेर्निराकृत्य प्रय-क्षितम् ॥* p. 332. M. M. Chakravarti is not right in taking (JASB 1915 p. 317) ' *prācām* ' to mean ' eastern ' in this verse, as in the previous verse also *जीमूतबाह्वन* refers ' to all munda ' and ' former works ' इति सकलमुनीनां मुक्तिवाक्यं विमृश्य त्वरतः इह सौख्यं गच्छति व्यासनाम्नः इति सुमह-विषयम् (इति !) गृह्णन् मुक्तिवर्जितं यदि न प्राच्यं अथवा प्राच्यलोको ॥

H. D. 41.

refuted the objections of Viśvarūpa and others and dealt with them at length.' Yogloka and Śrīkara are generally quoted for being refuted and the former is frequently jeered at as 'tārkikam-manyā' or 'nava-tārkikam-manyā'. In this work Jimūtavāhana displays great familiarity with the ancient dialectics. In some cases what the printed text exhibits⁷⁴⁵ as prose really constitutes verses. Sir Asutosh Mukerji is not accurate when he says in the preface that 'Jimūtavāhana refers to a number of jurists not mentioned by any other author, e. g. Jitendriya, Yogloka, Bālaka, Viśvarūpa, Śrīkara and Mañjarikāra.' It has been shown above that both Viśvarūpa and Śrīkara have been mentioned by the Mit. which is certainly earlier than Jimūtavāhana and by a host of other writers who were either earlier than or contemporaries of Jimūtavāhana. The Vyavahāramātrkā is quoted in the Vyavahārtattva⁷⁴⁶ (pp. 199, 214, vol. II) and the Dāyatattva of Raghunandana.

The Dāyabhāga is the most famous of Jimūtavāhana's works. In matters of Hindu law such as inheritance, partition, *strīdhana*, re-union, it is of paramount authority in modern British Indian courts in Bengal, except in those cases where the Mitākṣarā is applicable. The names of more than a dozen commentators of it are known and Pandit Bharatacandra Siromani published it with seven commentaries (1863-1866). It was translated into English by Colebrooke. In many editions (such as that of Jivananda) it is divided into sections though there were no divisions in the original work. The contents of the Dāyabhāga are:— Definition of dāya ; father's power over ancestral property ; partition of father's and grand-father's property ; division among brothers after their father's death ; definition, classification and devolution of *strīdhana* ; persons excluded from inheritance and partition on the ground of disabilities ; property which is impartible (in its very nature or because it is self-acquired) ; order of succession to one dying sonless ; re-union, partition of coparcenary property concealed but discovered afterwards, *indicia* of partition.

745 e. g. on p. 348 the words 'तस्मादाकाशकुसुमसमान एव प्रमाणमावोदयः । मुके-
दूरनिरस्तं लिङ्गितादिभ्यो बलीयस्त्वम् ॥' constitute an Āryā. Similarly on
p. 349 the words ' तस्मादस्मर्तोरियमुका मुकेः प्रमाण्याता भवन्ते । ... एवमवमाना-
धीनत्वत्फलत्वात्प्रमाणं स ॥ ' make two Āryās.

746 ' मुक्तिन्यायः स च लोकव्यवहारः इति व्यवहारमायुका ' व्यवहारतत्त्व p. 199, vol. II.

Some of the peculiar doctrines of the *Dayabhāga* which are of fundamental importance and which sharply distinguish it from the *Mit.* are : sons have no interest in ancestral property by birth, sons can claim partition only after extinction of their father's ownership (i. e. after his death or on his becoming *patita* or a *sannyāsin*) or partition can take place between father and sons if the father so desires, a widow succeeds to her husband's interest on his death even if he be joint with his brother, the right to take a deceased person's estate is regulated by the spiritual benefit conferred by the person claiming as heir (by means of the offering of *pinda*s) and not by the principle of consanguinity (as in the *Mit.*).⁷⁴⁷

Besides the *smṛtikāra*s,⁷⁴⁸ the *Mahābhārata* and the *Mārkaṇḍeya-purāṇa* the following authors are referred to by name in the *Dayabhāga* :—*Udgrāhamalla*, *Govindarāja* (as author of *Manuṭīkā*), *Jiten-driya*, *Dikṣita*, *Balaka*, *Bhojadeva* or *Dhāreśvara*, *Viśvarūpa* and *Śrīkara*. *Udgrāhamalla* is referred to on the distribution of *stridhana* and it is said that *Udgrāhamalla* (i. e. his view) is throttled⁷⁴⁹ by the text of *Devala*. It appears therefore that *Udgrāhamalla* was not a *smṛti* writer, but a *nibandhakāra*. *Dikṣita*⁷⁵⁰ is credited with the view that, among daughters, those who have sons or are likely to have sons are preferred to those who are either barren, widowed or who give birth to daughters alone and the *Dayabhāga* approves of this view. There is one more writer who is referred to twice with great respect as *Niravadya vidyodyota*.

747 Note the following ' तदेवं पितृस्वत्वापगम एकः कालोऽपरभ्रानपगत एव पितुः स्वाम्ये पितुरिच्छयेति कालद्वयम् । ' *दायभाग* p. 38 ; अतोऽविशेषेणैव विभक्तत्वायनपेक्ष-
येवापुत्रस्य मर्तुः रुत्सन्धने पत्न्यधिकारो जितेन्द्रियोक आदरणीयः । p. 256 ; उप-
कारकत्वेनैव धनसंबन्धो मन्वादीनामभिमत इति मन्वते इति निरवयवियोद्योतेन द्योतितो-
यमर्थो विद्वद्भिरादरणीयः । p. 336.

748 The *smṛtikāra*s named are : *उशनस्*, *कात्यायन*, *बृहकात्यायन*, *गौतम*, *दक्ष*, *देवल*,
नारद, *पेदीनसि*, *वृहस्पति*, *मनु*, *बृहस्पति*, *शम*, *शाक्यवल्क्य*, *विष्णु*, *व्यास*, *शङ्खलक्षित*,
बृहदारण्यक, *हरीत*.

749 एतावतापुत्रादप्युक्तस्य देवलवचनं गलहस्तः यथा सामान्यं पुत्रकन्यानां भूतायां स्त्रीधनं
स्त्रियम् । *दायभाग* p. 127.

750 अतः पुत्रवती संभावितपुत्रा अधिकारिणी । वन्ध्यात्वविधवात्वदुहितृमदृत्वादिना विपर्यस्त-
पुत्रा पुनरधिकारिण्येवेति दीक्षितमतमदरणीयम् । *दायभाग* p. 271.

Whether this is a mere description or title (‘the refulgence of whose learning is spotless’) or whether the author’s name was Uddyota and *niravadyvidya* (‘whose learning is spotless’) is an epithet, it is difficult to say. For a correct knowledge of the origin and development of the theory of spiritual benefit propounded in the *Dayabhāga*, it would be extremely desirable to know who this writer was, as *Jimūtavāhana* tells us that that view was brilliantly set forth by *Niravadyavidyodyota*. The same writer is also quoted on the well known verse of *Yājñavalkya* ‘bhūryā pitāmahopāttā &c.,’ which is the sheet-anchor of *Vijñāneśvara*’s theory about the son’s rights by birth in ancestral family property.⁷⁵¹

Jimūtavāhana gives very little information about himself. In the colophons of his works he is described as *Paribhadriya Mahāmahopādhyāya* and at the end of the *Vyavahāramātrkā* (vide note 742 above) he tells us that he was born of the *Paribhadra* family (*kula*).⁷⁵² It is said that this name of the family still survives in the *Parihal* or *Pari Gai*, a section of *Rāḍhiya Brāhmanas* (*Ghose’s Hindu Law*, 3rd edition, pp. xvi-xviii and *JASB* 1915 p. 320). It is also said that *Edumisra* in his *Kulakārikā* tells us that *Jimūtavāhana* was chief judge in the reign of *Viśvak-sena* of Bengal and that he was 9th in descent from *Nārāyanabhaṭṭa*, one of the five *Brāhmanas* brought by *Ādisūra*. The information supplied by the match-makers of Bengal is, as shown above, not worth reliance, unless corroborated by independent evidence. It is also said that for fourteen generations the *Brāhmanas* of *Pāṇigrama* have been degraded and so *Jimūtavāhana* would not have paraded the fact that he was *Paribhadriya* if at the time when he wrote his subcaste had been degraded (*Intro. to Kālaviveka* p. viii). The fact that *Jimūtavāhana* was a native of *Rāḍhā* is testified by his statement in the *Kālaviveka* that *Agastya* (*Canopus*) rose in *Ujjayini*

751 वास्तु शास्त्रप्रणीतवचनं-मूलां... मनीषा-सत्य निरवद्यविद्योद्योतेन शीलितस्त्वच्यते-
मर्थः । यच्च ह्ययोर्धार्मिकविलुक्तचोरप्राप्तमागयेरेकः पुत्रानुत्पत्त्य विनष्टोऽपि अस्ति
अनन्तरं मितः सुलक्ष्णं पुत्र एव तद्वत् प्राप्तोऽस्ति निमित्तकम् । तद्वत् तद्वत्-वचनमिति
वचनम् । p. 50.

752 In some editions of the *Dayabhāga*, the last verse is परिमलकुलोद्भूतः श्रीमान्
जीमूतवाहनाः । दास्यमानं यकोरेव विदुषो लक्ष्यमिदम् ॥

when four days of the month of Bhādrapada remained, but that in Rādhā Agastya rose when seven days of the month were yet to run.⁷⁵³

Extremely divergent views have been held as to the date of Jimūtavāhana. He has been assigned to various dates from the 11th to the 16th century. In L. R. 41 I. A. at p. 298 it is said by their Lordships of the Privy Council that the Mit. was earlier by five centuries than Jimūtavāhana. Dr. Jolly (R. u. S. p. 37) assigns him to the 15th century. For a statement of the various dates and their examination the article of M. M. Chakravarti in JASB. for 1915, pp. 321-327 and Mr. Panchanan Ghosh's learned article in 26 Calcutta Law Journal (journal portion p. 17 ff.) may be consulted. Since Jimūtavāhana mentions Dhāreśvara Bhojadeva and Govindarāja, he cannot be placed earlier than the last quarter of the 11th century. Since he is quoted by Śūlapāṇi, Vācaspati-miśra and Raghunandana, he cannot be later than the middle of the 15th century. The Kalaviveka furnishes important data. On a ms. of the Kalaviveka there is a note made about the birth-date of the son of a certain Ghaṭakasimha with the horoscope of the child. The year specified therein is *śake* 1417, i. e. 1495 A. D. It follows from this that the Ms. itself must have been copied sometime before this and the original work must be much earlier still. So the Kalaviveka cannot be placed at any rate later than about 1400 A. D.

In the Kalaviveka Jimūtavāhana tells us that his predecessor Andhuka⁷⁵⁴ exhibited a certain astronomical matter in *śake* 952 (i. e. 1030 A. D.) and that he declared an intercalary month in *śake* 955.

Similarly Jimūtavāhana expatiates upon several⁷⁵⁵ minute astro-

753 तथाहि राजादिषु सप्तदिनावशिष्टे भाद्रे तत्सोदयः । उज्जयिन्या च दिनचतुष्टयावशिष्टे ।
कालविवेक P. 290 ; vide p. 291 also.

754 इतिथि एव कार्तिके शुक्लपक्षमधिकमपरातसंख्याते शकाब्दे अम्बुकादिर्दिशितवान् ।
कालविवेक P. 51 : तथाहि पञ्चमपक्षमधिकमपरातसंख्याते शकाब्दे तुलसीकास्मिरमा-
वापयतां भूता . . . अम्बुकेन लिखितः । कालविवेक P. 119.

755 ननु सूर्याचन्द्रमसोर्भिन्नराशिस्थितेभ्य अमावास्या दृश्यते । तथा च चतुर्दशीपरसहस्र-
शकवत्तरे तिष्ठत्ये रत्नो द्वित्रिदण्डान् चतुर्दशी परतोऽष्टौषामांशं सप्तदण्डाद् परतो मघा

nomical and astrological details which were observed in the *Jake* years 1013 and 1014 (i. e. 1091 and 1092 A. D.). It is impossible to suppose that an author would enter into such minute details about a time which was anterior to his own by centuries. Generally astronomical works take for their calculations starting points or years which were within their own experience or very nearly so. Therefore it appears to be a sound conclusion to hold that the *Kālaviveka* was composed soon after *Jake* 1013 or 1014 (i. e. 1091 and 1092 A. D.). Hence it follows that the literary activity of *Jimūtavāhana* lay between 1090 and 1130 A. D. The *Kālaviveka* seems to be his first work. The *Vyavahāramātrka* would naturally come before the *Dayabhāga*. He seems to have contemplated writing⁷⁵⁶ on *ṛṇādāna* also, as he says in the *Dayabhāga* that a certain matter would be expounded by him in *ṛṇādāna*.

The most cogent argument that can be advanced against the above early date assigned to *Jimūtavāhana* is that neither *Jimūtavāhana* nor any of his compositions is mentioned by Bengal writers and works on *Dharmaśāstra* belonging to the 12th, 13th and 14th centuries such as the *Hāralatā*, the commentary of *Kullūka* etc. No satisfactory explanation can be offered of this silence. But is a very precarious thing to conclude from this silence that *Jimūtavāhana*'s works did not exist during those centuries. It is safer to base conclusions about his date on the positive evidence contained in his works rather than rely upon the negative argument from silence in later works. When some of his commentators say that he criticises the views of *Caṇḍeśvara*, *Miśra* and others we should not take them seriously. The commentators had no idea of the exact chronological position of writers long anterior to them. All they mean is that *Jimūtavāhana* criticises views that were shared also by *Caṇḍeśvara* and others. Another important question is whether *Jimūtavāhana* who is certainly a little later than the *Mit.*

तेनाप्येवात्मनेऽनायासायां कर्कटे चन्द्रः तिष्ठि चादित्यः । कालविवेक P. 31 । तथा
त्रयोदशोत्तराकाब्दशेषे मीनस्थे सूर्ये पूर्वोत्तराकाब्दमुनीश्वरा पूर्णिमा सप्तम्यारं मेघसूर्ये
इत्यभिप्रायां युक्तं पूर्णिमा इत्यधीगात्कालमुपगच्छतो त्रयोदशोत्तराकाब्दादधीविमुक्तादि-
त्यात्ममृति चतुर्दशोत्तराकाब्दादन्तनामभोगपर्यन्तमेव नास्त्यपरोपः । कालविवेक P. 45.

Vide also pp. 41, 46-49.

756 एतच्च विस्तरेण (अत्र) दाने वक्ष्यते । द्वापनाम P. 45.

criticizes it. The Vivāda-taṇḍava of⁷⁵⁷ Kamalākara says that Jimūta-vāhana held that the view about the equal ownership of father and son in ancestral property was put forward for precluding the possibility of the uncle taking the whole estate of a man dying (in union) leaving a son or a predeceased son's son or for precluding the possibility of an unequal distribution of ancestral property by a father among his sons and that Jimūtavāhana took up this position, being blinded by his hatred of the Mit. The Viramitrodaya⁷⁵⁸ also says that Jimūtavāhana criticizes the Mitākṣarā definition of *vibhaga* and the view of the Mit. about the times for partition. The Vyavahāra-māṭṛka⁷⁵⁹ also appears to criticize several times views which were held by the Mit. and the correspondence is very striking. On this point this much may be said that the points selected for attack by Jimūtavāhana do occur almost in the same words in the Mit. but, since the Mit. is not expressly mentioned and since it is likely that other writers like Asahāya and Bhāruci whose works have not yet been discovered might have contained the very same words that are found in the Mit., it is somewhat hazardous to assert that Jimūta-vāhana criticizes the Mit. alone and no other work. All that one can advance is that it is quite within the bounds of possibility that Jimūtavāhana criticizes the Mit.

For Raghunandana one of the famous commentators of the *Dayabhāga*, vide sec. 102 below.

- 757 यत्तु जीमूतवाहानः—मृतपितृके पौत्रे पुत्रे च सति संनिकर्षात् पितृव्यस्यैव सर्वधनप्राप्ति-
निराकारार्थं समस्वाप्त्योक्तिः पुत्राणां विषमविभागनिवृत्त्यर्था वा न तु पितुः रुमभागायां
पुत्रस्वातन्त्र्यार्था वा तेन पैतामहेपि पितुर्भागद्वयमिति । तन्मिताक्षरामुद्देशजान्मयकृतम् ।
folio 109 of the Mandlik collection ms. in the Fergusson College, Poona.
- 758 'यच्च जीमूतवाहनेनेव मिताक्षरोक्तं विभागो नाम द्वयसमुदायविषयजामनेकरवाच्यतां
तदेकदेशेषु व्यवस्थापनमिति विभागशब्दार्थः इति दूषयित्वोच्यते' वीर० p. 547 ;
'अत्र पित्र्युपरम एकः कालो निवृत्ते चापि रजसीति द्वितीयो जीवति चेच्छतीति तृतीय
इति मिताक्षरायां जीमूतवाहनेनेकं दूषणम् ।' वीर० p. 552.
- 759 व्यवहारमातृका p. 296 'तदेव (वं !) स्वयमेव अप्रसिद्धादेर्ब्याहृतत्वात् यद्वन्धैः कल्पितं
अप्रसिद्धमिति मदीयं शशविषाणमनेन वृद्धिर्न निराबाधमस्मदीयगृहस्थितो दीपः प्रकाश-
मेतद्गुह्ये करोति ... तच्चास्तां दूषणान्तरं किं तु शास्त्राध्ययनाः कल्पनमशास्त्राद्वैतमेव
तेषां कल्पयति । ;' compare मिताक्षरा on याज्ञ. II. 6 'अप्रसिद्धं मदीयं शश-
विषाणं वृद्धित्वा न प्रयच्छतीत्यादि निराबाधमस्मदीये दीपप्रकाशेनाथं स्वगृहे व्यवहरती-
त्यादि.' It is to be noted that these examples occur in अपराक्त also.

79. Aparārka

On the *smṛti* of Yājñavalkya Aparāditya wrote a voluminous commentary styled *Aparārka-Yājñavalkya-dharmaśāstra-nibandha* (published in two volumes by the Ānandāśrama Press, Poona, 1903 and 1904). In a verse⁷⁶⁰ at the end and in the colophons the author is called *Aparāditya*, a *Śilāhara* king, born in the family of *Jimūta-vāhana* of the *Vidyādhara* race. In the introductory⁷⁶¹ fifth verse also the author is styled 'an ornament of the family of *Jimūta*' and is highly eulogised for his devotion to *Śiva* and his brilliant intellect.

Aparārka's work, like the *Mitākṣarā*, though professedly a commentary on *Yāj.*, is really in the nature of a digest. It is far more voluminous than the *Mit.* It quotes profusely from the *Gṛhya* and *Dharma sūtras* and the metrical *smṛtis*. Several features distinguish it from the *Mit.* The *Mit.* is generally very chary of quoting from the *purāṇas*, while *Aparārka* contains long extracts sometimes extending over pages from several *purāṇas*, viz, the *Ādipurāṇa*, the *Ādityapurāṇa*, the *Kūrma*, the *Kālikāpurāṇa*, *Devī*, *Nandī*, *Nṛsimha*, *Padma*, *Brahma*, *Brahmaṇḍa*, *Bhaviṣyat*, *Bhaviṣyottara*, *Matsya*, *Mārkaṇḍeya*, *Līṅga*, *Varāha*, *Vāmana*, *Vāyu*, *Viṣṇu*, *Viṣṇudharmottara*, *Śivadharmottara*, *Skanda*. The index at the end of the printed *Aparārka* gives the names of the various *smṛtikāras* quoted in the work. Another feature not found in the *Mit.* is that *Aparārka* quotes long passages of the *dharmaśāstras* and explains them at length, e. g. on *Yāj.* III 294 (p. 1205) he quotes *Gautama* (*Dh. S.* 20. 2-9) and then offers a lengthy explanation ; on *Yāj.* III. 294-295, he quotes long passages of *Vasiṣṭha* (*Dh. S.* 15. 11-14 and 17-21) and gives detailed explanations of them. It is probable he had not before him commentaries on these *dharmaśāstras*. On p. 11, he

760 राष्ट्रं बन्धु निरकुशा वसुमती कोषः समृद्धः सुदृष्टको दुर्गमनाथनं क्षत्तरा सेन हित्वा
मन्त्रिणः । शास्त्रार्थानुतर्षणापितमतिरिचिष्यकनाथोऽयसौ शीर्षोदार्यकोषकोचनोऽनुपरादित्यो
विषयं व्यवाह ॥ इति श्रीविद्याधरवंशजमन्त्रीहितमहामतेऽज्यजीमूतवाङ्मन्यवमनुज-
अभिद्वरादित्यदेवपरिचिते बाह्यवक्त्रविभर्गनाक्षत्रिबन्धेऽमराजै मासभिरामकरचम् ॥

761 अस्या अस्या सविद्वन्मन्त्रः स्मरतिपुष्ट्या च वाचस्पतिरिचिष्यकनाक्षत्रिबन्धेऽमराजै मासभिरामकरचम् ॥
आस्यामन्त्रितेन सः । जीमूतमन्त्रवक्त्रं स विपुला कोशीन्द्रेकोदिते क्षात्रे वाच-
न्यानुयां वितनुते व्यवाहारी कतां सेनताम् ॥

gives brief summaries in the style of the Śāṅkarabhāṣya of the tenets of the Śaiva, Pāśupata, Pāñcarātra, Sāṃkhya and Yoga systems. He does not appear to have been an ardent admirer of the Advaita Vedānta though he refers to the Śārirakamīmāṃsā.⁷⁶² In one place he sets out the arguments of those who hold that correct knowledge alone leads to *mokṣa* and of those who hold that a combination of correct knowledge and works is essential for *mokṣa* and leaves his readers to choose for themselves whatever view they take.⁷⁶³ It is remarkable that, while even the Mit. names at least six *nibandhakaras* on dharmaśāstra viz. Asahāya, Viśvarūpa, Bhāruci, Śrikara, Medhātithi and Dhāreśvara, Aparārka observes a studied silence in the matter of citing the names of his predecessors. He employs such vague expressions as *kecit*, *anye*, *apare*, though he cites views that were ascribed by the Mit. and others to Dhāreśvara and others, e. g. on pp. 741-42 he says⁷⁶⁴ that the text of Yaj. 'patni duhitarah' according to some refers to the widow who submits to *niyoga* (this is the view of Dhāreśvara); on p. 744 he refers to the view of some that the word *duhitr* in Yaj. means only the appointed daughter (*putrika*). This last was the view of Viśvarūpa and Śrikara. On p. 761 he refers to the reading of some in Yaj. II. 150 as 'sāmantāsthavirāgaṇah' which is found in Viśvarūpa (II. 154) and not in the Mit. Aparārka names (p. 926) a Vāgbhaṭa-smṛtisaṃgraha and a Smṛtimīmāṃsā of Jaimini (p. 206) from which two verses are quoted, variant readings therein are noticed and detailed explanations thereof are offered. He refers to several works and authors on astronomy and astrology such as Garga, Kriyāśraya (p. 872), Sārāvali. On pp. 570 and 572 of the printed text occur two references to a *pustaka* of rājānaka Śitikanṭha.⁷⁶⁵ That was probably a marginal

762 शास्त्रं च तस्माद्वा एतस्मादात्मन आकाशः संभूतः-इत्यादिकमेकाकिन एव परमात्मनः सकलकार्यकारित्वमाचष्टे । तस्य च तर्कविरोधः शारीरकमीमांसाभ्यासशालिनामपरिहर एव । p. 975 on याज्ञ. III. 68.

763 Vide pp. 1029-1034 on याज्ञ. III. 205. On p. 1034 he says 'तदनयोर्मतयोर्बन्ध्यायं तदुपायम्'.

764 अथ केनित्दाहुः-या देवरादभ्यस्माद्वापि सपिण्डादभ्यस्मादपि वरादिवचनात्प्रामिच्छति सद्धिवयं पत्नी दुहितर इत्यादि वचनमिति । . . . एतेन यदुक्तं केनचित् पत्नी दुहितर इत्यत्र दुहितृशब्देन पुत्रिकोक्त्यत इति तन्निरस्तं वेदितव्यम् ।

765 इति राजानकनिसिकण्ठपुस्तके विशेषः । p. 572.

note in a ms., the copyist or owner of which found on comparison with another ms. belonging to *rājanaka Śitikanṭha* additional matter. Aparārka quotes from Bhaṭṭa (i. e. Kumārilabhaṭṭa).⁷⁶⁶ Aparārka does not appeal as frequently to the doctrines of the *Pūrvamīmāṃsā* as the Mit. does and he does not generally enter into acute discussions of *Pūrvamīmāṃsā* in its application to *Dharmaśāstra* as the Mit. does. It must be said that Aparārka is much inferior to the Mit. in lucid exposition, in dialectic skill, in subtlety of argument and in the ordered presentation of heterogenous material.

Some of the views that are usually associated with *Jīmūtavāhana* were propounded by Aparārka also. Aparārka bases the right to take a deceased person's property on the superior spiritual benefit conferred by the claimant on the person deceased.⁷⁶⁷ In several other respects also Aparārka differs from the Mit., though in general the two closely agree. For example, Aparārka prefers the father over the mother as an heir (p. 745) ; Aparārka explains the word ' *apratīṣṭhitā* ' in Gautama's text (18. 22) as ' one who is issueless or is indigent or a widow, ' while the Mit. explains it to mean only ' indigent. '

Whether Aparārka knew the Mit. is a vexed question. Some scholars while holding that Aparārka does criticize the Mit. explain away the non-mention of the Mit. by saying that Indian etiquette required a royal author not to mention the name of the servant of another king, while the existence of the master himself was ignored (Dr. Jolly in *Journal of Indian History* vol. III p. 17). It is doubtful whether any such etiquette ever existed and further Aparārka studiously avoids the express mention of every ancient commentator. Works of royal authors, such as the *Madanpārijāta* or the *Sarasvatīvilāsa*, do not appear to have followed the etiquette. In

766 तत्तथ यदुक्तं भट्टेन-तस्माद्भुङ्गृहे तिष्ठन् मधुमासादि वर्जयेत् । जिज्ञासेताविद्वत्त्वाद्दर्म-
मित्यवगम्यते ॥ इति तदनेन विदुष्यते p. 76.

767 तत्र प्रत्यासन्नः पूर्वं धनभाक् । यदाह मनुः । अनन्तरः सपिण्डाद्यस्तस्य तस्य धनं
अवेदिति । . . . संप्रदानकारकीभूतानां पित्रादीनां अयाणां चोदकादिदाता यश्च
तत्संततिजोऽप्येव लेभामेवोदकादिदाता स तस्य प्रत्यासन्नः सपिण्डः । सद्यश्च नु सोऽसौ
भ्रातातिशयेन प्रत्यासन्नः समानसंप्रदानोदकादिदातृत्वात् । तस्यैवस्तु ततोऽपि व्यवहितः
पितृपितामहपिण्डयोर्मैत्रसंप्रदानकत्वात् । तत्पौत्रस्तस्यन्तर्गृह्यहितः पिण्डप्राप्तेः संप्र-
दानेदत् । pp. 744-45.

my opinion the Mit. was known to Aparārka. Aparārka reads Yaj. III. 17 as 'Vaitānopāsanaḥ kāryaḥ kriyāśca śruticoditāḥ,' explains the first word as a karmadhāraya compound, gives the explanation of this verse offered by others, disapproves of it and then says that others read 'śruticodanāt' for 'śruticoditāḥ'.⁷⁶⁸ Viśvarūpa reads 'vaitānikāśrayaḥ... śrutidarśanāt' and offers no comment on this verse beyond the word 'spāṣṭārthametāt' (it is III. 15. in the Trivandrum ed.). The Mit. does contain the reading referred to by Aparārka and the śruti passage 'yāvaj-jīvam' etc. Aparārka refers on Yaj. III. 254 to the reading 'samām'⁷⁶⁹ adopted by some, says that the latter explain the verse as prescribing the penance for three years and observes that the verse of Manu (IX. 92) does not apply, as the latter say, to him alone whose palate has merely come in contact with liquor (without his having actually swallowed it). Viśvarūpa (III. 248) does not explain the verse as prescribing a three

768 अत्र केचिद् व्याचक्षते-विताने वेदे भवाः वैतानाः तथा उपासने गृहे भवा औपासनाः । वैतानाश्चौपासनाश्च वैतानोपासनाः क्रिया इति । तदेतद्व्याख्यानमनुपपन्नम् । वैतानोपासन्य इति हि तदा शब्दः स्यान्न पुनर्वैतानोपासना इति । ... यच्च तैः श्रुति-चोदनाविति पाठं कृत्वा हेतुपरत्वेन व्याख्यातं तदपि न युक्तम् । एवं हि ते मन्यन्ते । यस्माच्छ्रुत्या यावज्जीवमग्निहोत्रं जुहुयात्, यावज्जीवं दर्शपूर्णमासाभ्यां यजेत, इत्यादिकयावश्यकार्यतया विहितत्वान्न स्मृत्या शक्यमाशौचेपि तन्निवर्तनं विधातुमिति । अपरार्क p. 891 : compare the मिताक्षरा 'वितानोपासनां विस्तारस्तत्र भवा वैतानाः त्रेतामिसाभ्यां अग्निहोत्रदर्शपूर्णमासाभ्याः क्रिया उच्यन्ते । ... उपासनो गृह्यामिस्तत्र भवा औपासनाः सार्यप्रातर्होमक्रिया उच्यन्ते ता वैतानोपासना वैदिक्यः क्रियाः कार्याः । कथं वैदिकत्वमिति चेत् । श्रुतिचोदनात् । तथाहि यावज्जीवमग्निहोत्रं जुहुयादित्यादिश्रुतिभिरग्निहोत्रादीनां चोदना स्पष्टेव ॥'.

769 'केचिदत्र समाशब्दं बहुवचनान्तं वर्षत्रयपरत्वेन व्याचक्षते । ... अस्मादेव च सुरापानापनुत्थमिति वचनात् रुतसुरापानस्येतद् मतमिति गम्यते न पुनस्तालुमात्रसंयुक्तसुरस्येति ।' अपरार्क p. 1072 ; compare the मिताक्षरा 'अथवा पिण्याकं पिण्डितं त्रिसमाः वर्षत्रयपर्यन्तं रात्रौ भक्षयेत् । ... यत्तु मनुवचनं कणान्वा ... सरुन्निशि । सुरापानापनुत्थं बालवासा जटी व्वजी ॥ इति तत्तालुमात्रसंबन्धे सुराया अबुद्धिपूर्वं द्रष्टव्यम् '. The printed text of याज्ञ. in the मिताक्षरा reads पिण्याकं ... भक्षयेत्त्रिसमा निशि', the printed अपरार्क reads भक्षयेत्तु समा निशि, while विष्णुरूप reads भक्षयेत् समा निशि. The remarks of अपरार्क show that he had a ms. of a com. where the reading was भक्षयेत्तु समा निशि.

years' penance nor does he refer to the contact of wine with the palate. The Mit. however contains both these particulars. On p. 1084 also⁷⁷⁰ Aparārka seems to be referring to the view of the Mit.

The date of Aparārka can be settled within very narrow limits. The Smṛticandrikā⁷⁷¹ in several places quotes the views of Aparārka and sometimes contrasts them with those of the Mit. The Smṛticandrikā refutes the view of Aparārka that the words of Yaj. 'jyeṣṭhaṁ vā śreṣṭhabhāgena' are meant to comprehend all various modes of giving an additional share (*uddharavibhaga*) to the eldest son on partition mentioned by Manu and others and it follows Aparārka's explanation of 'apratisthitā' in Gautama's text. It will be shown later on that the Smṛticandrikā must have been composed about 1200 A. D. If the above conclusion that Aparārka knew the Mit. and criticizes it be correct, Aparārka must have flourished after 1100 A. D. and before 1200 A. D. Here epigraphical research comes to our help. We know from the commentary that the author Aparāditya was a Śilāhāra prince of Jimūtavāhana's family. Inscriptions of the Śilāhāras show that there were three branches of that family, one ruling in the northern Konkan at Thana, the second in the southern Konkan and the third at Kolhapur (vide JBBRAS, vol. XIII p. 10-17 for the three branches). All the branches traced their descent from Jimūtavāhana. There is only a single inscription of the second branch which had ten kings reigning from about 808 to 1008 A. D. (JBBRAS vol. I, p. 209, E. I. vol. III. p. 292). There is no Aparāditya in this line. Vide E. I. III p. 207, 211 and 213 for several grants of the Kolhapur branch. Inscriptions

770 'तत्रापि ब्राह्मणीपुत्रस्य क्षत्रियाणां पितृभार्या गच्छतो नववार्षिकं वैश्या बह्वार्षिकं शूद्रा त्रैवार्षिकं गुहृतल्पभृतं भवतीत्येके मन्यन्ते । अपराकं p. 1084; the मिताक्षरा on भा. III. 260 has 'ब्राह्मणीपुत्रस्य क्षत्रियाणां मातुः सप्तवर्षा गमने &c.

771 यन्मन्त्रपरार्कणं उयेष्टं भेदभागेनेत्येतदुद्धारप्रदर्शनार्थं तेन उयेष्टस्य विंश उद्धार इत्यादि-
भिर्मन्त्रादिशास्त्रैर्विन्त उद्धारप्रकारा विहितान्ते सर्वे चोपलक्षिता भवन्तीति तदव्य-
पास्तम् । स्मृतिच. II. p. 261; compare अपराकं p. 717 'उयेष्टस्य विंश ...
यपयिसः इत्यादिभिर्द्वारशास्त्रैर्विन्त उद्धारप्रकारा विहितान्ते सर्वेचोपलक्षिता भवन्ति'.
'अप्रतिष्ठिता अमपत्या निर्धना दुर्भगा विधवा वा । एवमपराकांनुसारं कृतमवचनं
व्याख्यातम् । अस्य विज्ञानेभ्यस्तरुता व्याख्या हेया स्वबुद्धिमायेनाभ्यासारादिकरणात् ।'
स्मृतिच. II. 5. 285; vide स्मृतिच. II. 218, 267, 277, 426 for other refer-
ences to अपराकं. Vide अनुवर्णनं. III. 2, p. 425 for mention of अपराकं.

of the northern Śilāhāras speak of two kings who are named Aparādityadeva. In JBBRAS vol. XXI, pp. 505-516 there is a grant dated *śake* 1049 (expired) of Aparādityadeva who donated a village named Vaḍavali in the Thana District to a brāhmaṇa studying the Mādhyandina recension of the Vājasaneyā-saṁhita. The king is there styled once as Aparājita and several times as Aparādityadeva. He was son of Anantadeva and grand-son of Nāgarjuna and traced his descent to Jimūtavāhana, son of Jimūtaketu, far famed in legend and literature as an exemplar of self-sacrifice⁷⁷², e. g. in the drama Nāgānanda. In this inscription Aparādityadeva is styled *Śilāhārānarendra* and *Jimūtavāhanānuyayaprasāda* as in the colophon of the commentary on Yāj. (vide note 760 above) and also *Mahāmaṇḍaleśvara* and *Tagarapuraparamēśvara*. In the Annals of the Bhandarkar Institute, vol. V, part 2, p. 169 there is a grant made at Somnath-Pāṭan in Kathiawar of Vikramsaṁvat 1176 (1119-20 A. D.) while Aparādityadeva of the Śilāhāra family was reigning, almost in the same words as in the grant in JBBRAS vol. XXI p. 505. In I. A. vol. IX, p. 33 there is a grant of Anantadeva father of Aparādityadeva dated in *śake* 1016 (i. e. 1094-5 A. D.). Vide Bombay Gazetteer vol. I. part 2, p. 15 for a list of 20 kings of the northern Konkan branch from 810 to 1260 A. D. Vide also an inscription of Aparādityadeva dated *śake* 1051 (i. e. 1129 A. D.) in Festgabe Dr. Jacobi pp. 189-193 (1926.). Therefore it appears that the dates of Aparādityadeva I referred to in these grants fall between 1115 and 1130 A. D. It was most probably this king who composed the commentary on Yāj. We know from the Śrīkanthacarita of Maṅkha that king Aparāditya⁷⁷³ of Konkan sent Tejakaṇṭha on an embassy to an assembly of learned men in Kashmir during the reign of Jayasimha of Kashmir (1129 to 1150 A. D.). Aparārka's commentary continues to be the standard law-book used by the *pandits* of Kashmir (Jolly's Tagore Law lectures p. 24). Aparārka's work

772 जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति विजयप्रसिद्धः । देहं निजं नृणमि-
षाकलयन् परार्थं यो रक्षति स्म गदहात् कलु शङ्खचूडम् ॥ तत्त्वान्वये . . कपदी
शिलासंश्लिष्टको नृपतिर्बभूव ॥ p. 507.

773 बन्धोभिर्ननुदे दम्तयुतिशीलपण्डितानि । पादिनां वादपरोक्षानां येन शर्पांरकाण्यसु ॥
वः श्रीमद्वपरादित्य इति दूतप्रसिद्धये । प्रणिधाय घनश्लाघः कामनीरान् कुङ्कुमेभरः ॥
तेव श्रुतिवक्त्रेण सौलङ्ग्यमनुबध्नात् । इति सौधिकवैद्ययनिरव्यमनयत ॥ श्रीकण्ठ-
वर्ति 85. 109-111.

betrays familiarity with Kashmir. I have already noticed the reference to rājanaka Śitikanṭha above. On a passage from Brahmapurāṇa speaking of a śrāddha at Mārtanḍapādamūla, Aparārka notes (p. 903) that⁷⁷⁴ the latter is well known in Kashmir. It is therefore most probable that the work was composed about 1125 and was introduced into Kashmir when an embassy was sent from the Konkan king to Kashmir in the reign of Jayasimha. The dates of the second Aparāditya range from 1184 to 1187 A. D. (*Vide* Bombay Gazetteer vol. XIII, part 2, p. 427 ; JBBRAS vol. XII, pp. 333-335 for an inscription of Aparāditya dated 1109 *saka* i. e. 1187 A. D. (wherein he is styled Konkana-cakravarti), It is difficult to hold that this was the author of the commentary on Yāj. The Smṛticandrikā is mentioned by Hemādri and hence could not be later than the first quarter of the thirteenth century. Therefore if Aparārka who is frequently cited by the Smṛticandrikā were to be regarded as having flourished about 1187 A. D., very little distance is left between him and the Smṛticandrikā in order that the former should come to be looked upon as an authority by the latter. Therefore it appears probable that Aparārka wrote the commentary on Yāj. in the first half of the 12th century (about 1125 A. D.). *Vide* Tri. cat. Mad. Govt. Mss. for 1919-22, pp. 4853-54, for the Nyāyamuktāvali of Aparādityadeva, which is a com. on the Nyāyasāra of Bhāsarvajña.

80. Pradīpa

The Smṛtyarthasāra of Śrīdhara enumerates the Pradīpa among its authorities after the Kāmadhenu.⁷⁷⁵ The Smṛticandrikā in a highly paronomastic verse appears to refer to a work called Pradīpa.⁷⁷⁶ The Sarasvatīvilāsa⁷⁷⁷ quotes the view of the Pradīpa

⁷⁷⁴ मारतण्डपादमूलं काश्मीरेषु प्रसिद्धम् । अपरार्क P. 903.

⁷⁷⁵ *Vide* note 651 above.

⁷⁷⁶ पदे पदे प्रस्फुल्लतां प्रदीपादिस्थितावपि । द्रष्टृणां दृष्टिष्वपि चन्द्रिका प्रवर्तन्वते ॥ प्रदीप (lamp and a work) and चन्द्रिका (moonlight and the स्मृतिचन्द्रिका) are paronomastic.

⁷⁷⁷ प्रतिभाभागतमपि पद्मेजापि दातव्यमिति प्रदीपः । इ. वि. P. 244 ; *vide* P. 241 for another reference to प्रदीप.

that even the suretyship debt of a person must be paid by his grandson. The *Jivatpitṛkanirṇaya*⁷⁷⁸ of Rāmakṛṣṇa (about 1600 A. D.) quotes the *Pradīpa* on the question that when brothers are separated they should perform separately the annual śrāddha of their father and other ancestors. Nandapaṇḍita in his commentary on the⁷⁷⁹ *Ṣaḍaṣṭi* cites the view of the *Pradīpa* that the sūtra of *Paṭhinasi* (a woman delivered of a son bathing after twenty nights from delivery is entitled to perform all religious rites, while one who is delivered of a female child is so entitled after a month) applies to the wife of one who is not a *dikṣita* (one who has consecrated the Vedic fires). It has been shown above (note 689) how the *Pradīpa* criticizes Bhavadeva, according to the *Vīramitrodaya*, which in several places cites the views of the *Pradīpa* (vide pp. 78, 89, 215 & etc.).

The foregoing discussion shows that the *Pradīpa* was probably an independent work on vyavahāra, śrāddha, śuddhi and other topics. Being mentioned by the *Smṛtyarthasāra* and *Smṛticandrikā*, it cannot be later than about 1150 A. D. As it criticizes Bhavadeva it cannot be earlier than 1100 A. D.

Hemādri⁷⁸⁰ refers to the explanation of the word *kalā* occurring in a text of Gārgya offered by a *Smṛipradīpa*. It is not unlikely that he means the same work as is referred to by others as *Pradīpa*.

81. The *Smṛtyarthasāra* of Śrīdhara

This well-known work was published by the Ānandaśrama Press, Poona, in 1912 A. D. The principal topics discussed by it are : the acts allowed in former ages but forbidden in the *kali* age ; the number of *samskāras*, the detailed treatment of *Upanayana*, the

778 प्रदीपेपि । विभक्तस्तु पुत्रकं कुर्युः प्रतिसंबत्सरादिकम् । एकेनैवापिभक्तेषु कृते सर्वेस्तु तत्तत्सम् ॥ folio 20 b of जीवसित्युक्तनिर्णय । (in Bhadkamkar collection).

779 पैठिनासिः । सुतिका पुत्रवर्त्ता विशतिरात्रेण स्माता सर्वकर्माणि कारयेन्मासेन क्षीजनवीमिति । इदमपि सर्ववर्णसाधारणमिति प्राञ्चः । अदीक्षितस्त्रीविषयमिति प्रदीपः । पञ्चशीतिद्विका folio 8a (in the Bhadkamkar collection) ; vide folio 38 b for another reference to प्रदीप.

780 ब्रह्म नाम्नः । पञ्चकालस्तिथिद्वये षट्कलो यदि लक्ष्यते । पर्व तत्रोत्तरं कार्यं इमे पूर्वमुपक्रमेत् । कलाश्च मुहूर्तं न तु षटिका । . . . स्मृतिप्रदीपकृतमथवा कलाशब्दस्य मुहूर्तार्थोक्तः । अनुसर्गः (काल). p. 355.

duties of Brahmacārin, holidays, marriage, its various forms, prohibitions on the ground of *sapinda* relation, discussion about *gotra* and *pravara*, daily duties such as *śauca*, *ācamana*, brushing the teeth, bathing, the five *yajñas*, daily *samdhya*, daily worship; detailed treatment of *śrāddha*, proper time, articles, and *brāhmaṇas* to be invited at it, various kinds of *śrāddha*, discussion about various *tithis*; intercalary month; forbidden and allowed food; purification of various substances and of one's own body; impurity on birth and death; rites after death; rules about *saṁnyāsa*; *prāyaścittas* for various grades of sins and lapses.

From the colophon it appears that Śrīdhara was himself a performer of Vedic sacrifices and was the son of Nāgabhartṛ Viṣṇubhaṭṭa of the Viśvāmitra gotra. This colophon does not however occur in the ancient ms. of the work in the Deccan College collection (No. 44 of 1870-71) dated *saṁvat* 1495 (1438-39 A. D.). In the 2nd introductory verse (vide note 564 above) the author tells us that Śrīkaṇṭha and Śrīkarācārya filled the gaps in the *smṛtis* that were scattered about (i. e. they composed digests thereof with their own remarks). He also says (vide note 651 above) that he relies on the Kāmadhenu, the Pradīpa, the Abdhī, the Kalpa-vrkṣa (i. e. Kalpataru), Kalpalatā, Śambhu, Draviḍa, Kedāra and Lollata and the various commentators of Manu and other *smṛti-kāras*. In dealing with *saṁnyāsa* he says that he would treat of the procedure of *saṁnyāsa* following the opinion of Govindarāja and of Bauddhāyana.⁷⁸¹ At the beginning of some sections (p. 48 and p. 49 on *śrāddha* and *prāyaścitta* respectively) he again repeats the verse about Kāmadhenu and the other authorities. The Abdhī named therein seems to be the *smṛtimahārṇava* quoted in Hemādri, in the Vivādaratnākara and other works. He refers to Mitrākṣarā also (p. 56). For Lollata see above (under Medhātithi). It appears that Śrīdhara also composed another and a larger work on dharmaśāstra. For example, Hemādri who⁷⁸² knew

781 Vide note 723 above.

782 On the words of उद्योतिषार्थे 'सौरमासो विवाहादौ यज्ञादौ सावनः स्वतः' चतुर्वर्गः (काल) p. 20 says आदिशब्दार्थः श्रीधरेण दर्शितः । विवाहोपनयनशुद्धाव्रतनियमप्रतिष्ठापनकरणसौरवाजामहाचर्यामहासयनीयिजबद्धसमीक्षाहराबुगदिगङ्गावेष्टामभूत्यादिशब्देभ्योपादीयते । यज्ञादौ विवादिशब्देन यामद्वयस्यैवमर्थान्तरादिभ्योऽप्यन्यजातकर्म-काल-कथयिकयश्चयहरावृत्तम् ।

the Smṛtyarthasāra quotes certain views as Śrīdhara's which do not occur in the Smṛtyarthasāra. The Prayogapārijāta, the Nirṇaya-sindhu, and the Saṁskārakaustubha quote the views of a work called Śrīdhariya which are not found in the Smṛtyarthasāra. Śrīdhara seems to have been a writer from southern India.

The date of the Smṛtyarthasāra can be fixed within approximate limits. As it names the Mit., the Kāmadhenu, the Kalpataru and Govindarāja, it is later than 1150 A. D. The Smṛticandrikā and Hemādri⁷⁹ both quote it as an authority. For example, the Smṛticandrikā says that the Smṛtyarthasāra holds that the Tulasi is among the things the use of which is to be avoided in *braddha*. Therefore the Smṛtyarthasāra must have been composed between 1150 and 1200 A. D.

82. Aniruddha

Aniruddhabhaṭṭa is one of the early and eminent Bengal writers on Dharmaśāstra. His Hāralatā was published in the Bibliotheca Indica series (1909) and his Pitṛdayitā alias Karmopadeśinīpaddhati was recently published by the Sanskrit Sahitya Parishad at Calcutta (No 6).

The Hāralatā deals with impurity on birth and death, with the acts allowed to be done or forbidden during impurity, with periods of impurity on death in a distant land or on the deaths of infants and women, with rules when two periods of impurity overlap each other, with impurity on the death of *sapinda*s, the meaning of

788 स्मृत्यर्थसारे तुल्यस्थपि वर्ज्येत्युक्तं तत्र मूलं चिन्त्यं प्रसिद्धस्मृतिसमुच्चयेषु तुलसीनिषेध-
स्यादर्शनात् । स्मृतिच. II. p. 435; compare स्मृत्यर्थसार p. 53; ^{युक्तं} स्मृत्यर्थसारे-
मिहितं पाणिग्रहे निष्क्रम्येक्षणविमानुष्ठा न संततिः (सन्ति ?) तत्र विमानुष्ठाभाषो-
क्तिरेतद्वचनादर्शननिबन्धनेत्युल्लेखनीया । ... यच्च तत्रैवामिहितं परिसमूहमप्यु-
क्ष्यं स्त इति तदपि चिन्त्यम् । स्मृतिच. II. p. 463; vide for the very words
quoted स्मृत्यर्थसार p. 53. स्मृतिच. II. 366 quotes some passages from
स्मृत्यर्थसार pp. 57 and 60.

चतुर्वर्ग. vol. IV. p. 393 (प्रायश्चित्त), स्मृत्यर्थसारे कलिपुगे संसर्गदोषो नास्ती-
त्युक्तम्, compare स्मृत्यर्थसार p. 2. ' संसर्गदोषः पापेषु मनुष्ये पशोर्वचः । ...
कलौ पुगे निमाद्य् वर्ज्यम् यथाप्यनुर्नमिषिजः ॥ ' मदनपारिजात (p. 329) quotes the
words संसर्गदोषः &c. expressly from स्मृत्यर्थसार.

sapiṇḍa, persons who have not to observe periods of impurity, cremation and burial, offering of water to the deceased, observances during mourning, persons entitled to perform rites after death, observances after the period of mourning, persons to whom no water should be offered.

The Pitṛdayitā is a work intended for the followers of the Sāmaveda. Its contents are :—the duties on rising from bed, brushing the teeth, bath, *sandhya*, *tarpaṇa*, *vaiśvadeva*, *parvaṇa-śraddha*, eulogy of gifts, sapiṇḍikarāṇa and other śraddhas, antyeṣṭi and rites during the days of mourning after death, the letting loose of a bull. The printed work appears to be the same that is described in the I. O. cat. at p. 474 as Karmopadeśinī. But the India Office Ms. appears to have certain various readings e. g. a reference to Kāmadhenu and Kalpataru at the end of the section on antyeṣṭi does not occur in the printed text.⁷⁸⁴

The first verse of the Hāralatā states that the author consulted the commentaries on Manu and other smṛtis.⁷⁸⁵ Besides the well-known smṛtikāras such as Manu, Yājñavalkya, Nārada etc., the authors and works named in the Hāralatā are :—Asahāya as the *Bhāṣyakāra* of Gautama, Kāmadhenu, Govindarāja, Bhojadeva, Viśvarūpa and Śaṅkhaḍhara. The Pitṛdayitā⁷⁸⁶ says that it was composed after consulting the Gobhilagrhyasūtra, the Chāndogya-pari-śiṣṭa, the smṛtis, purāṇas, the śāstras of Gautama and Vasiṣṭha and various saṁgraha-works. In the work itself, besides the above, Kātyāyana, Varāhapurāṇa and the smaller (svalpa) Matsyapurāṇa are quoted.

From the last verse⁷⁸⁷ of the Hāralatā we know that Aniruddha was a resident of Vihārapāṭaka on the bank of the Ganges and was

784 कल्पतरुकामधेन्वादिस्मृत्यङ्गहाराष्टे महोपाध्यायेन विरचिते शुद्धिप्रकरणेन्येष्टिविधिः ।
folio 114b.

785 प्रथम्य पुण्डरीकाक्षं पूर्वाचार्यप्रवर्तिताः । व्याख्या मन्वादिशास्त्राणां समालोक्य विविच्यते ॥

786 गोभिलगृह्यसूत्रं दृष्ट्वा छन्दोगपरिशिष्टम् । दृष्ट्वा स्मृतींश्च बहुधाः परिसंख्यान् पुराण-
शास्त्रानि ॥ गौतमवसिष्ठशास्त्रे नामासंयह्यन्तीति चाह्लोक्य । युक्त्या स्वयं निरूप्य
ज्ञात्वा सर्वं मत्तं च ब्रह्मनाम् । रचिता पद्धतिरेषा सम्यक् कर्मोपदेशिनी हविः ।

787 सुरापमतीरविहारपाठके निवसन्निवा बहुवचार्थवेदिना । ह्यनिरुद्धेन कलामुरःस्थले
विराजता हारलतेयमर्पिता ॥

a student of the doctrines of Bhaṭṭa (Kumārila). From the colophons⁷⁸⁸ at the end of the *Hāralatā* and the *Pitrdayitā* it appears that he was a Dharmādhyakṣa and a Cāmpāhaṭṭīya (a section among Vārendras) Brāhmaṇa of Bengal. The ms. in the India Office has a colophon in which Aniruddha is styled Dharmādhikaranika (Judge). From the *Dānasāgara* of Ballālasena we learn (verses 6 and 7) that Aniruddha was a *guru* of that king of Bengal and rendered assistance in the composition of that work. The *Dānasāgara*⁷⁸⁹ was composed in *śake* 1091 (i. e. 1169 A. D.). From this it appears that Aniruddha was at the height of his fame in 1168, i. e. his literary activity may be placed in the third quarter of the 12th century A. D. This conclusion is corroborated by the fact that the *Hāralatā* names Bhojadeva, Govindarāja, and the Kāmadhenu as authorities and is therefore later than 1100 A. D. The *Hāralatā* is named as an authority in the *Śuddhiviveka* of Rudradhara⁷⁹⁰. The *Śrāddhakriyā-kaumudī* of Govindānanda (about 1510-1545 A. D.) frequently quotes Aniruddha and includes him among ancient authors.⁷⁹¹ The *Pitrdayitā* is named in the *Śrāddhakriyākaumudī* (p. 503). In the *Āhnikatattva* (vol. I, p. 421) and *Śuddhitattva* (vol. II, p. 314) of Raghunandana the views of *Pitrdayitā* are quoted. There is a commentary on the *Hāralatā* called *Sandarbhāsūcīkā* composed by Acyuta Cakravartin, son of Haridāsa Tarkācārya (vide I. O. cat. p. 567, No. 1753).

788 इति चाम्पाहटीयमहोपाध्यायधर्माध्यक्षश्रीमदनिबद्धमहविरचिताशौचव्यवस्था हारलता समाप्ता, इति चाम्पाहटीयमहोपाध्यायश्रीमदनिबद्धमहविरचिता छन्दोगानां पद्धतिः पितृदयिता समाप्ता ।

789 निःसिलभूषकतिलकश्रीमद्वृक्षालसेनदेवेन । पूर्णे शशिनवदशमितशकवर्षे दानसागरो रचितः ॥ at the end of the दानसागर; vide I. O. cat. p. 542 and Mitra's Notices I. p. 151. This very verse is quoted by श्रीनाथ आचार्यचूडामणि. Vide JASB 1915, p. 347 n. 1.

790 सन्त्येव रत्नाकरपारिजातमिताक्षराहारलताद्योम्बे । तथापि तत्रालसमानसानां भवेन्न-मोदाय मम प्रयासः ॥ I. O. cat. p. 563, No. 1743; Mitra's Notices vol. V. p. 25. No. 1736.

791 किं तु अनिरुद्धादीनां प्राचामनुसारात् &c. भाट्टक्रियाकौमुदी p. 388; vide p. 188 'अतो भोनिलगुणसूत्रविच्छेदमनाकलप्याधुनिकेन गोडमैथिलसंयहकारमिबद्धश्रीदत्तादीनां विरहं महान्यादीनामसंनतं चोक्तं हेचमेव ।

In the proceedings of the ASB (for 1869 p. 137) a Cāturmāsya-paddhati of Aniruddha is noted. Mitra notices a work called Bhagavattattvamañjarī on Vaiṣṇava philosophy written by Aniruddha (Mitra's Notices vol. III. p. 155, No. 2700).

83. Ballālasena

This famous king of Bengal compiled at least four works. His Ācārasāgara is mentioned in the Smṛtiratnākara of Vedācārya and in the Madanapārijāta (p. 58). He also wrote the Pratiṣṭhāsāgara. Both these works are referred to as already composed in the Dānasāgara.⁷⁹² The Dānasāgara deals with the sixteen great *dānas* and other lesser gifts. The subjects dealt with by the Dānasāgara are as follows : eulogy of brāhmaṇas, eulogy of the merit arising from gifts, proper objects of gifts, exceptions, the nature of gift, the donor, faith as to the utility of gifts, proper times and places for gifts, things proper to be donated, what cannot be gifted away, bad donations, religious rites and procedure followed in making gifts and in accepting them, the technical terms of the subject of gifts, the sixteen *mahādānas*, lesser *dānas* of various kinds (the author himself says at the end that he has described 1375 kinds of gifts), the names of various purāṇas and their extent. The Dānasāgara contains extremely valuable information about the Mahābhārata and the purāṇas. As it quotes extensively from the purāṇas, it serves as an excellent check for the textual restoration of purāṇas. For example it says that the Bhāgavata, Brahmaṇḍa and Nāradiya purāṇas do not contain *dānavidhis* and hence they are not drawn upon in the work. In another verse he says that it is well-known that the Viṣṇurāhasya and Śivarāhasya are of the nature of mere compilations and so have not been relied on in the work. The Devīpurāṇa, he says, is approved of by the heterodox systems and is not included in various lists of purāṇas and upapurāṇas and hence it is not included in the Dānasāgara. He says that the subject of the dedication of reservoirs of water and of temples has been dealt with at length in the Pratiṣṭhāsāgara, so it is omitted in the Dānasāgara and that the gifts made in accordance with the divisions of the year (into *ayana*, season, month, pakṣa &c.) are not spoken of in their entirety in the Dānasāgara, as they are described in the Ācārasāgara. The work is mentioned in the Dānaratnākara

⁷⁹² Verses 55 and 56 of his दानसागर (I. Q. cat. 542, No. 1704-5).

of Caṇḍeśvara and in the Nirṇayasindhu. His Adbhutasāgara has been printed by Messrs. Prabhakari and Co. (1905). The authorities on which he relies therein are noted below.⁷⁹³ The Adbhutasāgara is mentioned in Ṭoḍarānandasamhitā-saukhya and Nirṇaya-sindhu. This was his last work which he left unfinished and which was completed by his son Lakṣmaṇasena. It deals with the rites and observances appropriate on certain celestial and terrestrial portents for removing the evil foreboded by them.

Ballālasena began the work in 1090 *śaka* and the Dānasāgara was composed in 1091 *śaka*. Therefore Ballālasena's literary activity must be placed in the third quarter of the 12th century (vide notes 674, 676 above). Vide also IHQ vol. V, p. 133 for the date of Ballālasena.

It appears that Raghunandana believed that the Dānasāgara was really the work of Aniruddhabhaṭṭa though published in the name of Ballālasena.⁷⁹⁴ In the Dānasāgara itself it is distinctly stated that Ballālasena composed it under the directions of his *guru* (Aniruddha).⁷⁹⁵ In the colophon he is styled mahārājādhirāja and and niḥśaṅka-śaṅkara.

84. Harihara

From quotations in the Vivādaratnākara it appears that Harihara wrote on vyavahāra. For example, the Vivādaratnākara first quotes (on p. 220) the definition of 'saṁsaraṇa' given by Bṛhaspati and then cites three verses of Kātyāyana defining a *catuspatha* and a *rājamārga* and prescribing punishments for causing obstruction and

⁷⁹³ आथर्वणाहुत, उशनस्, कठश्रुति, कालावलि, काश्यप, गर्ग, बृहद्वर्ग, चरक, देवल, नारद, पराशर, पालकाप्य, बादरायण, बार्हस्पत्य, बृहस्पति, मत्स्यसिद्धान्त, भार्गवीय, मयूरचिन्म, यवनेश्वर, राजपुत्र, वराहमिहिरग्रन्थ, वसन्तराज, वसिष्ठ, विन्ध्यवासि, विष्णुगुप्त, वैजवाय, शालिहोत्र, षड्विंशब्राह्मण, सुश्रुत, सूर्यसिद्धान्त.

⁷⁹⁴ Vide एकादशीनक्ष (vol. II, p. 44) ' विष्णुरहस्यानार्यत्वस्य दानसागरे अनिरुद्ध-भट्टेनाभिहितत्वाच्च '. The words of the दानसागर are : लोके प्रसिद्धमेतद्विष्णु-रहस्यं च शिवरहस्यं च । द्वयमिह न परिगृहीतं संग्रहरूपत्वमवधार्य ॥

⁷⁹⁵ अधिगतसकलपुराणस्मृतिसारः श्रद्धया गुरोरस्मात् । कलिकल्मषावसादं दाननिबन्धं विधत्ते नृ ॥ ... श्रीबल्लालनरेश्वरो विरचयत्येतं गुरोः शिक्षया स्वप्रज्ञावापि दानसागरमर्थं श्रद्धावर्ता ज्ञेयसे ॥ verses 7 and 9 of दानसागर J. O. cat. p. 542.

committing nuisance thereon. Then it notices that the verse 'yas-tatra' cited by it from Kātyāyana is cited by Harihara as from Prajāpati when the topic immediately preceding is 'saṁsaraṇa'.⁷⁹⁶ The Vivādaratnākara quotes a sūtra of Śaṅkha-Likhita prescribing the punishment for sexual intercourse with a virgin against her will and Harihara's explanation of the word 'dvyāṅgulaccheda'.⁷⁹⁷ From these it is clear that Harihara wrote some work on vyavahāra, which has not yet been recovered. He must have flourished earlier than 1300 A. D.

There is a commentary on the Pāraskarghyasūtra composed by Harihara who is styled *agnihotrin* in the colophons. In one ms. copied in śake 1707 (1785-86 A. D.) he is described as the pupil of Vijñāneśvara. In the introductory second verse he says he relies on Vāsudeva. In the body of the work he refers (Gujarati Press edition) to Karkopādhyāya (p. 200), Kalpatarukāra, Reṇudikṣita, and Vijñāneśvarācārya (p. 370). Therefore he is later than 1150 A. D. Harihara's views are mentioned by Hemādri,⁷⁹⁸ the Samaya-pradīpa and Ācārādarsa of Śrīdatta and in the Smṛtisāra of Harinātha. Therefore this Harihara must be earlier than 1250 A. D. Whether he was really the pupil of Vijñāneśvara is doubtful. In his bhāṣya Harihara refers to words current in Kanoj.⁸⁰⁰ Hemādri mentions Harihara's explanation of *nepālakambala* wherein the latter says that it is well known among the northerners.⁸⁰¹ Harihara-

796 हरिहरादिभिः संसरणानुवृत्तौ प्रजापतिरिति मस्तके दृष्ट्वा यस्तत्रेति वाक्यमवतारितमिह न फलतो विशेष इति । वि. र. p. 221.

797 शङ्खलिसितौ - कन्यायामसकामायां द्व्यङ्गुलच्छेदो दण्डः । ... हरिहरस्तु द्व्यङ्गुलपरिमाणल्लिङ्गच्छेद इत्याह । वि. र. p. 402.

798 तस्मात् त्रयोदशे आदं न कुर्यान्नोपतिष्ठते इत्येव बहुमन्थदृष्टः काश्मीरिलिखितश्च पाठो ज्यायान् । तथा च हरिहरादिग्रन्थेष्वेवमेव पाठो गृह्यते । चतुर्वर्गः (काल) vol. III. 2. p. 52 ; vide pp. 447, 483 of the same vol. for other references to हरिहर and also vol. III. 1. pp. 159, 1131, 1139, 1177, 1280.

799 तत्र हरिहो मेधादिच्छिन्नस्यापि निमित्तस्थमाह आसावच्छिन्नकालस्य गणितप्रमितत्वात् । समयप्रदीप (D. C. ms. No. 371 of 1875-76 folio 52a).

800 समाविश्रामार्थं काष्ठपाषाणविन्यासविशेषः पट्टकः । पट्टहर इति काम्यकुण्डजे प्रसिद्धः । p. 376 of हरिहर's पारस्करभाष्य (Gujarati press ed.).

801 हरिहरेण तु पार्वतीयाजलोमक्षेत्रनिर्मितः कम्बलाकारः पट उदीक्येषु प्रसिद्ध इत्येवं व्याख्यातः । चतुर्वर्गः III. 1. p. 1177.

paddhati is mentioned in the Śraddhatattva (vol. I, p. 281) and Harihara in the Yajurvediśraddhatattva (vol. II, p. 488). We have seen above that a Harihara commented upon the Āśaucadaśaka of Vijñāneśvara. This fact together with his being not far from Vijñāneśvara's time may have led to the belief that he was a pupil of Vijñāneśvara. It appears probable that the jurist Harihara who flourished before 1300 and Harihara the bhāṣyakāra of Pāraskara who flourished between 1150 and 1250 A. D. are identical. The views ascribed to Harihara by Hemādri in his section on śraddha are not found in the bhāṣya on Pāraskara. Therefore Hemādri is referring to some other work of Harihara. From a passage of Hemādri it appears that Harihara wrote after the Mahārṇava⁸⁰² (Prakāśa). Hemādri also tells us that Harihara refuted the views of Jayantasvāmi on a certain verse.⁸⁰³ The same Harihara who commented on Pāraskara also wrote a commentary on Kātyāyana's Snānavidhisūtra wherein he mentions the Kalpatarukāra (vide D. C. ms. No. 101 of 1891-95). Several Hariharas are known. There is Hariharabhattachārya, the father of the great Bengal writer Raghunandana. A Hariharācārya composed an astrological work Samayapradīpa in *śaka* 1481 (1559-1560 A. D.).

85. The Smṛticandrikā of Devannabhatta

This is a well-known digest on Dharmaśāstra. An English translation of the portion of it which is concerned with *dayabhāga* was published in 1867 by T. Kristnasvami Iyer at Madras. The text has been published by Mr. J. R. Gharpure (up to śraddha) in Bombay and also in the Mysore Government Oriental series (up to āśauca). In the following Mr. Gharpure's edition has been used and the Mysore edition for āśauca section. The Smṛticandrikā is a very extensive digest. It is almost the earliest (except the Kalpataru) among digests on dharmaśāstra of which mss. have yet been discovered. The printed text deals with the topics (kāṇḍas) of *Saṃskāra*, *Ātmika*, *Vyavahāra*, *Śraddha*, *Āśauca*. It appears that

802 अध्यात्म्यान्पि हरिहरेण कुडूयहणपराण्येवानिर्णीतकर्तृत्वेन महार्णवलिखितत्वेन चोपालम्भ्य कैश्रिदुक्कानीत्युक्तोपपन्नस्तानि । चतुर्वर्ग. III. 1. 183.

803 इह जयन्तस्वामिमतं हरिहरेणोपपन्नस्तम् । अन्यमावे तु विप्रस्येति श्लोकस्य कदाचित्क-
चिदसंनिहिताभिः साभिरेव विषयः । ... तदेतज्जयन्तस्वामिममं त्रैवर्णिकमात्रविषय-
त्वमस्य तेनैव दूषितम् । चतुर्वर्ग. III. 1. 1339.

he wrote on *prāyaścitta* also. In the colophons of mss. of the work the name of the author is variously written as Devaṇṇa, Devaṇa, Devananda or Devagaṇa (vide I. O. cat. pp. 405-406). He is also described therein as the son of Keśavādityabhāṭṭa and as a *Somayājī*.

The *Smṛticandrikā* quotes most profusely from numerous *smṛti-kāras* and affords valuable assistance in reconstructing some of the *smṛtis* and checking mss. and editions thereof. For example, it quotes about 600 verses from *Kātyāyana* on *vyavahāra* and about the same number from *Bṛhaspati*. Among works, commentators and authors of digests named by it the following may be noted : *Aparārka*, *Trikāṇḍī*, *Devarāta*, *Devasvāmī*, *Āpastambakalpabhāṣyārthakāra* (*Āśauca* p. 84), *Dhāreśvara*, *Dharmabhāṣya*, *Dhūrtasvāmī*, *Pradipa*, *Bhavanātha*, *Bhāṣya* on *Āpastamba Dharmasūtra*, *Dharma-dipa* or *Pradipa* (*Āśauca* p. 63), *Bhāṣyārthasaṃgrahakāra*, *Manuvṛtti*, *Medhātithi*, *Mitākṣarā*, *Vaijayanti* (a lexicon), *Viśvarūpa*, *Viśvadarśa* (*Āśauca* p. 164), *Śambhu*, *Śrikara*, *Śivasvāmī*, *Smṛtibhāskara*, *Smṛtyarthasāra*. He mentions a *Bhāṭṭacārya* on *Āśauca* (p. 1, 2), probably *Śrīnivāsa*, the author of *Śuddhidīpikā* who wrote about 1159-60 A. D. (JASB 1915 p. 334). He quotes a passage from the work of an author, whom he styles *Guru* (probably his own teacher or father).⁸⁰⁴ The *Smṛticandrikā* often criticizes these works and authors and advances its own views after considering the positions of others. *Devanṇabhāṭṭa* was a southern writer and his work is according to judicial decisions of great authority in southern India.⁸⁰⁵ But it has been held that in spite of its high authority it cannot override the *Mitākṣarā* even in the Madras Presidency.⁸⁰⁶

The contents of the *Smṛticandrikā* are : various *Dharmas*, such as those of *varṇas*, *āśramas*; usages of countries; *saṃskāras*, *garbhā-*

804 ततश्च द्वादशरात्रादिव्यत्येतत्सूचितमिति गुरुणा व्याख्यातं ततश्च दशमेऽङ्गि यदि दिवाग्नौ चोत्पत्तिस्तदापि द्वाभ्यामित्येतद्बोदितव्यमित्येतदन्तेन ग्रन्थेन । स्मृतिच० (आशौच p. 63).

805 Vide 11 Moo. I. A. p. 487, 2 Mad. H. O. R. p. 206 at p. 209, I. L. R. 3 Mad. 290 (P. C.) at p. 302, I. L. R. 39 Mad. 439 and I. L. R. 44 Mad. 783 (P. C.) for the high authority of the *स्मृतिचन्द्रिका* in southern India.

806 Vide I. L. R. 3 Mad. 265, 269 (barren daughter not excluded by a daughter having sons), I. L. R. 35 Mad. 152 at p. 160 for this proposition.

dhāna, puṁsavana, jātakarma, nāmakaraṇa, cūḍākaraṇa, upanayana, marriage, etc., duties of student-hood and holidays; daily duties such as *śauca*, ācamana, brushing the teeth, bathing, *sauḍhya*, *śrauta* and *smārta* rites; duties of householder; the five daily *yajñas*; rules about taking food, forbidden food; procedure of law courts, means of proof, ordeals, the various titles of law such as deposit, partnership, *dayabhāga*; detailed rules about śrāddha, its various kinds, persons entitled to perform śrāddhas, the brahmanas proper to be invited at śrāddha etc.

The Smṛticandrikā refers to Vijñāneśvara with great respect.⁸⁰⁷ Yet there are several interesting points on which the Smṛticandrikā differs from the Mitākṣarā. The Smṛticandrikā questions (vide note 638 above) the statement of the Mit. that unequal distribution by the father of ancestral property among his sons should not be resorted to, as it has come to be abhorred by the people. The Smṛticandrikā does not approve of the definition of *daya* given by the Mit.⁸⁰⁸ The Smṛticandrikā does not accept Vijñāneśvara's explanation of the word 'apratīṣṭhitā' occurring in the sūtra of Gautama, but upholds Aparārka's explanation of it (vide note 771 above). The Smṛticandrikā favours the theory of spiritual benefit in matters of succession and therefore among daughters prefers one that has sons over another daughter who is sonless.⁸⁰⁹ It criticizes the reasons advanced by the Mit. for preferring the mother over the father as an heir to their deceased son and says that both parents succeed together.⁸¹⁰ Though the Smṛticandrikā in this way in some

807 व्याख्यातं चान्यथा विज्ञानेश्वरपादेः । मातरि पूर्वं प्रमीतायां ... पक्षिणीं क्षिपेदिति । स्मृतिच० (आशौच p. 64). This is a quotation from मिताक्षरा on याज्ञ. III. 20.

808 न च दायशब्देन यद्वनं स्वामिसंबन्धादेव निमित्तादन्यस्य स्वं भवति तदुच्यत इति दायादिशब्दनिरूपणार्थं मिताक्षरायामुक्तं युक्तम् । एवं हि पत्युः स्वं पतिसंबन्धादेव निमित्तात्पत्नीस्वं भवतीति तस्यापि दायात्वापत्तिः । ततश्च अदायाः स्त्रिय इति श्रुति-विरोधो दुर्भारः स्यात् । अस्मन्मते तु विभागार्हं स्वं स्वामिसंबन्धादेव निमित्तादन्यस्य स्वं भूतं दायशब्दार्थं इति विभागार्हं पत्नीस्वं न दायः । स्मृतिच० II. pp. 267-268.

809 एवं च कुटुम्बेषु संतानमुत्तेनादृष्टोपकारसंबन्धेनासन्नता । स्मृतिच० II. p. 295.

810 यशब्देन सूचितस्य दौहित्रस्यानन्तरमेव मातापितरौ समस्तमये धनभाजौ तयोरवान्तर-क्रमन्यायाभावादित्यवगन्तव्योभिप्रायः । अन्येः पुनरन्यथोत्प्रेक्षितम् । पिता सपत्नी-पुत्रेणपि साधारणः &c. स्मृतिच० II. p. 297; vide note 638 above for the full quotation.

cases criticizes the Mit., it generally follows its lead. It holds, just as the Mit. does, that sons acquire by birth ownership in ancestral property. The author asserts that he puts forward no imaginary views but only such views as are based on (authoritative) texts.⁸¹¹

As the Smṛticandrikā names the Mit., Aparārka and Smṛtyarthaśāra, its upper limit cannot be placed earlier than 1150 A. D. Their Lordships of the Privy Council say in *Buddhasingh vs Laltusingh*⁸¹² that Devanandabhaṭṭa is supposed to have been a contemporary of Aparārka. But this supposition is not quite correct. Since Aparārka is quoted several times as an authority to be preferred even to the Mit., it looks more probable that there is some distance of time between Aparārka and Devaṇṇabhaṭṭa. Hemādri quotes the views of the Smṛticandrikā probably oftener than those of any other *nibandhakāra*. In one place⁸¹³ he does not approve of the explanation given by the Smṛticandrikā of a verse occurring in the Mahābhārata about a man with male issue performing śrāddha on the thirteenth *tithi*. In another⁸¹⁴ place Hemādri refers to the view of the Smṛticandrikā on the question whether the *śrāddha* on *amāvāsya* is optional with śrāddha in dark half. Therefore it follows that the Smṛticandrikā must have been composed at least a generation earlier than Hemādri, i. e. before 1225 A. D. The Smṛticandrikā is frequently quoted by the Sarasvativilāsa, the Viramitrodaya and other digests.

811 सर्वलोकाहितार्थेन क्रियते स्मृतिचन्द्रिका ॥ स्वामिप्रायेण हि मया न किञ्चिदिह लिख्यते । किं तु वाचनिकं सर्वमलो प्राप्तेव निर्भयैः ॥ Intro. verses.

812 L. R. 42, I. A. 208 at p. 223.

813 यत्तु महाभारते दानधर्मपु-ज्ञातीनां तु भवेच्छ्रेष्ठः कुर्वन् आहुं त्रयोदशीम् । नावश्यं तु बुधश्लोस्य प्रमीयन्ते नरा गृहे ॥ -इति पुत्रमरणरूपस्य दोषस्यापस्तम्बायुक्तस्य निराकरणं कृतं तदपि नात्यन्तकृतम् । ... यत्त्ववश्यं न श्रियन्त एवेति स्मृतिचन्द्रिकाकारस्य व्याख्यानं तद्युक्तम् । चतुर्बर्गे (काल) vol. III. 2. p. 482; the स्मृतिच० does quote the text of the महाभारत and remarks 'अवश्यं निश्चितं न श्रियन्त इत्यर्थः' p. 369.

814 यज्ञिगमस्मरण-अपरपक्षे यदहः संपद्येताममावास्यायां विज्ञेयेणेति तत् पृथक्त्वेपि उभयपक्षाविरोधीति न विकल्पे प्रमाणानिति स्मृतिचन्द्रिकाकारः । चतुर्बर्गे III. 2. 461; the स्मृतिच० does contain the text quoted and remarks, अतो यत्कश्चिदुक्तममावास्याआहुमपरपक्षिकेण आहुेन विकल्प्यत इति तद्व्यास्तम् । II. p. 399.

Several authors composed works styled *Smṛticandrikā*, e. g. there is a *Smṛticandrikā* of Śukadeva-miśra (I. O. cat. p. 471 No. 1549), another by Āpadeva (Mitra's Notices, vol. VI, p. 301), another by Vāmadevabhāṭṭācārya (Mitra's Notices, vol. IX, p. 137).

86. Haradatta

Haradatta's fame stands very high as a commentator. He wrote a commentary called *Anākulā* on the *Āpastamba-grhya-sūtra* (D. C. Ms. No. 2 of 1866-68), a commentary on the *Āpastambiya-mantra-pāṭha* (vide Dr. Winternitz's ed. of 1897, p. XIII), a commentary called *Anāvila* on the *Āśvalāyana-grhya-sūtra* (published in the Trivandrum series), a commentary called *Mitākṣarā* on the *Gautamadharma-sūtra* and a commentary named *Ujjvalā* on the *dharma-sūtra* of *Āpastamba*. His commentaries are very good models of ideal commentaries. His commentary on the *dharma-sūtra* of *Gautama* (printed by the Ānandāśrama Press, Poona) is more concise than that on the *Dharma-sūtra* of *Āpastamba* (large extracts of which were published by Bühler in his edition in the B. S. series, the whole being printed by Halasyanath Sastri at Kumbhakonam and in the Mysore Government Oriental Library series). In his commentary on the *Dharma-sūtras* he quotes verses from numerous *smṛtis* and from the *purāṇas* but hardly ever mentions by name any commentator or *nibandhakāra*. In his *Anāvila* (page 9) he quotes the views of a *Bhāṣyakāra* who is probably *Devasvāmin* and mentions also a *Caṇḍogagrhyabhāṣyakāra* (on I. 2. 3). In his commentaries on both the *Dharma-sūtras* he frequently quotes the opinions of previous commentators with the words ' anye, ' ' aparāḥ, ' ' kecit ; ' vide G. Dh. S. II. 28, VII. 4 and 14, IX. 52, XI. 17, XII. 32 and 33, XXIV. 5, XXVI. 9, XXVIII. 7 and 44 ; Āp. Dh. S. I. 1. 4. 24, I. 2. 5. 2 and 18, I. 3. 10. 4, I. 3. 11. 20, I. 5. 15. 20. etc. From the fact that he mentions two interpretations on Āp. Dh. S. I. 2. 5. 2. with the words ' aparā āha ' and ' ityanye ' and several interpretations on II. 7. 17. 22 it follows that he had before him two or three commentaries on Āp. Dh. S. In Bühler's edition Haradatta on Āp. Dh. S. I. 1. 2. 38 appears to refer to a *grhya-vṛtti*, but in the Kumbhakonam edition the reading is different (viz. *grhye gatam*). He is very careful to

point out the un-Pāṇinian forms in the sūtras of Gautama⁸¹⁵ and Āpastamba, explains at great length all grammatical matters and generally prefers readings that are in consonance with the rules of Pāṇini. He very often says that the text of the sūtras, particularly of Āpastamba, as handed down by oral tradition was either wrong or followed Vedic usage as regards grammar.⁸¹⁶

From various references Haradatta seems to have been an inhabitant of Southern India or was at least very familiar with its usages. On Gautama XI. 20 he instances several usages of the Colas. On Gautama XV. 18 he gives a synonym in the Draviḍa language for⁸¹⁷ a skin disease called 'Kilāsa.' On Āp. Gr. S. VI. 6 (the sūtra 'nadinirdeśaśca etc.') he gives Kāveri and Vegavati as instances. On Āp. Dh. S. II. 11. 29. 15 (last sūtra) he refers to certain practices of the Draviḍas observed when the Sun is in Aries or Virgo.⁸¹⁸ The Viramitrodaya classes Haradatta and the Smṛticandrikākāra among southern *nibandhakāras*.⁸¹⁹ From his remark on Āp. Dh. S. II. 7. 17. 25 (the sūtra 'anyatra rāhudarśanāt') that the northerners do not recite that sūtra it appears that he affirms that he was a southerner.

Haradatta seems to have been a great devotee of Śiva. He begins his commentary on Gautama, on Āśvalāyana-grhya and Āp. Gr. with an obeisance to Rudra and his commentaries on Āp. Dh. S. and on the Āpastambīya-mantra-pāṭha (otherwise called Ekāgni-

815 e. g. on गो. ध. सू. XXV. 8 he says 'वाच्यनसोरिति पाठोऽस्मभ्यं न रोचते । अचतुरेति समासान्तविधिप्रसङ्गात् ।

816 e. g. on आप. ध. सू. I. 11. 31. 21 'प्रायत्यब्रह्मचर्यकालेचर्यया च' he says 'प्रायत्यब्रह्मचर्याभ्यां काले चर्यया च । अयं तावदर्थानुरूपः पाठः । अधीयमानस्तु प्रमादश्छान्दसो वा ।'. Vide remarks on आप. ध. सू. II. 2. 5. 2 and II. 3. 7. 7 also.

817 किलासः त्वग्दोषो बललीति द्रविडानां प्रसिद्धः ।

818 तत्र द्रमिडाः कन्यामेवस्थे सवितर्यादित्यपूजामाचरन्ति भूमौ मण्डलमालिल्येत्वादीन्युदाहरणानि ।

819 Vide वीर० p. 705 शृङ्गन्याहिकया यत्र कण्ठोकः पत्नी दुहितर इत्यादौ वासां स्त्रीणां धनाधिकारस्तासामेव । अन्यासां तु श्रुतिमनुवचनाभ्यां दायप्रदणनिषेध एवेति स्मृतिसिद्धिद्राकारहरदत्तादीनां दाक्षिणात्यनिबन्धूणां जीमूतबाह्नादिपौरस्त्यसर्वाणिबन्धूणां सिद्धान्ताच्च ।

kāṇḍa, 25th and 26th *praśnas* of Āpastamba-kalpa) with an obeisance to Mahādeva. Burnell (Tanjore mss. cat. p. 170) tells us that according to tradition in Southern India, Rudradatta, the commentator of the Āp. Śrauta-sūtra, is the same as Haradatta. In his commentary on Āp. Gr. S. I. 13. 5 (ghoṣavad caturakṣaraṁ vā) he gives as instances of the names of males Hara, Rudra, Deva, Haradatta and Bhavanāga. In the colophons the Anāvila is described as the work of Haradattācārya-miśra.

Ghose in his Hindu Law (3rd ed. Intro. p. XV) says that, like Medhātithi, Haradatta denies the heritable rights of widows and must have come before Vijñāneśvara and not after. But Ghose appears to be wrong. Haradatta first says that according to the *acārya* (i. e. Āpastamba) the *sapinḍas* of the deceased who took the property were obliged to maintain the widow of the deceased, while the view of Gautama was that the widow took, on failure of male issue, an equal share along with the *sapinḍas*, and then Haradatta says that he himself liked the latter view.⁸²⁰ He often gives interesting information. On Gautama XVII. 33 he tells us that *asafoetida* is eaten by all, even though it is a matter for consideration whether being the exudation of a tree, it is to be regarded as due to cutting (and so forbidden).⁸²¹ On Āp. Dh. S. II. 2. 5. 14 he cites as an example of reviling (*a-krośa*) the following : ' the Taittiriya is a Śakhā that is *ucchiṣṭa* (the leavings of food eaten), the Yājñavalkya and other Brāhmaṇa works are modern'.⁸²² On Gautama IV. 5. he says that what distinguishes the Prājāpatya form of marriage from the Brāhma and others is that there is in the former a stipulation that the husband is not to enter into another order of life (*āśrama*) nor is he to marry another woman.⁸²³ On Āp. Dh. S. I. 4. 12. 15 he says that whereas in the case of marriage with a paternal aunt's or maternal uncle's daughter, the act springs

820 On आप. ब. सू. II. 6. 14. 2 ' पुत्राभावे यः प्रत्यासन्नः सपिण्डः ' he says ' भार्या तु रिक्थग्राहिणः सपिण्डाया रक्षेयुर्न तु दायग्रहणमित्याचार्यस्य पक्षः । ... गौतमस्तु पुत्राभावे पत्न्याः सपिण्डादिभिः समाशमाह । ... वयमप्येतमेव पक्षं रोचयामहे । '.

821 द्विङ्गस्तु निर्यासो ब्रह्मनप्रभवो न वेति चिन्त्यम् । सर्वथा शिष्टा अपि नक्षयन्ति ।

822 तैत्तिरीयमुच्छिष्टशाला याज्ञवल्कादीनि ब्राह्मणानीदानीन्तनानीत्याद्य आक्रोशाः ।

823 नाश्रमान्तरं प्रवेष्टव्यं नापि ह्यन्यन्तरमुपयन्तव्यामीति मन्त्रेण समयः क्लिप्तः । एष ब्राह्मादेः प्राजापत्यस्य विशेषः ।

from the fact that one is pleased thereby, there is no necessity to infer a *śāstra* (a Vedic passage) once existing but now lost (in support of such usage).⁸²⁴

The date of Haradatta is a rather difficult problem. Bühler (S. B. E. vol. II. p. XLIII) at first thought that Haradatta probably wrote in the 16th century, but in his 2nd edition of the *Āp. Dh. S.* he says (p. VIII) that the Munich ms of the *Ujjvalā* written in Poona about 1600 A. D. shows the interpolated text found in all *Devanāgarī* copies and that therefore Haradatta is older than at least 1450-1500 A. D. The *Viramitrodaya*⁸²⁵ frequently cites the *Mitākṣarā* of Haradatta on Gautama. *Nārāyaṇabhaṭṭa* (born in 1513 A. D.) in his *Prayoga-ratna* quotes Haradatta's comment on Gautama VIII. 14-22 about *saṁskāras* and his son *Śaṅkarabhaṭṭa* names both the *Mitākṣarā* and the *Ujjvalā* of Haradatta in his *Dvaitanirṇaya*. The *Prayogapārijāta* of *Nṛsiṁha*, which is quoted in the *Prayogaratna* of *Nārāyaṇabhaṭṭa* and is therefore not later than the first quarter of the 16th century, cites Haradatta's explanation of *Āp. Gr. S.* (on ' *pravāsād-etya putrasya śirah parigrhya japati* ' etc.) and contrasts it with *Nārāyaṇa*'s view. The *Subodhini* of *Viśveśvarabhaṭṭa* (about 1375 A. D.) on *Mit.* (*Yaj II. 132*) quotes certain *smṛti* passages as found in the *vṛtti* of *Āpastamba* which are found in Haradatta's gloss.⁸²⁶ Hence it follows that Haradatta cannot be later than about 1300 A. D. The fact that Haradatta hardly ever names any commentator except perhaps *Devasvāmin*, the *Bhāṣyakāra* of *Āpastambe-grhya*, and that he holds antiquated views about the widow's right to succeed to her deceased husband's estate are strong arguments in favour of the view that Haradatta is comparatively an early writer. Hardly any writer after *Vijñāneśvara* assigns the same position to the widow as Hara-

824 यत्र पितृव्यसूमातुलसुतापरिणयनादौ प्रत्युपलब्धितः प्रवृत्तिर्न तत्रोत्सन्नपाठं शास्त्र-
मनुमीयते प्रीतेरेव प्रवृत्तिर्लोकः संभवात् ।

825 *Vide* *दीर्घ* pp. 169, 655.

826 पूर्वाभावे परः पर इति रिक्थसङ्गणकमपि दर्शितो वाक्यशेषे स्मृत्यन्तरेष्वप्यथा दर्शितः ।
तथाहि आपस्तम्बवृत्तौ स्मृत्यन्तरसंग्रहः । औरसः पुत्रिकाबीजक्षेत्रज्ञौ पुत्रिकास्तुतः ।
पानमर्षश्च कानीनः सद्योको गूढसंभवः । दत्तः क्रीतः स्वयंदत्तः कृत्रिमश्चापिद्विकः ।
यत्र क चोत्पादितश्च स्वपुत्रा दृष्ट पञ्च चेति । सुबोधिनी. This occurs in *Haradatta's*
comment on *आष. ब. सू. II. 6. 14. 1* (*Bühler's* ed. of 1894, p. 81).

datta does. Hence it appears that Haradatta could not have flourished much later than 1100 A. D. So he must be placed between 1100-1300 A. D., very probably near the earlier limit than the later one.

One important question is as to the identity of Haradatta, the commentator of the Dharma and Gṛhya sūtras and Haradatta, the author of the Padamañjarī, a commentary on the Kāśikā of Vāmana and Jayāditya. Bühler felt uncertain about the identity. Śaṅkara-bhaṭṭa in his Dvaita-nirṇaya speaks of Haradatta as expounding⁸²⁷ a *karika* of Hari (Vākyapadiya III. p. 260, Benares ed.) and also speaks of Haradatta as the author of the Ujvalā and the Mitākṣarā without making any distinction between the two. This shows that he regarded the two as identical. Haradatta in his commentaries on the Dharmasūtras gives far more attention to grammar than almost any other commentator of Dharmaśāstra.⁸²⁸ His grammatical disquisition on Āp. Dh. S. I. 2. 5. 18 ('plāvanam ca nāmno' etc.) is almost identical with the Padamañjarī on Pāṇini VIII. 2. 83 ('pratyabhivādesūdre'). On Āp. Dh. S. II. 7. 17. 17 he quotes a verse as from the grammarians for defining the location of the *udicyas*.⁸²⁹ The Mādhaviya Dhātu-vrtti mentions the Padamañjarī. From this it follows that the Padamañjarī was composed before 1300 A. D. Dr. Belvalkar places Haradatta, the author of the Padamañjarī, about 1100 A. D.⁸³⁰ The learned editor of the Anāvilā in the Trivandrum series points out that, as Haradatta is

827 तदुक्तं हरिणा—गुणक्रियायां स्वातन्त्र्यात् प्रेषणे कर्मतां गतः । निबन्धात्कर्मसंज्ञात्वाः स्वधर्मेणानिर्धायते ॥ अस्यार्थो हरदत्तेन विवृतः । द्वैतनिर्णयः ।

828 Vide comment on आप. ध. सू. I. 2. 5. 1 (तदतिक्रमे विद्याकर्म निःस्रवाति) where हरदत्त says 'स्रवतेः सकर्मप्रयोगो भाष्ये दृष्टः स्रवत्युदकं कुण्डिकेति' where he refers to the महद्भाष्य of पतञ्जलि (vide Keilhorn, vol. II, p. 69).

829 'अग्न्युदङ्गो विभजते हंसः क्षीरिदकं यथा । विदुषां शब्दसिद्धयर्थं सा नः पातु शरावती । इति वेद्याकरणः । तस्याः शरावत्वा उदकस्तीरमिवर्तिन उदीच्याः ।' हेमाद्रि quotes on the same sūtra of आप. the same verse with the reading सरस्वती for शरावती and styles it the saying of the ancients (चतुर्वर्ग, III. 1. p. 1350). The अमरकोश makes शरावती the boundary of भारतवर्ष. Is Śarāvati the modern Rapti, a tributary of the Śarayu, or 'is it the modern Shirāvati near Honavar in North Canara ?

830 ' Systems of Sanskrit Grammar ' pp. 39-40.

quoted in the *Puruṣakāra* which in its turn is mentioned in the *Dhātu-vṛtti* of Mādhava and as Śaraṇadeva, the author of the *Durghaṭa-vṛtti*, who wrote in *Saṁkṣepa* 1095, cites the Jainendra and Kaiyaṭa but not Haradatta nor the Padamañjari, Haradatta wrote about the close of the 12th century A. D. These circumstances render it highly probable (if not certain) that Haradatta the commentator of the *Dharmasūtras* is the same as the author of the *Padamañjari* and that he flourished between 1100 and 1300 A. D. and probably about 1200 A. D. The *Smṛticandrikā* twice refers to the *bhāṣya* of the *Āpastamba-dharma-sūtra*.⁸³¹ Haradatta's commentary is styled *vṛtti* and not *bhāṣya* and the citations do not occur in his work. Hence it appears that the *Smṛticandrikā* did not know Haradatta's works and the latter could not have flourished much earlier than the *Smṛti-candrikā*.

In the *Padamañjari* Haradatta is said to have been the son of Padma (Rudra)-kumāra, younger brother of Agnikumāra and a pupil of Aparājita.⁸³² In his *Padamañjari* Haradatta employs the word 'kūcimañci' which is a Telugu word.⁸³³ The *Bhaviṣyottara-purāṇa* printed in Grantha characters contains 12 chapters (54 to 65th) and the *Śivarahasya* printed in the said characters has one chapter (17th) which set out the life (*carita*) of a Haradattācārya. It is there stated that Haradattācārya's original name was Sudarśana, that he was the son of Vāsudeva and that he died 3979 years after Kaliyuga began⁸³⁴ (i. e. 878 A. D.). This Haradattācārya, being the son of Vāsudeva, was not the same as the author

831 अत्र हि अधिकारत इति हेतुबलात् अन्येत्यादिपक्षत्रयं पूर्णपक्षत्वेनोपपन्नस्तमित्युक्तं तद्भाष्ये । स्मृतिच० I. p. 25 (on आप. ध. सू. II. 6. 15. 19-23); अत एव जीवपुत्रेभ्यो दायं विभजेदित्यापस्तम्बसूत्रं व्याचक्षाणेन तद्भाष्यकारेण पुत्रेभ्य एव दायं विभजेन्न स्त्रीभ्यो दुहितृभ्य इत्युक्तम् । स्मृतिच० II. p. 300.

832 Vide Report on the search of Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastri pp. pp 13-20 and pp. 171-178 (extract).

833 या पुनर्देवभाषाभिः संज्ञाः कूचिमञ्चीत्यादयो न तासां साधुत्वम् । p. 16 of the Report on Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastri.

834 कल्यादी च चतुःसहस्रसहिते यत्रैकविंशतिके पुष्पे मासि बिलम्बिनाम्नि समगादष्ट-प्रभो मौरिलः । पञ्चम्यां सितपक्षके भृगुदिने सप्तम्यजोदकटे कंसग्रामनिवासिभिः सुदर्शनः सार्धं विमानोत्थलः ॥ कंसग्राम is in the Tanjore District.

of the Padamañjarī, who was the son of Padmakumāra. This earlier Haradatta may probably be the same as the Haradattācārya cited as an authority in the Sarvadarśana-saṁgraha on the Nakuliśa-pāsupatadarśana.⁸³⁵ Dr. Jolly (R. u. S. p. 33) identifies without sufficient foundation the Haradattācārya of the Sarvadarśana-saṁgraha with Haradatta, the commentator of Āpastamba and Gautama.

A work called Hari-hara-tāratamya and another called Caturveda-tātparya-saṁgraha are ascribed to a Haradatta. Of the latter there is a ms. in the Deccan College collection (No. 109 of 1871-72), which contains 154 verses of fine penmanship. The first and last are given below.⁸³⁶ Whether these two works were composed by Haradatta, the commentator of the Dharmasūtras, it is difficult to say. In the latter work the author sings a hymn of praise to Śiva as the supreme deity, points out how the Vedic *mantras* refer to him, how the various rites are meant for him, refers to the mythological representations of Śiva as *Kirāta*, or as wearing skin etc. All the verses upto 143 are in the Vasantatilakā metre, while towards the end there are a few verses in other metres such as Śikharinī and Rathoddhata. He was a staunch Śaivite,⁸³⁷ though the hymn breathes a spirit of tolerance and sympathy for different religious and philosophical systems. He refers to the Maitrāyaṇa Śruti, Talavakāra Brāhmaṇa, Kātyāyana-grhya, Bhagvadgītā, the Purāṇas as supplementing the Vedas (vedopabṛmhaka), the Sāṁkhya and Yoga.

835 तत्र विधीयमानमुपायफलं लाभः । ज्ञानतपोनित्यत्वस्थितिशुद्धिमेदात् पञ्चविधः ।
तदाह हरदत्ताचार्यः । ज्ञानं तपोश्च नित्यत्वं स्थितिः शुद्धिश्च पञ्चमम् । &c. सर्वदर्शन-
संग्रह pp. 162-63 (Govt. Oriental series, Poona).

836 यस्मै नमो भवति यस्य गुणाः समग्रा नारायणोपनिषदा यदुपासनेका । यो नः प्रचो-
दति बुद्धिमधिकतौ यस्तं त्वामनन्यगतिरिष्वर संश्रयामि ॥ first verse : अघटित-
घटनापटवे प्रकटितकरुणाय सिन्धुमृते । वटतरुमूलस्थितये विघटिततमसे महेश्वराय
नमः ॥ last verse.

837 Verses 144-145 are विघातारं कश्चिद्भजति भजते कश्चन हरिं सुरानन्यानन्ये जगति
सकलाः सर्वविधयः । तथापि त्वद्भक्ते शिव ननु यदा चर्मवदिति श्रुतो मन्त्रो देवान्तर-
भजनैर्न्यूनं न सहते ॥ कथं शृङ्गं पुष्पं नभसि मृगतृष्णासु सलिलं प्रसूतिर्वन्मयाया-
मनवधिकमायुस्तमुमृताम् । विमुक्तिर्वा देवान्तरभजनलब्धा पशुपते न शक्यं नः
संभावितुमपि सर्वं विमृशताम् ॥

87. Hemādri

Hemādri and Mādhava are the Castor and Pollux in the galaxy of *dakṣiṇātya* writers on Dharmasāstra. Hemādri is a very voluminous writer. He is the author of the Caturvarga-cintāmaṇi, an encyclopædia of ancient religious rites and observances. According to the statements contained in the work itself the author intended to treat Dharmasāstra in five sections, called vrata, dāna, tirtha, mokṣa and pariśeṣa.⁸³⁸ The Pariśeṣa-khaṇḍa was divided into four parts, viz., Devatā, Kālanirṇaya, Karmavipāka, Lakṣaṇasamuccaya.⁸³⁹ The Caturvarga-cintāmaṇi has been published in the Bibliotheca Indica series. Four volumes containing 6 parts and covering about 6000 pages have been so far printed. The second and third volumes have two parts each. The fourth volume which deals with *prayaścitta* does not appear to be the work of Hemādri.⁸⁴⁰ The work so far published is concerned with *vrata*, *dāna*, *śrāddha* and *kāla* (the latter two being parts of the pariśeṣa-khaṇḍa). That portion of the Caturvarga-cintāmaṇi which was intended to treat of *tirtha* and *mokṣa* has not yet come to light. It is extremely doubtful whether the author was able to carry out his gigantic scheme. Mss. of portions of the great work are described in the catalogues under various names, e. g. I. O. cat. No. 1379, p. 407 on *śāntika-pauṣṭikāni* is the same subject that is treated in *vratakhanda* pp. 1003ff., though there are considerable variations between the Ms. and the printed text.

Hemādri's is a standard work on the subjects with which he deals. He quotes most profusely from smṛtis and purāṇas and names a host of writers. He appears to have been a profound student of the Pūrvamīmāṃsā. The discussions in his work, particularly on śrāddha and kāla, cannot be well understood without thorough acquaintance with the numerous *nyāyas* of the mīmāṃsā

838 खण्डानि चास्मिन्ब्रतदानतीर्थमोक्षामिधानि क्रमशो भवन्ति । यत्पञ्चमं तत्परिशेषखण्ड-
मखण्डितो यत्र विभानि धर्मः ॥ चतुर्वर्ग० vol. II. part I verse 16; खण्डैश्चतुर्वि-
ध्रतदानतीर्थमोक्षामिधैर्वर्गचतुष्कमुक्त्वा । विरच्यते तत्परिशिष्टवस्तुव्यावर्णनार्थं परिशेष-
खण्डम् ॥ vol. III. part I verse 25.

839 तत्रादौ देवताकाण्डं ततः कालविनिर्णयः । विपाकः कर्मणां पञ्चाखण्डणानां समुच्चयः ॥
मध्यमकरणानीह चत्वार्येतान्बनुकमात् ॥ चतुर्वर्ग० III. 2. verse 26.

840 It begins : अथेदानीं हेमाद्रिकारेण लोकोपकारार्थं &c. '.

which he employs at every step. To illustrate this a few instances may be cited at random. On pp. 137, 143, 156, 159, of his *kāla-nirṇaya* (vol. III part 2) he makes use of four different *nyāyas* of the *mīmāṃsā*.⁸⁴¹ The eminent commentators and *nibandhakāras* on *dharmaśāstra* and other works named by him are given below.⁸⁴² It is somewhat remarkable that though he quotes *Aparārka* and the *Smṛti-candrikā* scores of times he hardly ever mentions by name the *Mitākṣarā* of *Vijñāneśvara*. Though he does not promise a treatment of *vyavahāra*, here and there he makes sallies into the domain of *vyavahāra*. For example, he quotes the well-known *sūtra* of *Gautama* (10. 39) on the sources of ownership and holds a lengthy discussion thereon.⁸⁴³ In another place he digresses into the question of the various kinds of *strīdhana* and their devolution (vol. III, part 1, pp. 530-531). He was of opinion that everyone, to whatever *śākha* he may belong, should perform *śrāddha* in accordance with the directions thereon in all *śākhās*, *kalpa* and *grhya* *sūtras*, *smṛtis*, *purāṇas* and usages.⁸⁴⁴ He makes the important

841 तेन ज्योतिष्टोमादिवत्-एकस्य तूभयत्वे संयोगपृथक्त्वमिति न्यायेन नित्यत्वमपि स्वीक्रियते । p. 137 ; this refers to जैमिनि IV. 3. 5-7 ; भोजनप्रतिषेधस्य नित्यजन्माष्टमीव्रत-स्तुत्यर्थता वेदितव्या (applying the *nyāya* based on न पृथिव्यामग्निश्चेतव्यः) p. 143 ; this refers to जैमिनि I. 2. 5 and 18 and शाबरभाष्य thereon ; 'पुरोडाशं चतुर्धा करोति आग्नेयं चतुर्धा करोति ' p. 156 (this is उपसंहारन्याय in जे. III. 1. 26-27) ; यानि पुनर्वाक्यानि व्रतशब्दवन्ति दृश्यन्ते तानि न निषेधपराणि नोद्यन्त-मादित्यं वीक्षेतेतिवत् । p. 159 (this is पर्युदास).

842 अपराकं (very frequently), आपस्तम्बधर्मसूत्रभाष्य, कर्कोपाध्याय (frequently quoted), गोविन्दराज, गोविन्दोपाध्याय, त्रिकाण्डमण्डन, देवस्वामी (frequently), निर्णयामृत, न्यायमञ्जरी, पण्डितपरितोष, पृथ्वीचन्द्रोदय, बृहत्कथा, बृहद्वातिक, भषदेव, मदननिर्घण्टु, मधुसूता, मेधातिथि, वामदेव, विधिरत्न, विश्वप्रकाश, विश्वरूप, विश्वादर्श, शङ्कर (very frequently), शम्भु, बृहद्वातातपभाष्यकार, शिवदत्त, श्रीधर, सोम-दत्त, स्मृतिचन्द्रिका (very frequently), स्मृतिप्रदीप, स्मृतिमहार्णवप्रकाश (or स्मृति-महार्णव or महार्णव very often), स्मृत्यर्थसार, हरिहर (very frequently).

843 चतुर्वर्गः vol. III, part 1, p. 525 where he says 'स्वामिसंयन्धेनैव निमित्तेन यदव्य-दीयं द्रव्यमन्यस्य संभवति (स्वं भवति !) स दायः । ' ; here evidently he has in view the मिताक्षरा.

844 सर्वशास्त्रागृह्यकल्पसूत्रस्मृतिपुराणेतिहासाचारावगतधर्ममात्रयुक्तमेव सर्वैः आह्वं कर्तव्यमिति स्थितम् । चतुर्वर्गः III. 1. p. 753. The discussion is started on p. 748.

statement⁸⁴⁵ that a person following any particular Vedic śākha may enter into alliance by marriage with any other person of the same country following another Vedic śākha.

Hemādri gives some account of himself in his work. The Mss. present great variations from the printed text. He belonged to the Vatsagotra.⁸⁴⁶ He was the grandson of Vāsudeva and the son of Kāmadeva. The introductions to the *khaṇḍas* contains fulsome praise of Hemādri. One verse says that Hemādri scored out by showering wealth on poor people the lines that Brahmā had drawn on their forehead at the time of their birth (foredooming them to eternal poverty) and that Brahmā acquiesces in such conduct of Hemādri.⁸⁴⁷ Another verse says that none existed, exists or will exist surpassing Hemādri.⁸⁴⁸ He describes himself as in charge of the imperial records of Mahādeva, the Yādava king of Devagiri (modern Daulatabad).⁸⁴⁹ In the colophons and the body of the work also he is described as the *karaṇādhitvara* of Mahādeva, as highly honoured by the king and as a minister (*mantrin*) of the king.⁸⁵⁰ He gives in the introduction to the Vratākhaṇḍa a detailed pedigree of the Yādavas of Devagiri. In the section on *kāla* (vol. III, part 2) he starts with Saṅghaṇa (i. e. Siṅghaṇa

845 आर्यावर्तेषु च समानदेशवासिनां नानाशास्त्राभ्यायिनामप्युपलभ्यन्त एव परस्परमनवगीय-
मानाः सर्वतो विवाहसंबन्धाः । ... अतो न कम्पादाने नापि हविर्दाने स्वशास्त्रीयद्विज-
नियम इति सिद्धम् । vol. III. 1. p. 381.

846 तेषामेव शिरोमणिर्विजयते विश्वामिधानो मुनिः ॥ गोत्रे तस्य बभूव निर्मलगुणधेणीमृता-
म्रयणीर्विद्याचारविषेकविक्रमनिधिः श्रीवासुदेवः कृती । verses 1 and 2 of vol. III. 1.
The D. C. ms. No. 312 of 1884-87 reads वत्साभिधानो मुनिः and it
appears that विश्वामिधानो of the printed text is a mistake.

847 लिपिं विद्यान्ना लिखितां जनस्य भाले विभूत्या परिमृज्य दुष्टाम् । कल्याणिनीमेव लिख-
त्यथेनां चित्रं प्रमाणीकुरुते विधिश्च ॥ vol. I, verse 15 ; vol. III. 1. verse 17.

848 नैवासीन्न च वर्तते न भविता हेमाद्रिसूत्रेः परः । vol. I. verse 20, vol. III. 1. verse 22.

849 अस्ति शस्तगुणस्तोमः सोमवंशविभूषणम् । महादेव इति ख्यातो राजराजेव भूतले ॥
... तस्यास्ति नाम हेमाद्रिः सर्वश्रीकरणप्रभुः । निजोदारतया यश्च सर्वश्रीकरणप्रभुः ॥
vol. I. verses 6 and 13. करण means a document. श्रीकरण may also mean
' writing the word śrī ' (on official documents).

850 The colophon is श्रीमहाराजाधिराजश्रीमहादेवस्य समस्तकरणाधीश्वरः &c; महादेव-
महोपालमान्यो हेमाद्रिरादराद् । करोति निपुणं पुण्यमन्त्रोत्तरनिर्णयम् ॥ vol. III. 1.
p. 1318,

of the inscriptions), then speaks of his son Jaitrapāla (i. e. Jaitugi), his son Kṛṣṇa (or Kanhara) and lastly of Mahādeva, son of the younger brother of Kṛṣṇa. This is not the place to go into the genealogy of the Yādavas. There are some discrepancies between the genealogy as presented by Hemādri and as gathered from the inscriptions and numerous copperplate grants of the Yādavas. *Vide* Bombay Gazetteer, vol. I, part 2, pp. 248-249 for Hemādri and pp. 268-275 for extracts from the Vratākhaṇḍa, pp. 252 and 519 for two pedigrees of the Devagiri Yādavas and pp. 511-534 for history. The following may be consulted for the principal grants of the Yādavas :-- Ind. Ant. vol. 17, p. 117 (Kalasbudruk plate of Bhīllama dated *śake* 948 or 1025 A. D.), E. I. vol. III p. 110 (Bahal inscription of Siṅghaṇa dated *śake* 1144), E. I. vol. III p. 217-18 (Gadag inscription of Bhīllama dated *śake* 1113 i. e. 1191 A. D.), Ind. Ant. vol. 14, p. 68 (grant of Kṛṣṇa or Kanhara dated 1249-50 A. D.), Ind. Ant. vol. 14, p. 314 (Paithan plate of Rāmacandra dated *śake* 1193), E. I. vol. XIII, p. 198 (Thana plate of Rāmacandra dated *śake* 1194 i. e. 1272 A. D.), E. I. vol. XIX, p. 20 (Mamdapur inscription of Kanhara dated *śake* 1172 i. e. 1250 A. D. wherein his younger brother Mahādeva is described as *yuvārāja*). Mahādeva reigned from 1260 to 1271 and Rāmacandra, the son of Kṛṣṇa, from 1271 to 1309 A. D. Since in the Caturvarga-cintāmaṇi Hemādri is said to be the keeper of the state records of Mahādeva, that work must have been composed at some time between 1260 and 1270 A. D. There are contemporary records available showing that Hemādri was in high favour not only with Mahādeva but also with his successor Rāmacandra. The Thana plate of Rāmacandra (dated *śake* 1194, i. e. 1272 A. D.) records the grant of a village called Vaul in Sasaṭi (modern Saṣṭi in the Thana District) to thirty-two brāhmaṇas by Acyuta Nāyaka of the Gautama gotra and descendant of Jalhana, who was the governor of Konkan, and describes⁸⁵¹ Hemādri as one who had attained a pre-eminent position in the government through the favour of Rāmacandra and as one who was in charge of all (state) records and was the foremost minister.

851 इत्यादिसमस्तविस्तरावलिबिराजमाने सकलभूवलयमनुशासति यदुकुलकुमुदचन्द्रे श्रीराम-
चन्द्रनरेन्द्रे तथैतत्प्रसादावाप्तनिश्चिलाज्यधुरीणतां वहति समस्तहस्तिपकाव्यक्षे ...
समस्तकरजाधिपत्यमङ्गिकुर्वाणि च निर्जितसाहिनण्डले मन्त्रिबुद्धामणौ गुणरत्नरोम्हणद्वौ
हेमाद्रौ &c. E. I. vol. XIII at p. 202.

Hemādri is credited with a commentary on Śaunaka's *Pranava-kalpa*.⁸⁵² He appears to have written a *śrāddha-kalpa* according to the rules of Kātyāyana which is distinct from his *Śrāddhakhaṇḍa* (vide Calcutta Sanskrit College mss. cat., vol. II, p. 163, No. 217 and Stein's cat. p. 105). Hemādri also wrote a commentary⁸⁵³ called *Kaivalyadīpikā* on the *Muktāphala* of Vopadeva, the famous author of the *Mugdhabodha* grammar. The *Muktāphala* embodies the philosophy of the *Bhāgavata* purāṇa in 19 adhyāyas and 784 verses (and a few lines in prose in 5th and 6th chapters). Vopadeva was a friend and protegee of Hemādri, who wrote several works at the encouragement of the latter. He says that he wrote the *Hari-līlā* (published in the Calcutta Oriental Series No. 3), an index of the *Bhāgavata* for pleasing the minister Hemādri.⁸⁵⁴ There is a commentary on this work called *Viveka* with which both Hemādri and Madhusūdana-Sarasvatī had something to do.⁸⁵⁵ Hemādri also wrote a commentary called *Āyurvedarasāyaṇa* on the *Aṣṭāṅgahr̥daya* of Vāgbhaṭa.

852 I. O. cat. p. 594 No. 1808.

853 टीका मुकाफलस्येमां नाम्ना कैवल्यदीपिकाम् । हेमाद्रिः कटके चक्रे कामराजस्य (! रामराजस्य) वेश्मनि ॥ इति श्रीमत्प्रौढप्रतापचक्रवर्तिमहाराजाधिराजसोमवंशोद्भव-रामराजमन्त्रिवर्यहेमाद्रिदेवविरचिता मुकाफलटीका समाप्ता । Mitra's Notices, vol. IV. pp. 67-68 No. 1466. The मुकाफल with the com. of हेमाद्रि has been published in the Calcutta Oriental Series No. 5 (1920). This edition reads रामराजस्य.

854 श्रीमद्भागवतस्कन्धाध्यायार्थादि निरूप्यते । विदुषा वोपदेवेन मन्त्रिहेमाद्रितुष्टये ॥ ms. in Bhadkamkar collection; the last verse is यस्य व्याकरणे वरेण्यघटनाः स्फीताः प्रबन्धा दश प्रख्याता नव वैचकेपि तिथिनिर्धारार्थमेकोद्भूतः । साहित्ये त्रय एव भागवत-तत्त्वोक्तौ त्रयस्तस्य च भूगीर्वाणशिरोमणेऽरिह गुणाः के के न लोकोत्तराः ॥ This verse occurs at the end of the मुकाफल also.

855 The ms. in the Bhadkamkar collection folio 5 has 'इति श्री हरिलीलायां मधु-सूदनसरस्वतीनिर्मितं प्रथमस्कन्धविवरणम्'. A ms. in the Bombay Asiatic Society Library ascribes the com. to हेमाद्रि and says मधुसूदनसरस्वती saw it through 'हरिलीलाविवेकोऽयं रामराजस्य वेश्मनि । कटके रचयाचक्रे तुष्टये हेमा-द्रिणा सताम् ॥ सरस्वतीश्रीमधुसूदनेन निर्व्यूढमेतद्बुधमोदनेन । जनः समस्तोऽपि स्ता-यनन ब्रजेशमर्कं ब्रजतादनेन ॥ (BBRLAS. cat. p. 329 No. 1157).

Altogether Hemādri was a towering personality. His name is associated throughout the Maratha Country with the construction of numerous temples having a peculiar style of architecture. He is also credited with having invented the Moḍi script. Within a few decades his *Caturvarga-cintāmāni*, particularly its *dāna* and *vrata* sections, came to be looked upon as the standard work in the whole of the Deccan and southern India. Mādhava in his *Kālanirṇaya* (p. 67) expressly mentions the *Vratākhaṇḍa* of Hemādri as an authority. This work was composed about 1340 A. D. In an inscription of Bhāskara *alias* Bhavadūra, son of Bukka I, dated *śake* 1291 (i. e. 1369 A. D.) the king is described as making various gifts following the composition of Hemādri.⁸⁵⁶ This is obviously a reference to his *dānakhaṇḍa* and establishes that long before 1369 A. D. Hemādri had become a standard author in the Telugu country. The Vanapalli plate of Anna-Vema dated *śake* 1300 (about 1380 A. D.) describes Vema as giving the various gifts in Hemādri and his son as one who observed the *vratas* and *dānas*⁸⁵⁷ described by Hemādri. Pedda-Komati-Vema is described in a grant of *śake* 1344 as eager in bestowing gifts described in the rules of Hemādri.⁸⁵⁸ Hemādri is quoted in the *Madanapārijāta*,⁸⁵⁹ the *Dvaitanirṇaya* of Śāṅkarabhaṭṭa, the *Nirṇayasindhu* and other works.

88. Kullūkabhaṭṭa

Kullūka's commentary on the *Manusmṛti* styled the *Manvarthamuktāvali* is the most famous of all commentaries on Manu. It has been printed several times. In the following the *Nirṇayasāgara* edition of 1909 has been relied upon. Kullūka's commentary is concise and lucid and his remarks are always to the point. He avoids all unnecessary discussions and is never prolix. He was not however original. He drew upon the commentaries of Medhātithi and Govindarāja and incorporated a great deal from them

856 हेमाद्रिरुतिमार्गेण कुर्वन्दानान्यनेकशः । E. I. vol. XIV p. 102.

857 हेमाद्रिदानान्यकरोदशेषाण्यमुक्तं भूमिं द्विजमुकशेषाम् । and हेमाद्रिदानव्रती. Vide E. I. vol. III. pp. 59 and 61.

858 हेमाद्रिकल्पोद्दिष्टदानद्वयः । E. I. vol. XI. p. 325.

859 ये तु बहूनिशान्तेषु विचिकित्सन्ते तेषामपराकविज्ञानेश्वरचमिकाकारहेमाद्रिमश्रुतयः प्रति-
भटीकृत्याः । मदनपारिजात P. 536.

into his own work without acknowledgment. For example, on Manu XI. 95 he simply summarises the remarks⁸⁶⁰ of Govindarāja and cites only one out of the several quotations that are found in Govindarāja's Manu-ṭīkā. He severely criticizes both Medhātithi and Govindarāja, particularly the latter. He frequently pours ridicule on the latter (vide note 713 above). At the end of his commentary he says⁸⁶¹ that Medhātithi's skill lay in expounding what texts were authoritative and of substance and what were not so, Govindarāja in concise words explained the hidden meaning of the brief text (of Manu), while Dharaṇidhara had his own method of explanation which was independent of previous tradition; and therefore he undertook to write a commentary that would clearly set forth the real meaning of Manu. He was very proud of his achievement and says that neither Medhātithi nor Govindarāja nor other commentators explained in the way he did and that explanatory material like his would be difficult to find elsewhere.⁸⁶² He notices the explanations of Medhātithi and Govindarāja hundreds of times, discusses various readings and his commentary deserves to a considerable extent the eulogy pronounced by Sir William Jones⁸⁶³ "At length appeared Cullūca Bhaṭṭa, who, after a painful course of

860 'पुंस एव ब्राह्मणस्य मध्यप्रतिषेधो न क्षिया इत्याहुस्तदसत् । सुरालभुन ... अमस्याणि स्युः ब्राह्मणी सुरापी भवति नैना देवाः पतिलोकं नयन्ति इहैव सा दुर्मतिः क्षीणपुण्या अप्तु जलोद्भवेति शुक्तिका वा पतिलोकं न सा याति ... इति शास्त्रवसिष्ठयाज्ञवल्क्ये-
र्ब्राह्मण्या अपि निषेधस्मरणात् । गोविन्दराज on मनु XI. 95; 'अत्र केचित् ...
ब्राह्मणस्य पुंस एव मध्यप्रतिषेधो न क्षिया इत्याहुस्तदसत् पतिलोकं न सा याति ...
सूकरी चोपजायते इति याज्ञवल्क्यादिस्मृतिविरोधात् ।' कुल्लूक. (सं. १/१)

861 सारासारवचनपञ्चनविधौ मेधातिथेश्चातुरी स्तोकं वस्तु निगूढमल्पवचनाद्गोविन्द-
जगौ । ग्रन्थेऽस्मिन्धरणीधरस्य बहुशः स्वातन्त्र्यमेतावता स्पष्टं मानवमर्थतत्त्वमार्गवत् वक्तुं
रुतोयं श्रमः ॥. Vide his remarks about धरणीधर on मनु II. 83 and IV. 50
'धरणीधरेण तु एकाक्षरपरं ब्रह्म प्राणायामपरं तपः इति पठितं ... मेधातिथिप्रभृति-
भिर्बुद्धिरालिखितं यतः लिखनात्याठान्तरं तत्र स्वतन्त्रो धरणीधरः' and परंपरियमान्तायं
हिता विद्वद्भिरादृतम् । पाठान्तरं व्यरचयन्मुद्देह धरणीधरः ॥.'

862 प्रायश्चित्ते बहुमुनिमन्त्रालोचनाद्यन्मयोक्तं सदृश्याख्यानां बहु मुनिगिरां तद्गुणं गुणज्ञाः ।
नैतन्मेधातिथिरभिदधे नापि गोविन्दराजो व्याख्यातारो न जगदपरोक्षवतो दुर्लभं वः ॥
last verse of chap. XI.

863 Vide Pedda Ramappa v Bangari Seshamma I. L. R. 2 Mad. 286 at p. 291.

study and the collation of numerous manuscripts, produced a work of which it may perhaps be said very truly that it is the shortest yet the most luminous, the least ostentatious yet the most learned, the deepest yet the most agreeable, commentary ever composed on any author, ancient or modern."

Among the authors and works quoted by him (besides the usual *smṛtis*) are the following :—Garga (on II. 6), Govindarāja, Dharaṇidhara, Bhāskara (bhāṣyakāra of the Vedāntasūtras, on I. 8 and 15), Bhojadeva (on VIII. 184), Medhātithi, Vāmana (author of the *Kāśikā*), Bhaṭṭavārtika-kṛt (on XII. 106), Viśvarūpa (the commentator of Yājñavalkya, on II. 189 and V. 68). The Viśvarūpa that he quotes on Manu V. 215 is the lexicographer and not the jurist as Aufrecht (in his great catalogue) appears to hold.

He gives us a little information about himself in the introductory verse.⁸⁶⁴ He came of a Vārendra Brāhmaṇa family of Bengal (Gauḍa) residing in Nandana and was the son of Bhaṭṭa Divakaṛa. He wrote his commentary in Kāśī in the company of *Pandits*. On Manu VI. 14 he mentions the names of certain vegetables that were current in Malwa and among the Vāhikas.⁸⁶⁵

It appears that Kullūka also composed a digest called *Smṛti-sāgara*. A Ms. of a portion of it called *Śrāddhasāgara* exists in the Calcutta Sanskrit College (cat. vol. II. p. 405, No. 446). In this his *Āśaucasāgara* and *Vivādasāgara* are referred to.

I secured a transcript of the ms. of the *Śrāddhasāgara* in the Calcutta Sanskrit College through the kindness of the Principal. The *Śrāddhasāgara* deals with the following subjects :—definition of of *śrāddha*; whether it is of the nature of *yāga*, *dāna* and *homa*; various kinds of *śrāddhas* such as *nitya*, *naimittika* &c.; the proper and improper places for *śrāddha*; the proper times for *śrāddha*; *Aṣṭaka-śrāddha*; *śūdras* can perform *aṣṭakā* and other *śrāddhas*; intercalary month; who are *pañkti-pāvana brāhmaṇas*; meaning of

864 गौडे नन्दनवासिनाम्नि सुजनेष्वन्ये वरेन्द्रा कुले श्रीमद्भट्टविष्णुकरस्य तन्मयाः कुल्लुकभट्टो-
भवत् । कश्चिन्मनुस्मृत्यदिग्रन्थतन्मातीरे स्तमं कण्डितैस्तेनेनं क्रियते हिताय विदुषां मन्वर्था-
मुक्तमवली ॥

865 भूत्सुर्गं मालवदेशे प्रसिद्धं शाकं शिमुकं वाहीकेषु प्रसिद्धं शाकम् ।

nimantraṇa and amantraṇa ; the number of brāhmaṇas to be invited ; the *darbhas* ; śrāddhadevatās ; the sacred thread etc.

The Śrāddhasāgara is full of Pūrvamīmāṃsā discussions. The author says that he wrote it and the other two works (Vivādasāgara and Āśaucasāgara) at the order of his father. He quotes profusely from the Mahābhārata, the Mahāpurāṇas and Upapurāṇas and from the dharmasūtras and metrical smṛtis. He names the Kalpataru oftener than any other *nibandhakāra*. The other authors and works named are : Bhojadeva, Halāyudha (probably the author of Prakāśa on the Śrāddhakalpasūtra of Kātyāyana), Jikana, Kāmadhenu, Medhātithi, Śaṅkhaḍhara. In one place we have a reference to Prabhākara and Kamalākarabhaṭṭa (on Kāla and Kāma being devatās) and in another place to Gauḍa-Maithila-Mayūkhābhaṭṭaḥ (which are probably marginal notes creeping into the ms. or refer to authors other than the well-known ones). He refers to the opinion of his own *guru* in opposition to that of the Kalpataru.

The date of Kullūka cannot be settled with certainty. Bühler held that he lived probably in the 15th century (S. B. E. vol. xxv. p. cxxxī). Ghose (Hindu Law, 3rd edition p. XVI) and M. M. Chakravarti (JASB 1915, p. 345) are of the same opinion. In I. L. R. 48 Cal. 643 Sir Asutosh Mukerji places Kullūka in the 15th century (at p. 688). As Kullūka mentions Bhojadeva, Govindarājā, Kalpataru and Halāyudha he is certainly later than 1150 A. D. Raghunandana⁸⁶⁶ in his Dayatattva and Vyavaharatattva, and Vardhamāna in his Daṇḍaviveka frequently mention his views. Śrīnātha's com. on the Dayabhāga refutes the view of Kullūka. The Śrāddhakriyā-kaumudī of Govindānanda refers to Kullūka's explanation of the word 'ākāṅkṣan' as 'Vikṣamāṇaḥ' in Manu III. 258. The Rajanīti-ratnākara of Caṇḍeśvara quotes the explanation of Kullūka.⁸⁶⁷ Therefore Kullūka must have flourished before 1300

866 एको लुब्धस्तु साक्षी स्यादिति कुल्लूकमदृष्टपाठः, एको लुब्धस्तुसाक्षी स्यादिति जीमूतवाहनदृष्टपाठस्तु न युक्तः । व्यवहारतत्त्व (vol. II, p. 213) ; समाशाः समाना एव मनेयुर्नोद्धारः कस्यचिद् देय इति कुल्लूकमदृष्टः । दायतत्त्व (vol. II, p. 193).

867 अत एव कुल्लूकमदृष्टः-राजशाब्दोपि नाम्न क्षत्रियजातिपरः किं त्वमिषिकजनपदपरमविदु-
पुरुषपरः । राजनीतिरत्नाकर (ed. by Mr. Jayasval, 1924) p. 2. These are
the words of कुल्लूक on मनु 7. 1.

A. D. Kullūka in his by no means small work nowhere refers to the *Dayabhāga*, though he himself came of a Bengal family. This silence is explicable in two ways. As we have seen, Kullūka wrote in Kāśī and not in Bengal. Therefore if he flourished not long after *Jimūtavāhana*, it is quite natural that writing in Benares he had not heard of the *Dayabhāga* or read it. It has been shown above that *Jimūtavāhana* probably wrote about 1100-1150 A. D. Therefore Kullūka flourished between 1150 and 1300 A. D. and probably wrote about 1250 A. D. M. M. Chakravarti is not sure as to how early Kullūka flourished but opines that he could not have flourished later than the first quarter of the 15th century (JASB 1915, p. 345 n. 1).

89. Śrīdatta Upādhyāya

Mithilā has made extremely valuable and substantial contributions to Dharmaśāstra Literature. From the days of the *Yājñavalkya smṛti* down to modern times the land of Mithilā has produced writers whose names are illustrious. Śrīdatta Upādhyāya is one of the earliest among the mediaeval Maithilā *nibandhakaras*. He is the author of several works which will be briefly noticed.

The *Ācārādarsa* of Śrīdatta was printed in Benaras at the Divakara Press and by the Venkatesvara Press in Bombay in *samvat* 1961. It is a manual of the daily religious duties of the followers of the white Yajurveda (*Vājasaneyins*),⁸⁶⁸ such as *ācamana*, brushing the teeth, morning bath, *sandhya*, *japa*, *brahmayaજina*, *tarpana*, daily worship of gods, *vaiśvadeva*, feeding guests etc. Among the works and writers named are the following⁸⁶⁹:—*Ācāra-cintāmaṇi*, *Kalpataru*, *Kāmadhenu*, *Kalikāpurāṇa*, *Gaṇeśamītra*, *Rājā* (probably *Bhojadeva*), *Smṛtimahārṇava*, *Harihara* and *Halāyudha-nibandha*. There is a commentary on this work called *Ācārādarsābodhini*

868 अग्रेरात्राशितो धर्म इह वाजसनेयिनाम् । निबध्यते निबद्धो यो धर्मशास्त्रनिबन्धुभिः ॥

2nd intro. verse in D. C. Ms. No. 342 of 1875-76; समूलवचनामगो मीमांसा-
भ्यापनिर्मलः । श्रीदत्तेन सतामेव आचारे दर्पणः स्तः ॥

869 Vide for गणेशमित्र and राजा 'अशिरस्कं मार्जमिति गणेशमित्राः' folio 15 b of
आचारादर्श (D. C. Ms. No. 342 of 1875-76); 'इति राजाचलितं मैत्रायणीयनृ-
परिक्षिप्तचर्म न प्रमाणमित्याहुः' folio 26 a; 'इदं च बोधावयवार्थं राजाचलित-
मपि बहुजनसंमतत्वाक्षिप्तम् ।' folio 29 a.

composed by Gauripati or Gaurīśa, son of Dāmodara Maithila, at Benaras in 1640 A. D (Dr. Bhandarkar's report, 1883-84, p. 347). In this work he uses several vernacular words ; e. g. he says that 'Sala' tree is known as Sagavana⁸⁷⁰ (in the vernacular).

Another work of his is the Chandogāhnika on the daily duties for Sāmavedins. He refers to it in his Samayapradīpa⁸⁷¹ and Pitṛbhakti. A supplement to it named Chandogāhnikoddhāra was written by Śāṅkaramiśra, son of Bhavanāthamiśra (Mitra's Notices, vol. VI p. 10, No. 1989).

The Pitṛbhakti is a manual on the śrāddha rites for students of the Yajurveda. It was based⁸⁷² on the Kātyākalka with Karka's bhāṣya thereon and on the works of Gopāla and Bhūpāla (i. e. Bhojadeva). It is frequently quoted in the Śrāddhaviveka of Rudradhara. Among the writers named are (besides those that occur in the Ācārādarsa also) : Pitṛhitakaraṇikāra, Narāyaṇavṛtti (on Āśvalāyana Gr. S.), Mitākṣarā, Ratnakaraṇḍīka, Vidhipuṣpamālā (26 a), Śubhākara, Smṛtimañjarī, Smṛtimañjuṣā, Halayudha's Śrāddhadhyāya. This work first treats of the details of the *Parvaṇaśrāddha*, then of *ekoddiṣṭa*, of the monthly śrāddhas, the śrāddha on the 11th day after death, of *Sapinḍikaraṇa*, of *abhyudayika śrāddha*. It then proceeds to consider the definition of śrāddha.

The Śrāddhakalka was composed by him for the Sāmavedins. It is referred to in his Samayapradīpa⁸⁷³ and Pitṛbhakti (folio 33b)

The Samayapradīpa treats of the proper times for various *vratas*.⁸⁷⁴ It is divided into three chapters (*paricchedas*). The

870 ' शालवृक्षः सगवन इति प्रसिद्धः ' folio 9 b of the आचारादर्श. Compare Marathi ' सागवान्. '

871 ' उक्तमस्माभिराहिके ' folio 53a of समयप्रदीप D. C. Ms. No. 371 of 1875-76 ;
' न च सपत्नीकानामिति प्रपञ्चितमस्माभिश्छन्दोगश्राद्धकल्पे ' पितृभक्ति folio 24 a.

872 कातीयकल्पं सहकर्मभाष्यं गोपालभूपालमतादि दृष्ट्वा । सतां च वाक्यानि निश्चय्य सम्य-
ग्वजुर्विदां श्राद्धविधिं विधास्ये ॥ first verse of पितृभक्ति (D. C. Ms. No 152 of 1892-95).

873 ' निर्णैतिमस्माभिः श्राद्धकल्पे ' समयप्रदीप folio 49 a (D. C. Ms. No. 371 of 1875-76).

874 श्रीदत्तेन व्रतादीनां सारमाह्वय लिख्यते । verso 3 of समयप्रदीप.

first is called *Samayapariçcheda* and dilates upon the definition of *vrata*, on the procedure about fasts, *nakta* and the *vratas* of Gaṇeśa and other deities, the second is called *Samvatsara-kṛtya-pariçcheda* and treats of *vratas* from the *pratipada* to the *amāvāsya* in the several months and the third is called *prakīrṇaka* (miscellaneous) dealing with the *vratas* on *saṅkrānti* (the Sun's passage into another Zodiacal sign) etc. In this work Śrīdatta often refers to the views of the Gauḍas and contrasts them with his own. He also refers to Gauḍanibandha. No other writers or works except those that are already enumerated under Ācārādarsa and Piṭṛbhakti are named in this work. On folio 7a there is a name which is somewhat indistinct and appears to be 'Mitāmitrādi-bhiḥ'. The *Samayapradīpa* is mentioned in the *Kṛtya-ratṇakara* (pp. 400, 479, 505) of Caṇḍeśvara and in Śūlapāṇi's *Durgotsava-viveka*.⁸⁷⁵ Śrīdatta is more frequently quoted in the *Śrāddhakriyā-kaumudī* of Govindānanda than almost any other author or work.

As Śrīdatta names the Kalpataru, Harihara and Halāyudha's work on Śrāddha he must have flourished later than 1200 A. D. As Caṇḍeśvara mentions his *Samayapradīpa*, Śrīdatta must have flourished before the first quarter of the 14th century. If Gaṇeśamiśra mentioned in the *Ācārādarsa* be the same as Gaṇeśvaramiśra, the author of *Sugatisopāna* and uncle of Caṇḍeśvara (which appears extremely probable), then Śrīdatta flourished a short time before Caṇḍeśvara and must have composed his works between 1275 and 1310 A. D.

It appears that there was another Maithila writer called Śrīdattamiśra, son of Nageśvaramiśra, who composed the *Ekāgnidāna-paddhati* and one or two other works (Hp. Nepal cat. p. 129). The Nepal Ms. of the *Ekāgnidāna-paddhati* was copied in La-Sam 299 (*Lakṣamaṇasena* era 299, i. e. 1418 A. D.). Vide Hp. Nepal cat. XII, 45 and 129. So this Śrīdatta flourished towards the end of the 14th century in the reign of Devasiṃha son of Bhaveśa. Vide JASB for 1915 pp. 379-381 and 388-390 for Śrīdatta.

90. Candēśvara

Candēśvara is the most prominent figure among Maithilā nibandhakāras on Dharmasāstra. He compiled an extensive digest called Smṛtiratnākara or simply Ratnākara. This digest was divided into seven sections viz., on kṛtya, dāna, vyavahāra, śuddhi, pūjā, vivāda and gr̥hastha.⁸⁷⁶ Out of these the Vivādaratnākara dealing with dāyabhāga and the other titles of law (*vyavahārapadas*) has been printed in the B. I. series and has been translated into English by Mr. G. C. Sarkar and by Mr. Justice Digambara Chatterjee. The Vivādaratnākara of Candēśvara and the Vivādacintāmaṇi of Vācaspati are of paramount authority in matters of Hindu Law in Mithilā (modern Tirhut) so far as British Indian Courts are concerned.⁸⁷⁷

The Kṛtya-ratnākara deals in 22 *tarāṅgas* with the discussion of *Dharma* (its real nature, its rewards, means of knowing it and the occasions for it), the various *vratas* and observances in the several months from *Caitra*, the observances in the intercalary month, various *vratas* on the several days of the week, the Sun's passage into a new sign, eclipse on the new-moon day etc. This work is referred to in his Dānaratnākara, which in its turn is quoted in the Gr̥hastharatnākara.⁸⁷⁸ The work has recently been printed in the B. I. series (1925).

The Gr̥hastharatnākara is a very extensive work in 68 *tarāṅgas* on the duties of householders. The Deccan College Ms. that I could consult is incomplete, has only folios 30, 72-133 and contains the last 23 *tarāṅgas* only. Some of the subjects dealt with are :— from whom gifts were to be accepted by gr̥hasthas; duties and

876 श्रीकृत्यदानव्यवहारशुद्धिपूजाविवेचनेषु गृहस्थकृत्ये । रत्नाकरा धर्ममुचो निबन्धाः कृतास्तु कृत्य-
पूरणदेन सप्त ॥ verse towards the end of the विवादरत्नाकर, last verse of दान-
रत्नाकर (D. C. Ms. No. 114 of 1884-85, where we have धर्मसु ये निबन्धाः
कृताः श्रीचण्डीश्वरमन्त्रिणा ते)

877 Vide 11 Moo. I. A. 139 at p. 174 ; I. L. R. 20 All. 267 (P. C.) at p. 390 ;
I. L. R. 10 Cal 392 at p. 399 ; I. L. R. 13 Cal. 348 at p. 351.

878 अत्रोक्तमपि यद्वान् कृत्यरत्नाकरे पुनः । मातादिकृत्यसामन्त्यं गौरवाच्चतुर्वीरितम् ॥
Intro. verse in दानरत्नाकर (D. C. Ms. No. 114 of 1884-85) ; अत्रोक्तमपि
आत्म्यस्माभिर्दानरत्नाकरे देवादेवतकृते यद्विधाः । गृहस्थरत्नाकर folio 76 a.

actions proper for Kṣatriyas, Vaiśyas and Śūdras ; the observances of a *snātaka* ; *yama* and *niyama* ; *śauca* ; the observances of *brāhmacarya* ; what ruins families ; proper abode for a *gṛhastha* ; what a *gṛhastha* should or should not speak or should or should not see ; things not to be given to *śūdras* ; the avoidance of anger, adultery and intermixture of castes (*saṁkara*) ; requiting of debts etc.

The *Dānaratnākara* contains 29 *tarāṅgas* and deals with the following subjects :—meaning of *dāna* ; what may or may not be gifted ; fit objects of charity ; the gifts called *mahādānas* ; gifts of a thousand cows and heaps of corn ; various gifts, such as those of food, books ; gifts appropriate to certain months, *nakṣatras* and *tithis* ; miscellaneous gifts ; dedication of wells and tanks for public use ; planting of trees.

The *Vivādaratnākara* is an extensive work (671 pages in print) in 100 *tarāṅgas* on civil and criminal law and deals with the 18 titles of law such as *dayabhāga* (on partition and inheritance), *ṛnādāna* (recovery of debts) and others. It formed the basis of the *Vivādacandra* of Misarumiśra, the *Vivāda-cintāmaṇi* of Vācaspati and the *Danḍaviveka* of Vardhamāna. It is mentioned in his own *Gṛhastharatnākara*:⁸⁷⁹

The *Vyavahāraratnākara* deals with judicial procedure, such as the plaint, the reply, the burden of proof, means of proof, judgment etc. Vide Mitra's notices, vol. VI. p. 66, No. 2036.

The *Śudhiratnākara* is in 34 *tarāṅgas* and deals with impurity on birth and death, persons who have to observe no *āśauca*, meaning of *sapinda*, rites on death up to the end of the period of mourning, purifications of food and various substances. Vide Mitra's Notices, vol. VII. p. 149, No. 2384 and I. O. cat. p. 412, No. 1389.

For the *Pājaratnākara*, vide Mitra's Notices, vol. III, p. 162, No. 2398. That work is mentioned by Raghunandana in the *Suddhi-tattva* (vol. II, p. 299 on Śalagrāma stone).

Besides this digest *Caṇḍeśvara* compiled several other works.

Kṛtyacintāmaṇi is one of such works. It is a question when it was composed. In his *Gṛhastharatnākara* he says that certain

879 ह्यन्त्यानि चान्यानि पुत्रदेशे विवादात्माह्वर एवास्माभिर्विजितानीति । गृहस्थरात्माह्वर folio 138 b.

architectural and decorative constructions called Śrīvṛkṣa, Vardhamāna and Nandāvarta have been spoken of by him in the Kṛtyacintāmaṇi⁸⁸⁰ But the Kṛtyacintāmaṇi says that he has already composed the seven ratnākara.⁸⁸¹

The Kṛtyacintāmaṇi is divided into sections called prakāśas. It deals with astronomical matters in relation to the performance of several religious ceremonies and saṁskāras, such as *tarāśuddhi*, the intercalary month, garbhādhāna, simantonnayana, birth of a child on the Mūla nakṣatra, the rites on the 6th day after birth, nāmaka-
raṇa, the movements of Saturn, Sun's passage from one sign into another, the results of eclipses etc.

Another work of Caṇḍeśvara, the Rājanītiratnākara, has been recently edited at Patna (1924) by Mr. K. P. Jayasval with a learned introduction dealing with the personal history of Caṇḍeśvara, his relations with the Maithila kings and the mediaeval Indian literature on politics. It appears that Caṇḍeśvara did not complete the writing of a work on politics when he compiled his great digest. He wrote the work at the command of the king Bhaveśa (or Bhaveśvara) of Mithila.⁸⁸² The work contains 16 *tarāṅgas* (waves, i. e. chapters) on the following subjects :—definition of a king, different grades of kings, the eighteen vices or calamities for kings, duties of kings ; the characteristics and duties of amātyas (councillors) ; the characteristics of *purohita* ; the characteristics and duties of a *prādvivāka* (Judge) ; the members of the hall of justice (*sabhyas*), their number and qualifications ; concerning forts ; the time and place and accessories of the settlement of royal policy ; concerning the state treasury ; the army ; the commander-in-chief and the discipline of the army ; ambassadors, allies, and spies ; the general obligations of kings, conflict of Dharmasāstra and Arthasāstra, the six *guṇas* — *saṁdhi* etc., the maṇḍala of kings ; the king's power of punishment ; abdication by king, the heir-apparent, impartibility of the kingdom ; the eldest son's right to succeed, the

880 श्रीवृक्षवर्धमाननद्यावर्ताः प्रसादविशेषाः सुवर्णदावादिनिर्मिताः कृत्यचिन्तामणौवस्मान्-
निरुक्ताः । folio 113a of D. C. Ms. No. 44 of 1883-84.

881 आत्मन्यस्मृतिनिर्णयश्च कृतवास्ताम्सहस्रलाकरम् । Intro. verso 19 of कृत्यचिन्तामणि
(I. O. cat. p. 311, No. 1981),

882 राजा भवेसेनराजो राजनीतिनिबन्धकम् । तनोति मन्त्रिणामार्यः श्रीमान् चण्देवरः
कृती ॥ 3rd intro. verso राजनीतिरः.

seven constituent elements of the state; the state's obligation towards the poor, the helpless etc.; the coronation of the heir-apparent or his investiture.

There are two more works composed by Caṇḍeśvara viz., the *Dānavākyaṭī* and the *Śivavākyaṭī* (vide I. O. cat. p. 1409, No. 3724 for the latter).

Caṇḍeśvara names in his works, particularly in the *Kṛtyaratnākara* and the *Vivādaratnākara*, a host of writers and works. In his great digest he drew largely upon five predecessors and incorporated often without acknowledgment much or almost all that was valuable in them. These five predecessors were the *Kāmadhenu*, the *Kalpataru*, the *Pārijāta*, the *Prakāśa* (i. e. *Smṛtimahārṇava*) and *Halāyudha*, all of which he quotes scores of times. At the end of the *Vivādaratnākara* he boasts that whatever is of the essence in the above five works and even more is comprehended in his single work the *Ratnākara*.⁸⁸³ Among the authors and works mentioned in his seven *ratnākaras*, those mentioned below deserve to be noted.⁸⁸⁴ In I. L. R. 12 Cal. 348 (at p. 356) the learned judges appear to hold that the *Pārijāta* mentioned in the *Vivādacintāmaṇi* is the *Madanapārijāta*. But this is obviously a mistake (vide p. 309 above on *Pārijāta*). Besides these in his *Rājanītiratnākara* he names *Kāmandaka*, *Kullūkabhaṭṭa*, *Pallava* and *Pallavakāra*, *Śrikara*. What

883 कल्पद्रुमे वाप्यथ पारिजाते हलायुधे वाप्यथवा प्रकाशे । यत्सारमस्मादधिकं च यत्त-
दुच्यते रत्नाकर एक एव ॥ यं कामधेनुरनुयाति सकल्पवृक्षो (क्षा !) यं सेवते निज-
कलाय स पारिजातः । तं वैरिगोत्रमिदमुच्चसद्गुणवर्णि चण्डेश्वरं तुल्यितुं कतमे
नयन्तु ॥ (vide notes 652 and 703 for these two verses).

884 असहाय, उदयकर (commentator of मनु, vide विवादरत्ना० pp. 453, 560, 590), कल्पतरु, कामधेनु, कृत्यसमुच्चय, गोपाल, प्रहेश्वरमित्र (वि. र. प. 46), जिक-
नीचनिबन्ध, दानसागर (folio 15a दामर०), देवेश्वरधर्माधिकारजिक, पारिजात,
प्रकाश, प्रतिमार्सवह, भर्तृयज्ञ (गृह्यसूत्र० folio 78a, on गौतमधर्मसूत्र), माणवकार
(of शङ्खलक्षित), नागुरि (वि. र. प. 104), भूपाल, भूपालकृत्यसमुच्चय, भूपाल-
पद्धति, माधवस्वामी (गृह्यसूत्र० 116 a), मिथ (वि. र. प. 595), मिताक्षरा,
मुरारिराज, मेधातिथि, राजमार्तण्ड, लक्ष्मीधर, वर्षदीपिका, वसन्तराज, विश्वरूपाचार्य,
व्रतसागर, श्रीदत्त, समग्रप्रदीप, सागर (दानरत्नाकर 10 b), स्मृतिरत्नविषेक,
स्मृतिमहार्णवप्रकाश, हरिहर, हलायुधनिबन्ध. The कृत्यसमुच्चय, भूपालपद्धति and
भूपालकृत्यसमुच्चय seem to be the same work.

is printed as Naṭasūtra in the Vivādaratnākara (p. 477) is really Lāṭa (i. e. Lāṭyāyana Śrautasūtra). Caṇḍeśvara mentions many vernacular words (e. g. Kṛtyaratnākara pp. 109, 111, 306, 338, 443).

We learn a great deal about the family and personal history of Caṇḍeśvara from his works. The Vivādaratnākara in the introduction and in the colophon tells us that Caṇḍeśvara was a *mantrin* (a minister), was entrusted with the office of minister for peace and war, that he conquered Nepal and weighed himself against gold on the banks of the Vāgvati in *śake* 1236 (1314 A. D.).⁸⁸⁵ There are more or less similar colophons at the end of the Rājanītiratnākara and the other ratnākaras. The grand-father of Caṇḍeśvara was Devāditya,⁸⁸⁶ who was minister of Harasimhadeva of Tirhut and who belonged to the Kārṇāṭa family. One of the sons of Devāditya was Vireśvara who was also a minister for peace and war of the same king and is said to have made grants to learned Brāhmaṇas in Rāmapura (i. e. Simraon in Champaran District) and other cities (verse 10 of Kṛtyaratnākara). Mr. Jayasval points out in his introduction to the Rājanīti-ratnākara (j) that the correct name of the king was Harisimhadeva. Another son of Devāditya was Gaṇeśvara who was younger than Vireśvara and who was also a great minister and author of Sugatisopāna. A copy of this work bears the date *La-sam* (Lakṣmaṇasena era) 224 (i. e. 1343-44 A. D.).⁸⁸⁷ In the colophon of this work Devāditya is called 'mahāmatta' (mahāmātra) and Gaṇeśvara is styled mahārājādhirāja. In the

885 श्रीचण्डेश्वरमन्त्रिणा मतिमतानेन प्रसन्नात्मना नेपालासिलभूमिपालजयिना [धर्मेन्दुदुग्धा-
ब्धिना । वाग्वत्याः सरितस्तटे सुरधुनीसाम्यं दधत्याः शुचौ मार्गे मासि यथोक्तपुण्य-
समये दत्तस्तुलापूरुषः ॥ 3rd Intro. verse ; at the end we have रसगुणभुजयन्त्रैः
संमिते शाक्यैर्षे सहस्रि धवलपक्षे वाग्वतीसिन्धुतीरे । अदित तुलितमुच्चैरात्मना स्वर्ण-
राशिं निधिरसिलगुणानामुत्तमः सोमनाथः ॥ इति सप्तक्रियमहासाम्बिविग्रहिकठकुर-
मन्त्रिवरधीवीरेश्वरात्मजसप्तक्रियमहासाम्बिविग्रहिकठकुरश्रीचण्डेश्वरविरचितो विषादरत्ना-
करः संपूर्णः ।

886 आसीन्मैथिलतीरमुक्तिविषये मन्त्रप्रभावाद्भुतः ... देवादित्य इति त्रिलोकमहितो मन्त्रीमन्त्र-
चूडामणिः ॥ 2nd intro. verse to कृत्याचिन्तामणि (I. O. cat p. 511, No. 1681) ;
अस्ति श्रीहरासिद्धदेवनृपतिर्निःशेषविद्वेषिणं निर्माथी मिथिलां प्रशासदक्षिणां कर्णाट-
वंशोद्भवः । verse 4 of कृत्यरत्नाकर.

887 Vide cat. of Nepal palm-leaf and paper mss. p. 133 (Haraprasād Basti).

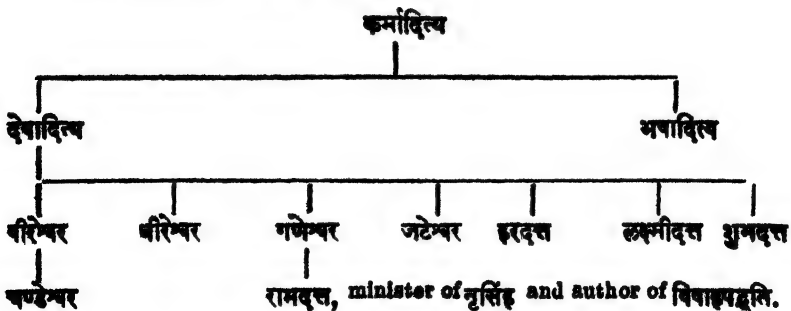
Śraddhāviveka of Rudradhara the Sugatisopāna is said to be the work of one who was *pratihastaka* (deputy) of Bhavaśarma.⁸⁸⁸ Caṇḍeśvara was the son of Vireśvara and like his father and grandfather became minister of Harisimhadeva. This must have happened about 1310 A. D., as he weighed himself in 1314 A. D. The Kṛtyaratnākara (verse 15) says that he touched the very idol of Paśupati in Nepal and worshipped it after conquering the country.

From the Vyavahāraratnākara it appears that Caṇḍeśvara was Chief Judge as well as Minister for peace and war.⁸⁸⁹ Caṇḍeśvara and his ancestors are highly praised for their liberality.⁸⁹⁰ In the Dānaratnākara (verse 2 at the end) he is said to have rescued the earth submerged in the flood of Mlecchas.⁸⁹¹ This probably refers to the defeat of some Mahomedan generals. Harisimhadeva was routed by Ghiasuddin Tughlak in 1324 and retired from Tirhut

888 आहविवेक p. 4 (Benares ed. of 1920 संवत्) ' इति सुगतिसोपानादौ भवसर्ममति-
इस्तकमन्थे कमः । '

889 निर्णीय व्यवहारसागमदृशा यः प्राह्विवाकः स्फुरन्
विचारबाह्विषणो धर्मं नयत्युन्नतिम् ।
तेनायं गुह्यसन्धिविग्रहधुरा धीरेयसंजीतिना
श्रीचण्डेश्वरमन्त्रिणा विरचितः प्राज्ञेषु रत्नाकरः ॥

Mitra's Notices, vol VI. p. 67. The second pēda has four syllables less,
The genealogy of चण्डेश्वर's family is



890 वदन् दानातिरेकेण लोके निर्जितगौरवः । कल्पद्रुमः पारिजातः कामधेनुः कश्चिद् कश्चिद् ॥
4th verse at end of दानरत्नाकर, Mitra's Notices, vol. VI. p. 135 ; verse 31
of कृत्यरत्नाकर says that चण्डेश्वर dug a large lake in अभिरामपुर.

891 मग्ना म्लेच्छमहर्षजे वसुमती येनोद्धृता लीलया.

into Nepal.⁸⁹² Hence it follows that the seven Ratnākara some of which (like vivāda and dāna) refer to his weighing himself against gold in 1314 A. D. and his high position at the court of Harisinhadeva were composed between 1314 and 1324 A. D. His Rājanītiratnākara was composed at the command of Bhavēśa. This last belonged to the line of the Kāmeśvara dynasty which began to rule Tirhut in the third quarter of the 13th century, in 1370 A. D. according to Mr. Jayasval (introduction to Rājanītiratnākara, 1). Therefore the literary activities of Caṇḍeśvara extended over about 50 years from 1314 and the Rājanīti-ratnākara was probably his last work composed at a very advanced age. For the somewhat controversial and confused chronology of the Tirhut kings of the Kārṇāṭa and Kāmeśvara dynasties, vide Hp. cat. (Introduction p. 31); Grierson in Ind. Ant. vol. 14, p. 182-196 and Ind. Ant. vol. 28, p. 57; JASB 1915 pp. 407-433 (M. M. Chakravarti); JBORS vol. IX, p. 300 and X, p. 37 (Jayasval).

Caṇḍeśvara exercised very great influence over Maithila and Bengal writers. Misarumiśra, Vardhamāna, Vācaspati-miśra and Raghunandana⁸⁹³ very frequently quote him. The Viramitrodaya (p. 181) calls the Ratnākara ' Paurastya-nibandha ' (eastern digest).

91. Harinātha

Harinātha is the author of a digest called Smṛtisāra on several topics of dharmasāstra. No part of this work has been yet printed. In the India Office there are two mss. of the Smṛtisāra (I. O. cat. p. 448, No. 1488 and p. 449, No. 1489). The first cites 67 authorities (*pramāpakāḥ*) on Dharmasāstra, out of which the Karma-pradīpa, the Kalpataru, the Kāmadhenu, Kumāra, Gaṇeśvaramiśra, Vijñāneśvara, Vilamba (?), Śmṛtimañjūṣā and Harihara deserve special mention. This ms. contains the portion of the Smṛtisāra on the saṁskāras, rites on death, śrāddha and prāyaścitta. The other ms. deals with the principal topics of vivāda (various titles of law) and vyavahāra (judicial procedure), viz. partition, father's share

892 The Pañji historian of Mithilā thus describes the departure of हरसिंहदेव ' बाणाधिपुष्पशशिसंमितशाकवर्षे पौषस्य शुक्लपक्षमीरविद्युनुबारे । त्यक्त्वा सुवह्मदुरी हरसिंहदेवो दुर्दैवदेशितपथोप गिरिं विवेश ॥ '.

893 The दानरत्नाकर, पूजारत्नाकर and शुद्धिरत्नाकर are quoted in the शुद्धितरङ्ग of रघुनन्दन (e. g. pp. 284, 299, 301, vol. 1).

on partition, larger share to eldest son, persons excluded from partition and inheritance, impartible property; *stridhana*; the several kinds of sons; succession to the property of the sonless; re-union; gambling and prize-fighting and other titles of law; various methods of *danḍa* (punishment); the various units of measure etc.; judicial procedure i. e. the plaint, the reply, the means of proof, viz, documents, witnesses, possession, reasoning, oaths, and ordeals; review of judgment; minority and dependence; rules about succession according to various authors. This last portion appears to be a sort of supplement, wherein the views of Balarūpa, Pārijāta, Halāyudha, Kalpataru and of the *Smṛtisāra* itself on the order of succession to a man dying sonless are set forth. Viśvarūpa and Śrīkara are named in the summary of Balarūpa's views and the *Prakāśa* at a later stage (folio 148 b). Bhavadeva-nibandha is also expressly named on possession.

No information is given in the mss. about Harinātha himself. He is styled in the colophons 'mahāmahopādhyāya.' In several places he refers to the views of the Gauḍas on *ācāra*; e. g. he cites the view of the Gauḍas that on a fasting day or śrāddha day one should not employ the twig used in dantadhāvana and that when there is Ekādaśī on two days a house-holder should observe a fast on the first and a *yati* on the second. It appears that he was not a Gauḍa but rather a Maithila.

The India Office ms. of the *vivāda* portion of the *Smṛtisāra* is dated *samvat* 1614 (i. e. 1558 A. D.). Another ms. of the same portion (vide Mitra's Notices, vol. V, p. 232, No. 1913) was copied in Lakṣmaṇa *samvat* 363 i. e. 1469-1470 A. D. Śulapaṇi quotes the *Smṛtisāra* in his *Durgotsavaviveka*. Misarumiśra in his *Vivāda-candra* several times refers to the opinions of the *Smṛtisāra*.⁸⁹⁴ Hence it follows that the *Smṛtisāra* was composed before the last quarter of the 14th century. Caṇḍeśvara in his voluminous work

894 ०. ४. न बाधेः कालसंबोधान्निसर्गोस्ति न विक्रय इति वचनात् कालसंबोधः काल-
वस्थानं निसर्गोन्न व्यधिकरणम् । भोग्याधिपियमिति स्मृतिसारः । folio 5a of
विवादचन्द्र (D. O. ms. No. 57 of 1883-84); अत एव स्मृतिसारे वदा वितैव
केनचित्पुत्रेण संसर्गो (संसृष्टे ?) तदा तद्धनं संसृष्टपुत्रो गृह्णीयान्नासंसृष्टपुत्रः संसृष्टि-
यस्तु संसृष्टीत्यविशेषेण निजानादित्युक्तम् । folio 57 b; vide also 57 b for another
reference to स्मृतिसार,

nowhere refers to Harinātha nor does the latter refer to him. Hence they were probably contemporaries or not separated by any appreciable interval of time. As Harinātha mentions the Kalpataru and Harihara, he must be later than about 1250 A. D. If Gaṇeśvaramiśra⁸⁹⁵ mentioned by Harinātha be the author of the Sugati-sopāna (which is extremely probable) who was an uncle of Caṇḍeśvara, then Harinātha cannot be earlier than about 1300 A. D. and flourished at about the same time as Caṇḍeśvara, viz, the first half of the 14th century A. D. Harinātha is quoted by Vācaspati-miśra in his Dvaitanirṇaya, by Raghunandana (in Udvāhatattva vol. I, pp. 108, 119, Āhnikatattva vol. I, p. 240, Śuddhitattva vol. II, p. 240), Kamalākara, Nilakaṇṭha and a host of other later writers. In the Ekādaśitattva p. 45 Harinātha is spoken of as *upajīvyā* by Vardhamāna and Vācaspati.

There are several works styled Smṛtisāra e. g. of Kesavaśarma (Mitra's Notices, vol. II. p. 76), of Yādavabhūṣaṇa-bhaṭṭācārya (Mitra's Notices, vol. IV p. 213 No. 1642), of Devayājñika (D. C. Ms. No. 266 of 1884-87 and 344 of 1886-92, the latter being called Smṛtisārasaṁgraha). Hence it often becomes difficult to say in the case of later works, what particular Smṛtisāra is being quoted.

92. Mādhavācārya

Mādhavācārya is the brightest star in the galaxy of *dakṣiṇātya* authors on dharmaśāstra. His fame stands only second to that of the great Śaṅkarācārya. He had a most versatile genius and either himself wrote or inspired his brother Sayana and others to write voluminous works on almost all branches of Sanskrit literature. As an erudite scholar, as a far-sighted statesman, as the bulwark of the Vijayanagara kingdom in the first days of its foundation, as a *sannyāsin* given to peaceful contemplation and renunciation in old age, he led such a varied and useful life that even to this day his is a name to conjure with. Among his numerous works two deserve special mention here, viz : the Parāśara-mādhaviya, his commentary on the Parāśarasmṛti and the Kalānirṇaya.

895 अः कर्तास्मीति निश्चित्य दाता विमानिमन्त्रयेत् । निरामिषं सरुद्रुपत्वा कर्त्तुमुक्तजने गृहे । अस्मभवे परेषुर्षा ब्राह्मणास्ताम्रिषेदयेत् ॥ अत्र मण्येष्वभिधाः । इत्थं साधवं विरामिषत्सुद्रोजनविशिष्टे निमन्त्रणविधायकस्ततो निमन्त्रणात्तन्नि निरामिषत्सुद्रोजनादीनि शुचिबलात् । स्मृतिसार (I. O. ms. No. 1488).

The Parāśara-mādhavīya has been published several times, the edition in the B. I. series and in the Bombay Sanskrit series being the best known. In the following the Bombay edition has been used. This work is very extensive and occupies about 2300 printed pages in the Bombay edition. It is not a mere commentary on Parāśara's text, but is in the nature of a digest of civil and religious law. The original *smṛti* of Parāśara contains no verses on *vyavahāra*, but Mādhavācārya hangs, on the slender peg of a single verse of Parāśara calling upon the king to rule his subjects with righteousness, his treatise on *vyavahāra* that covers a little over a fourth part of the whole commentary (vide note 341 above an Parāśara). The Parāśara-mādhavīya is a work of authority on modern Hindu Law in southern India.⁸⁹⁶ His style is lucid and he generally avoids lengthy and abstruse discussions. Besides numerous *smṛti-kāras* and *purāṇas* he names the following authors and works — Aparārka, Devaśvāmin, Purāṇasāra, Prapañcasāra, Medhātithi, Viraṇakāra (on the Vedāntasūtra), Viśvarūpācārya, Śambhu, Śivaśvāmin, Smṛticandrikā. The Parāśara-mādhavīya was amongst his earliest works. He tells us that there was no commentary on Parāśara before him.⁸⁹⁷

The Kālanirṇaya of Mādhavācārya has been published several times. In the following the B. I. edition has been used. He states that he wrote this work after he composed his commentary on the Parāśaras*mṛti*.⁸⁹⁸ The work is divided into five *prakaraṇas*. The first (Upodghāta) deals with a scholastic disquisition on *kāla* (time) and its real nature ; the 2nd (called *vatsara*) speaks of the year, its various lengths according as it is *cāndra*, *sāvana* or *saura*, of the two *ayanās*, of the seasons and their number, of the months (*cāndra* and *saura*), of the intercalary months, and the religious acts allowed and forbidden in intercalary months, of the two *pakṣas* (fortnights); the third *prakaraṇa* (pratipat-prakaraṇa) deals with the meaning of the word *tithi*, duration of a

896 2 Mad. H. O. R. p. 206 at p. 217; 11 Moo. I. A. p. 487 at p. 508; I. L. R. 35 Mad. 152 at p. 156.

897 क्राश्वरहमुनिः पूर्वमेव व्याख्याता निबन्धुमिः । मयातो माधवायेण तद्व्याख्यायां प्रसृत्यते ॥
9th Intro. verse.

898 व्याख्याय माधवाचार्यो धर्माभिराश्वरानथ । तदनुष्ठानकालस्य निर्णयं कुरुमुपतः ॥
4th Intro. verse of कालनिर्णय.

tithi, the fifteen *tithis* of a *pakṣa*, two kinds of *tithis*, viz. *śuddha* (i. e. not intermixed with another *tithi* on the same day) and *viddha* (intermixed with another *tithi* on same day), rules about the preference of the first *tithi* for particular religious rites and observances (for Gods and Manes) when intermixed with the preceding and following *tithis*, the fifteen *muhūrtas* of the day and of the night; the *fourth* (*dvitīyādi-tithi-prakaraṇa*) extends the application of the rules about *pratipad* to the *tithis* from the second to the fifteenth and decides on what *tithi* (whether intermixed with the preceding or the following) certain *vratas*, such as *Gaurivrata* on the third, *Janmāṣṭamī* on the 8th, were to be performed; the *fifth* (*prakṛṛṇaka* i. e. miscellaneous) deals with rules about the determination of *nakṣatras* for various acts, the *yogas* and *karaṇas* and rules about *saṁkrānti* and eclipses and the actions proper for them.

The *Kālanirnaya* besides the names of numerous sages, *purāṇas*, astronomical and astrological writers mentions the following works and authors :—*Kāladarśa* (p. 83), *Bhoja* (as having composed in *Āryā* metre a work on the *Śaiva āgama*), *Muhūrta-vidhāna-sāra* (p. 341), *Vateśvarasiddhānta*, *Vasiṣṭha Rāmāyaṇa*, the *Siddhānta-śiromaṇi* (of *Bhāskara-cārya*), *Hemādri* (p. 67 his *vratakhanda* and *ṣuṣuphaṇḍa*).

A good deal about the family and personal history of *Mādhavā-cārya* can be gleaned from the above-mentioned two works and other treatises of *Mādhavā-cārya*. From the *Parāśara-mādhaviya* we⁸⁹⁹ learn that he was the son of *Māyaṇa* and *Śrīmatī*, that *Sāyaṇa* and *Bhoganātha* were his younger brothers, that he was a student of the black *Yajurveda* and of the *Baudhāyana-sūtra-carāṇa* and belonged to the *Bhāradvāja-gotra*. The introductory verses and the colophon of the *Prāyaścitta-sudhānidhi*⁹⁰⁰ of *Sāyaṇa* corroborate most of these particulars. A verse at the beginning of the

899 श्रीमती जननी यस्य सुकीर्तिर्मायणः पिता । सायणो भोगनाथश्च मनोबुद्धी सद्भेदो ॥
यस्य बोधायनं सूत्रं क्षमा यस्य च याजुषी । भारद्वाजं कुलं यस्य सर्वज्ञः स हि
माधवः ॥ Intro. verses 6 and 7 of *Parāśara-mādhaviya*.

900 यस्य मन्त्रिशिरोरत्नमस्ति मायणसायणः । यः रुचातिं रत्नगर्भेति यथार्थयति पार्थिवीम् ॥
and the colophon इति माधवभोगनाथसद्भेदरस्य मायणमश्वमेधस्य सायणाचार्यस्य &c.

Descriptive cat. of Madras Govt. Sanskrit mss. vol. VII. p. 2439 No. 3490. The king referred to is सङ्घन.

Kalanirpaya tells us that Vidyātīrtha, Bhāratīrtha and Śrīkaṇṭha were his teachers.⁹⁰¹ The Parāśara-Mādhaviya highly eulogises⁹⁰² Mādhava, compares him to divine and semi-divine councillors like Āṅgīrasa of Indra and says that he was the hereditary teacher (*kulaguru*) and *mantrin* of king Bukkaṇa (or Bukka). The colophons to the several works of Śāyana, the younger brother of Mādhavācārya, show that these brothers were closely connected with four rulers of the Vijayanagar dynasty, viz. Bukka and his son Harihara, Kampa and his son Saṅgama. In the Yājñatantra-sūdhānidhi⁹⁰³ (ms. in the Bhau Daji collection) Śāyana, the author of the bhāṣyas on the vedas, is said to be the *kulaguru* of Harihara, son of Saṅgama. In the Guruvamśa-kāvya (Vāṇivilāsa Press ed.) it is said that Vidyāranya was the pupil of Vidyātīrtha, that he composed Vedabhāṣyas and published them in the names of Śāyana and Mādhava, that Harihara and Bukka were the most valiant of the five sons of Saṅgama (v. 48), that Vira Rudra was the sovereign of Harihara and Bukka and was defeated by the *suratrāṇa* i. e. sultan. The same work says that Vidyāranya founded Vijayanagari in śake 1258, vaiśākha śuddha 7 Sunday (i. e. 30th April 1335 A. D.) and crowned Harihara king.^{903a}

Burnell in his introduction to the Vamśabrahmaṇa started the theory that Śāyana and Mādhava were identical and put forward an esoteric meaning on the verse that states that Śāyana and Bhoganātha

901 सोऽहं प्राप्य विवेकतीर्थपदवीमान्नायतीर्थं परं मज्जन् सज्जनसङ्गतीर्थनिपुणः सद्गुणतीर्थं
श्रयन् । लब्धामाकलयन्प्रभावलहरीं श्रीभारतीतीर्थतो विद्यातीर्थमुपाश्रयन् हृदि भजे
श्रीकण्ठमभ्याहृतम् ॥ 2nd verse of कालनिर्णय.

902 इन्द्रस्याङ्गिरसो नलस्य सुमतिः शैब्यस्य मेधातिथिर्धर्म्यो धर्मसुतस्य वैश्वानृपतेः स्वौजा
निमेर्गौतमिः । प्रत्यन्दृष्टिरुत्कृष्टीसङ्करो रामस्य पुण्यात्मनो यद्वत्तस्य विभोरभूत्कुल-
गुरुर्मन्त्री तथा माधवः ॥ 4th verse of परा. म्य.

903 तस्याभूदन्वयगुरुस्तत्त्वसिद्धान्तदेशिता । सर्वज्ञः सायणाचार्यो मायणार्यतनूद्भवः । उपेन्द्रस्येव
यस्यास्तीन्द्रः सुमनसा म्रियः । महाकृतनामाहर्ता माधवायः सहोदरः ॥ अधीताः
सकला वेदास्ते च दृष्टार्थगौरवाः । त्वत्प्रणीतेन तद्भाष्यप्रदीपेन प्रथीयसत ॥
Intro. verses 7, 8, 14.

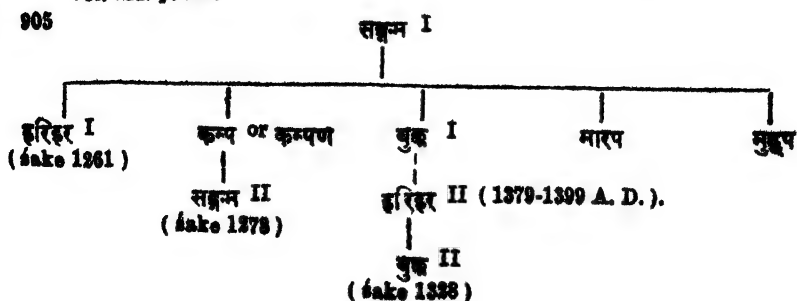
903a नागेष्वाकर्मित इह शके कालिवाहस्य याते धातयब्दे शुभसमुचिते मासि वैशाखनाम्नि ।
शुद्धे पक्षे सुगुणपितृमे सूर्यवारे शुक्ले सप्तम्या श्रीविजयनगरीं निर्ममे निर्ममेन्द्रः ॥
गुह्यदेशकाव्य VI. 8.

H. D. 48.

were the younger brothers of Mādhava. But the facts as culled from the works of these two great men and the inscriptions of contemporary Vijayanagara kings are too strong for the hypothesis of Burnell and make it look absurd. The whole subject about the relationship of Mādhava, Sāyana and Bhoganātha has been carefully examined by Rao Bahadur R. Narsimhachar in *Ind. Ant.* vol. 45 pp. 1-6 and 17ff and the theory of Burnell has been thoroughly refuted. Sāyana and Bhoganātha were as real personages as Mādhavācārya himself. Mādhavācārya in his later years became a *sannyasin* and was named Vidyāraṇya. To the items of evidence adduced by R. B. R. Narsimhachar for establishing the identity of Mādhava and Vidyāraṇya (*Ind. Ant.* vol. 45 p. 18) I may add one more. The *Viramitrodaya* ascribes the commentary on Parāśara composed by Mādhava to Vidyāraṇya.⁹⁰⁴ It has however to be noted that the *Guruvamśakāvya* (Vāṇivilāsa Press ed.) says (V. 41-44) that Vidyāraṇya was different from both Sāyana and Mādhava.

The chronology of the kings of Vijayanagara has been a fruitful source of controversy. It is not necessary to go into that chronology in great detail here. It may be studied in such works as Sewell's 'Forgotten empire' and in *E. I.* vol. III. p. 36, *E. I.* vol. XIV p. 68, *E. I.* vol. XV p. 8. The following pedigree⁹⁰⁵ will be sufficient for the purpose of connecting Mādhava and his brothers with the kings of Vijayanagara. The earliest inscription is that of Harihara I dated *śaka* 1261 (1339-40 A. D.) wherein Harihara

904 व्याख्यानं चेदं शाङ्खवचनं विद्यारण्यश्रीचरणैः पराक्षरस्मृतिटीकायां पैतृकद्वयविभागकाले स्वधृतालङ्कारादिकमपि कन्या प्राप्नोतीत्याह शाङ्ख इति । वीर० p. 583 ; *vide* p. 672
 'विद्यारण्यश्रीचरणोक्तं प्राग्लिखितं तस्मान्निरिन्द्रिया इत्यादिभ्युत्तिष्याख्याने तु स्त्रीणां दास-
 ग्रहणप्रतिषेधत्वमेवास्याः भुतेर्नास्तीति ।'. This refers to the remarks in *परा. मा.*
 vol. III. p. 538.



is said to be a Mahāmaṇḍaleśvara and is spoken of as 'Śrī-Vira-Hariyappa-Voḍeya.'⁹⁰⁶ The colophon of the Mādhaviya Dhātuvṛtti describes Mādhava as the great minister of Saṅgamarāja, the son of Kamparāja.⁹⁰⁷ The Bītraguṇṭa grant in *śake* 1278 (1356 A. D.) by Saṅgama II at the request of his teacher Srikaṇṭhanātha shows that Bhoganātha⁹⁰⁸ who composed the contents of the grant was a *narmasaciva* (gay or humorous companion) of Saṅgama II. We saw above that Srikaṇṭha was a teacher of Mādhavācārya and that Bhoganātha was the youngest brother of Mādhavācārya. Bhoganātha in order to be a poet and a *narmasaciva* of a reigning sovereign must have been a grown-up man in 1356 A. D. and so Mādhavācārya must have been quite an elderly person about that time. The Kālanirṇaya tells us that in the cyclic year Īśvara following immediately after *śake* 1258 *śrāvana* was an intercalary month and that in the cyclic year Bhāva that preceded *śake* 1258 (i. e. in *śake* 1256) Fālguna was an intercalary month and then examines the intercalary months that occurred in the cyclic years up to Vikāri thereafter (i. e. up to *śake* 1281).^{908a} As the Kālanirṇaya examines the intercalary months from *śake* 1256 (i. e. 1334 A. D.) to *śake* 1281 (i. e. 1359 A. D.), it follows that it was either composed during these years or immediately after this period. The Parāśara-mādhaviya was composed before the Kālanirṇaya. Rao Bahadur Narsimhachar states that in a copperplate grant dated 1386 A. D. it is said that Harihara (II) gave in the presence of Vidyāranya-śrīpāda certain donations to three scholars who were the promoters

906 ' महामण्डलेश्वरपूर्वपश्चिमसमुद्राधिपतिश्रीवीरहरियप्पवोडेय ' Int. Ant. vol. X, p. 63.

907 श्रीमत्पूर्वपश्चिमदक्षिणसमुद्राधीश्वरकम्पराजसुतसङ्गमराजमहामन्त्रिमायणपुत्रमाधवसहोदर-साधणाचार्यकृता माधवीया वृत्तिः ।

908 इति भोगनाथसुबिया सङ्गमनूपालनमस्तचिबेन । श्रीकण्ठपुरतमुद्भवै शासनपत्रेषु विलिखिताः श्लोकाः ॥ E. I. vol. III. at p. 30.

908a तादृशं चाधिमासमुदाहरामः । अष्टपञ्चाशद्युक्तशतद्वयाधिके शकवर्षाणां सङ्ख्ये गते सति समनन्तरभाषी योयमीश्वरसंवत्सरस्तस्मिन्धावणमाज्ञोचिकः । ततः पूर्वभाषी यो भाषसंवत्सरस्तस्मिन् कालगुणमासोचिकः ... ननु अधिकमासस्य कश्चिंश्चासन्नैवं व्यभिचरति न्यूनाधिकसंस्थाया अपि दर्शनाद् । तथा हि यथोक्तेश्वरसंवत्सरसोत्तरभाषिणि विषयानुसंवत्सरे वैशाखमासोचिकः ... तथा दुर्मुससंवत्सरे आषाढमासोचिकः । हेमलम्बिलम्बिसंवत्सरद्वयव्यवहिते विकारिसंवत्सरे ज्येष्ठोचिकः । तथा च तत्र पञ्चविंशत्वं संपद्यते । कालनिर्णय pp. 70-71.

(*pravartaka*) of the commentaries on the four Vedas (Ind. Ant. vol. 45 p. 19). Another inscription speaks of Vidyāranya in 1378 A. D.⁹⁰⁹ This shows that Mādhavācārya had become a *sannyasin* at least in 1377 A. D. Tradition says that Vidyāranya died in 1386 A. D. at the ripe old age of 90. Therefore we shall not be far wrong if we place the literary activity of Mādhava-Vidyāranya between 1330-1385 A. D. From the remarks about intercalary months it appears that the Parāśaramādhaviya and Kālanirṇaya were composed between 1335-1360 A. D. There was a tradition among *pandits* that it was Mādhavācārya who composed bhāṣyas on the Vedas and ascribed them to his brother Sāyaṇa. Kāśinātha, in his Viṭṭhala-rhmantra-sāra-bhāṣya says so.⁹¹⁰

Great confusion has been caused by identifying Mādhava-Vidyāranya with another scholar named Mādhava who was also a *mantrin* of Bukka, who was a great warrior and was governor of Banavase and the country round Goa on the western coast. In a grant⁹¹¹ of the village Kucara, also called Mādhavapura, dated *śake* 1313 (1391 A. D.), it is said that he routed the armies of the Tuṅṅkas, wrested Goa the capital of Koṅkaṇa from them and re-established the temple of Saptanātha (i. e. Sapta-kotīśvara). There is another inscription dated *śake* 1290 (i. e. 1368 A. D.) where the great minister (*Mahāpradhāna*) Mādhavāṅka is stated to have ruled over Banavase 12000 under king Bukkarāya (Ind. Ant. vol. IV, p. 206). Fleet is wrong in identifying the minister Mādhavāṅka with Mādhavācārya-Vidyāranya. Another grant from Goa (found by Dr. Bhau Daji) says that Mādhava-mantrin, son of Caṇḍibhaṭṭa, established the *linga* of Saptanātha (JBBRAS vol. 9, p. 228). Vide E. C. vol. VIII, Sorab No. 375 dated *śake* 1268 (Sunday Mādhava 30, i. e. 11th Feb. 1347), where we are told that Mādhavamantrin was governor of Candragutti, capital of Banavase 12000, that he was minister of Mārāpa, younger brother of Harihara I and that he was a disciple of

909 Epigraphia Carnatica, vol. VI. Koppa30.

910 कथं तर्हि माधवाचार्यवेदभाष्यादिषु सायणादेः स्वभ्रातुर्नाम लिखितमिति चेत्कारण्येन &c. | folio 37 b of the विट्ठलकृष्णसारभाष्य (D. C. ms. No. 100 of 1869-70).

911 गोवाभिधा कोङ्कणराजधानिमन्येन मन्येरुणदर्शनेन । प्रतिष्ठितास्तत्र तुङ्गककुमुत्पात्य दोष्णा भुवनैकधरः ॥ उन्मूलितायामकरोत्सिद्धां श्रीसप्तनाथदिव्यभानुर्नाम वः । JBBRAS vol. IV, p. 115 (text), p. 107 (translation).

Kriyāśakti, a Śaiva teacher. In E. C. vol. VII, Shikarpur 281 dated śake 1290 Kārtika bahula 8 (i. e. 15th November 1368) Mādhava is said to have been a son of Cāuṇḍa of the Āṅgīrasa gotra and a minister of Bukka I and his *guru* is said to have been Kaśivilāsa Kriyāśakti.

From this it follows that the Mādhava *mantrin* who was a governor of Banavase and Goa and was living in 1391 A. D. was the son of Cāuṇḍibhaṭṭa and cannot be identified with Mādhavācārya who was the son of Māyapa.

There is a ms. in the Bombay University Library of a work called Kālanirṇayakārikā in 130 verses, which contains the introductory verses of the Kālanirṇaya dealing with the contents, though in a somewhat different order. There are several commentaries on the Kālanirṇaya, viz. Kālanirṇayadīpikā by Rāmacandrācārya composed about 1450 A. D., a commentary called Lakṣmī by Lakṣmīdevī, wife of Vaidyanātha Pāyaguṇḍa. There is a Vivaraṇa of the Kālanirṇayadīpikā, by Nṛsiṃha, son of Rāmacandrācārya (vide D. C. Ms. No. 99 of 1871-72).

93. Madanapāla and Viśveśvarabhaṭṭa

The Madanapārijāta compiled under the patronage of king Madanapāla by Viśveśvarabhaṭṭa is a famous work. Like Bhoja, Madanapāla seems to have been a great patron of learning and several works are attributed to him. At least four works on dharmaśāstra are ascribed to him (i. e. were written under his patronage) viz the Madanapārijāta, Smṛtimahārṇava or Madana-mahārṇava, Tithinirṇayasāra and Smṛtikaumudī.

The Madanapārijāta is an extensive work printed in the B. I. series. There are 23 introductory verses, the first 13 of which give the genealogy of Madanapāla. In the printed edition these 13 verses are stated to have been added by *Purohita* Śrī-Rāmadeva. The last of the introductory verses states that the work was composed after a careful study of Hemādri, Kalpavṛkṣa (i. e. Kalpataru), Aparārka, Smṛticandrikā, Smṛtyarthasāra and Mitākṣarā.⁹¹² That Madanapāla was only the patron and not the real author of the

९१२ हेमाद्रिकल्पवृक्षपरार्कस्मृत्यर्थसारात् स्मृतिचन्द्रिका च । मिताक्षरादीनवलोक्य यत्ना-
जिबध्यते संग्रहो निबध्यः ॥

work is made clear in several places. In the introductory verse 20 it is stated that the work was compiled through (lit. by the mouth of) learned men.⁹¹³ In two places in the body of the work⁹¹⁴ it is said that the author has explained the matter under discussion in his work called Subodhini, a commentary on the Mitākṣarā. Therefore the Madanapārijāta was really composed by Viśveśvarabhaṭṭa, the author of the Subodhini. The Madanapārijāta contains nine *stabakas* (bunches i. e. chapters) on brahmācārya, the *dharma*s of householders, the daily duties (*āhnikā-kṛtya*), the *samskāra*s from *garbhādhāna* onwards ; impurity on birth and death, the purification of various substances (*dravyasuddhi*), *śrāddha*, *dayabhāga* (partition and inheritance) and *prāyaścitta*. In the portion on the *Dayabhāga* it very closely follows the Mitākṣarā. Its style is simple and lucid. Besides the authors and works mentioned above it cites those noted below.⁹¹⁵

There is a work called Mahārṇava ascribed to Māndhātā, a son of Madanapāla. In several mss. of this work deposited in the Deccan⁹¹⁶ College there are introductory verses giving the genealogy of Madanapāla that agree almost word for word with the introductory verses of the Madanapārijāta. Moreover two verses that speak of Viśveśvarabhaṭṭa occur here also as well as in the Madanapārijāta and Subodhini. This work also is said to have been compiled by

913 श्रीमानयं मदनपूर्वकपारिजातनामाङ्कितं स्मृतिपथानुगतं निबन्धम् । वर्णाश्रमप्रमुखधर्म-
विवेचनाय विद्वन्मुखेन सुकृती मितमातनोति ॥

914 यथा चायमेव कमस्तथास्माभिरुपपादितो विज्ञानेश्वरटीकायां सुबोधिण्या दासभाष-
प्रकरणे । मदनपारिजात p. 654 ; vide p. 603 also for similar words.

915 आचारसागर, गाङ्गेय, गोविन्दराज, चिन्तामणि (on श्राद्ध. p. 607), धर्मविवृति
(p. 772), नारायण, मण्डनमिश्र, मेधातिथि, रत्नावलि (on श्राद्ध. p. 607), शिव-
स्वामिन् (p. 619), सुरेश्वर, स्मृतिमञ्जरी (p. 554), स्मृतिमहाणव.

916 For the महार्णव vide D. C. ms. No. 131 of 1882-83 and Nos. 259 and 260 of
1886-1892. No. 260 does not contain the verses about the genealogy,
but the two verses माता पुण्ये and मतिर्येषा (which are 21 and 22 in
the मदनपारिजात) occur in all the three ; in No. 131 and No. 259 the
verse माता पुण्ये occurs in the introductory verses and the verse
मतिर्येषा occurs at the end of the work and in No. 260 the two verses are
the 2nd and 3rd of the introductory verses,

Māndhātā through the learned.⁹¹⁷ It is said to have been based on a study of the *śruti*, the *smṛtis* and the *purāṇas*. The work is divided into 40 *tarāṅgas* (waves). The principal subject⁹¹⁸ of the work is to describe how the various diseases which human bodies are heir to are the result of evil deeds done in past lives (this subject being called Karmavipāka in dharmaśāstra works) and to prescribe various rites and penances for the eradication of the evil results of evil deeds. Among the various rites and penances that are set forth in great detail may be mentioned the Kūṣmāṇḍahoma, Rudraikādaśinī, Mahārudrābhiṣeka, Vināyakaśānti, the Navagrahayajña &c. The Mahārṇava mentions the Karmavipāka of Śatātapa, the Caturvarga-cintāmaṇi (folio 234 a of D. C. no. 259 of 1886-1892), the Mitākṣarā, the Karmavipāka-samuccaya &c. It is worthy of note that in the Smṛti-kaumudī the authorship of the Mahārṇava is claimed by the author himself and is not ascribed to Madanapāla's son.⁹¹⁹

The Tithinirṇayasāra is another work compiled under Madanapāla. Stein in his cat. of mss. at Jammu (p. 306) gives extracts from this work. The first fourteen verses are the same as those in the Madanapārijāta. It appears to have been composed by Viśvanātha, which is most probably a paraphrase of the name Viśveśvara.⁹²⁰

The Smṛtikaumudī contains an introduction of 17 verses, 13 of which set forth the genealogy of Madanapāla. The fourteenth verse tells us that Madanapāla composed works called Yantraprakāśa, Mahārṇava, Pārijāta, Siddhāntagarbha and Tithinirṇayasāra.⁹²¹ The 15th verse says that he composes the Smṛtikaumudī through

917 सोयं सुकृतमिधाता रिपुकुलजेता तनोति मान्धाता । विद्वन्मुखेन मतिमान् सत्कृतिरत्नं महर्णवं नाम ॥ 18th verse in D. C. ms. No. 259 of 1886-92.

918 The work begins 'तत्र तावद्वक्ष्यमाणसकलकर्मोपयोगित्वेन कर्मविपाकरूपयोगादिनिवृत्त्यर्थं प्रायश्चित्तादेरवश्यकर्तव्यता प्रतिपाद्यते ।'.

919 विनायकशान्तिप्रकारोस्माभिर्महर्णवे निरूपितः ।

920 श्रीविश्वनाथसुधिया स्मृतितत्त्वमार्गपान्थेन छास्त्रविलसन्मतिपाटवेन । अस्मिन् व्यवसाये तिथिनिर्णयसारानाम्नि ग्रन्थे कियानसिललोकहिते प्रयासः ॥

921 For the Smṛtikāumudī, vide Aufrecht's Oxford cat. p. 275 b, I. O. cat. p. 524, No. 1649 and D. C. ms. No. 51 of 1872-73.

922 यन्त्रप्रकाशसमग्रनिर्णयारिजातसिद्धान्तगर्भतिथिनिर्णयसारमुक्याः । ग्रन्थाश्च येन रचिताः &c.

the learned.⁹²³ The 17 verse says that his predecessors have generally dilated upon the dharmas of the three higher *varṇas* and the *dharmas* of the *śūdra* have not been dealt with by them as a principal topic, therefore he would clearly expound the *dharmas* of the last *varṇa*. At the end of the ms. in the I. O. cat. it is described as the younger sister of the Madanapārijāta and of the Mahārṇava.⁹²⁴ This is not found in the D. C. ms. which was copied in *saṃvat* 1615. This work is divided into four *kalollāsas*, each *kalollāsa* being subdivided into *kiraṇas* (rays). The first *kalollāsa* has two *kiraṇas*, the second has four, the third and fourth five *kiraṇas* each. The subjects dealt with are: I two kinds of *śūdras*, viz : the *kevalaśūdra* (simple *śūdra*) and one who is of mixed descent, being born of a *śūdra* woman from a man of the higher castes ; the mixed castes ; II. general discourses on the *śūdra's adhikāra* for engaging in various acts and performing various rites, such as the study of the *vedas* and *smṛitis*, the performance of *garbhādhāna* and other *saṃskāras* and the consecration of sacred fires ; *saṃdhyāvandana*; the *śūdra's* capacity for attaining the knowledge of *brahman* ; III. marriage; different forms of marriage, prohibited degrees of blood relationship (*sāpiṇḍya*), the various rites of marriage such as *kanyādāna*; such *saṃskāras* as *nāma-karaṇa* (naming the child), the duties of *śūdras* in ordinary and difficult times ; *śāuca* for *śūdras*; the various *śrāddhas* for them ; the letting loose of a bull in honour of the dead ; IV. *śūdra's* daily duties such as *śāuca*, brushing the teeth, baths in the morning and at other times, *brahmayajña*, *tarpaṇa*, *vaiṣṇadeva*, daily *śrāddha*, dinner, &c.

The *Smṛtikaumudī* mentions among others *Aparārka*, *Kṛtya-kalpataru*, *Mitākṣarā*, *Medhātithi*, *Yajñapārśva* and *Smṛtimañjarī*. It also quotes from the *Vedānta-kalpataru*⁹²⁵ and the author claims the *Madanapārijāta* as his own work.

It has been seen how all the four works set out above were composed under the patronage of *Madanapāla* and how they were

923 विद्वन्मुखेन तनुते विनतोर्यजितश्रीरुपन्नचारुकिरणा स्मृतिकौमुदी सः ॥

924 अनेन कृतिना कृता स्मृतिपदाङ्किता कौमुदी महर्षणवसहोदरी मदनपारिजातानुजा ।

925 यदुक्तं सत्यामप्युत्पत्तौ प्रवाहस्याविच्छिन्नोत्तरनादित्वमिति तच्च कार्योत्पत्ते संसारे । तदुक्तं वेदान्तकल्पतरौ ॥ तद्वान्त्युपरकानां (!) व्यक्तीनामेकया विष्णा । अनादिकालावृत्तिर्या स्या कार्यानादिता मतेति ॥ folio 3a of the D. C. ms. No. 51 of 1872-73 ; folio 55a of the same has ' अत्र च प्रायकानि मदनपारिजातेस्मान्निर्दिष्टानि '.

probably from the pen of Viśveśvarabhāṭṭa. There is one more work on Dharmaśāstra which Viśveśvarabhāṭṭa composed in his own name without the shelter of a patron's name. It is the Subodhinī, a commentary on the Mitākṣarā of Vijñāneśvara. The vyavahāra portion of it has been published in Bombay by Mr. S. S. Setlur and also by Mr. J. R. Gharpure. Mr. Govind Das had seen portions of the Subodhinī on the prāyaścitta section also. The Subodhinī does not comment on each word of the Mitākṣarā but explains only important passages. It is a learned work. This was the earliest composition of Viśveśvarabhāṭṭa, since it is mentioned even in the Madanapārijāta. The first verse of the Subodhinī is also the opening verse of the Mahārṇava and of the Smṛtikaumudī.⁹²⁶

From the verses⁹²⁷ 21 and 22 in the introduction to the Madanapārijāta it appears that Viśveśvara was the son of Pedibhāṭṭa and Ambikā, that he was of the Kauśikagotra and was the pupil of Vyāsāranya-muni. In the Subodhinī also the verse 'mātā &c.' occurs at the end with slight suitable variations and the verse 'matiryeṣām' in the beginning. The second introductory verse in Mr. Gharpure's edition makes Viśveśvara the son of Appabhāṭṭa,⁹²⁸ while Mr. Setlur reads 'Peṭṭibhāṭṭa' which is probably a misreading for Pedibhāṭṭa. From his father's name it appears that Viśveśvara was a native of the Draviḍa country⁹²⁹ and migrated to Northern India in search of patronage after he wrote the Subodhinī. Viśveśvara is regarded as one of the leading authorities of the Benares School

926 नमः सकलकल्याणमाजनाय पिनाकिने । नमो लक्ष्मीनिवासाय देवतायै गिरां नमः ॥
सुबोधिनी. The स्मृतिकौमुदी (Aufrecht's Oxf. cat. p. 275b has कल्याणकारणाय)
and Descriptive Ca. of Govt. Sanskrit mss. (Madras) vol. VII p. 2625, No. 3495 has परमकल्याण० and गिरे नमः.

927 मतिर्येषां शास्त्रे प्रकृतिरन्वयीया व्यवहृतिः परा शीलं श्लाघ्यं जगति ऋजवस्ते कतिपये ।
चिरं चित्ते तेषां मुकुरतलमूले स्थितिर्मियादियं व्यासार्ण्यप्रवरमुनिशिष्यस्य भणितिः ॥
माता पुण्यचरित्रकीर्तिविभवा यस्याम्बिका नामतः शाकल्यापरमूर्तिरार्यचरितः श्रीपेदि-
महः पिता ॥ ओषं क्रोशिकवंशभूषणमणिः श्रीमहविश्वेश्वरो वेदस्मार्तमते नये च सपदे
वाक्ये कृती वर्धते ॥

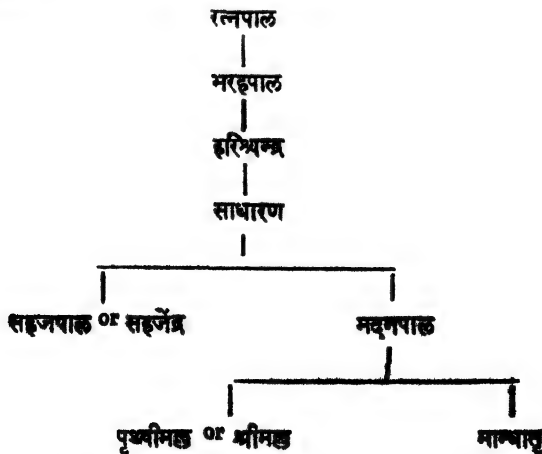
928 बोध्यमहात्मजः श्रीमान् महविश्वेश्वरः सुधीः ।

929 One of the donees mentioned in the Bīṭṛāguṇṭa grant of king Saṅgama dated 1256 A.D. is Pedibhāṭṭa; vide E. I. vol. III at p. 28. Bīṭṛāguṇṭa is in the Nellore District.

of modern Hindu law.⁹³⁰ Madanapāla belonged to the family of Ṭāka kings that ruled in Kāṣṭhā (modern Kath) on the Jumna to the north of Delhi.⁹³¹ The printed Madanapārijāta makes the family name to be 'Kāṣṭhā,' but this is most probably a wrong reading, as in the Mahārṇava and the other works of Madanapāla the family name is distinctly stated to be Ṭāka. The pedigree of the family as gathered from the Madanapārijāta and the other works is given below. Some works such as the Mahārṇava omit mention of Sahajapāla. About Sādharaṇa it is said that he brought about the remission of all taxes at the three *tirthas* (Prayāga, Kāśī and Gayā).⁹³²

930 Vide I. L. R. 16 Cal. 367 at p. 372.

931 अस्ति प्रशस्तविभवोपगतप्रशस्तिविस्तारिणी भुवि शकाधिपराजधानी । दिङ्मिति विश्व-
विदिता नगरीमतल्ली पल्लीव भाति पुरतस्त्रिदिवोपि यस्याः ॥ तामुत्तरेण यमुनातटदेश-
निष्ठा काष्ठेयभूदनुपमा नगरी गरिष्ठा । यस्यामनल्पविभवोपचिता बभूवुः काष्ठान्वया
महितकीर्तिजुषो महीशाः ॥ verses 4-5 of मदनपारिजात, at the end of the मदन-
विनोदनिषण्डु we read टाकान्वये महति भूमिभुजां विशुद्धे काष्ठेति नाम नगरं जयति
प्रसिद्धम् । Vide Aufrecht's Oxf. cat. p. 275 a (ms. of मदनपारिजात) where
the reading is टाककुलाम्बुराशौ for काष्ठकुलाम्बुराशौ of the printed text.
The pedigree is :



932 तीर्थत्रयीकरविमुक्तिमयीकरणः । verse 10 of the महार्जय, D. C. ms. No. 289 of 1884-88; कलिदासपाशवचनविनोदमार्थं तीर्थत्रयीकरविमुक्तिमयीकरणः ॥ verses 10 of स्तुतिकौमुदी.

In the *Sūryasiddhāntaviveka* of Madanapāla the father of Madanapāla is said to be *Sahāraṇa*⁹³³ which is a Prakrit equivalent of *Sadhāraṇa*. Madanapāla appears to have been a very great patron of learned men and is said to have emulated the fame of Bhoja.⁹³⁴ Besides the four works described above he compiled several other works, the most famous of which is his dictionary of drugs called *Madanavinodanighaṇṭu*. That work is very extensive, contains about 2250 verses and is divided into fourteen *vargas*, the last of which contains a *praśasti* of his family.⁹³⁵ This work contains the names of medical drugs, the qualities of drugs and of dishes and of the flesh of various animals. Some of the words given as synonyms for Sanskrit words occur in the modern Marathi.⁹³⁶ We saw above that his *Smṛtikaumudī* refers to *Yantra-prakāśa* and *Siddhāntagarbha* as two of his works. These two were works on astronomy.

Another work of his is the *Sūrya-siddhāntaviveka* or *Vāsanār-ṇava*, which is a commentary on the *Sūryasiddhānta*. There is a ms. of this work in the Bhau Daji Collection of the Bombay Asiatic Society.⁹³⁷ Therein after giving his pedigree he says that by his works on *Smṛtiśāstra*, on astronomy and mathematics and on medicine he came to be known as *abhinava* Bhoja.⁹³⁸ In this treatise he refers to his own works already composed called *Siddhāntagarbha*⁹³⁹ and *Yantraprakāśa*. He also refers to a *Rājamrgāṅka*

933 भवनाङ्गणबद्धवारणस्तनयस्तस्य नृपः सहारणः । उद्विष्य जनस्य वीक्षिते नृपतौ यत्र पुरन्दरध्रमः ॥ 5th Intro. verse of *सूर्यसिद्धान्तविवेक* (BBRAS cat. part I pp. 95-97.).

934 परिशीलयता कलाकलापं विधानेन च भूरिशो निबन्धान् । मदनेन महीभृताथ येन प्रथिता नूतनभोजराजकीर्तिः ॥ verse 18 of *मदनपारिजात*; this verse, particularly the 4th pśda, occurs in the *लिपिनिर्णयसार* (17th verse), *स्मृतिकौमुदी* (13th verse), the *महाजंघ* (13th verse in D. O. ms. No. 259 of 1886-93.).

935 Vide D. O. ms. Nos. 1065 and 1066 of 1886-92 for *मदनविनोदनिघण्टु*. In No. 1065 there is no *प्रशस्ति*.

936 e. g. such words as *दक्षिण्डा* (for *दक्षिपूपक*), *लापती*, *चेवर*, *हरडे*, *नागरमोथा*, *हलद*, *चदाम* &c.

937 Vide BBRAE cat. part. I. pp. 95-97 for this ms.

938 प्रतिदिनमुदितैर्नभैः प्रबन्धैः स्मृतिसरणौ गणिते चिकित्तिते च । जगति विजयते विजुम्भ-
मागौरभिनवमोज इति प्रथा यदीया ॥ 7th Intro. verse.

939 अत ऊर्ध्वमागोलोप्यायमन्नस्थं प्रमेयमस्मत्सकृते सिद्धान्तगर्भसंज्ञके मदनविनोदापरमाग्नि
ग्रन्थे द्रष्टव्यम् ।

of Bhoja and to Bhāskara's works. The ms. was copied in *samvat* 1459, i. e. 1402-3 A. D. In the colophon of this work his *virūdas* (titles) are Paṇḍitapārijāta and Abhinava-Bhoja, and he is also styled Mahārājādhirāja.⁹⁴⁰ In the Madanapārijāta and the Mahārṇava the *virūdas* are Paṇḍitapārijāta and Katāramalla or Kaṭṭāramalla. A work called Ānandasāñjivana on singing, dancing, musical instruments and rāgas is ascribed to Madanapāla.⁹⁴¹ The king Madana, son of Sahārana, who is connected with the restoration of Medhātithi's bhāṣya, must be this Madana.

A great deal has been written concerning the date of Madanapāla. The introductory verses giving the genealogy of Madanapāla must be held to be genuine, as they occur in the ancient ms. (D. C. No. 131 of A 1882-83) of Mahārṇava copied in *samvat* 1645 (1588-89 A. D.) and in the still older ms. (dated *samvat* 1459) of the Sūrya-siddhānta-viveka. As the Madanapārijāta mentions the Smṛticandrikā and Hemādri's Caturvarga-cintāmaṇi not only in the introductory verses of the Madanapārijāta but in the body of the Madanapārijāta and the Mahārṇava, Madanapāla must be certainly later than 1300 A. D. As the Smṛtikaumudī mentions the Vedāntakalpataru that was composed in the time of the Yādava princes Kṛṣṇa and Mahādeva, it follows that the work was composed after the third quarter of the 13th century. The Madanapārijāta is quoted in the Nṛsīṃhaprasāda, the Antyeṣṭipaddhati of Nārāyaṇabhaṭṭa, the Āhnikatattava (pp. 326, 397, 479, vol. I) of Raghunandana, the Śrāddhakriyākaumudī (pp. 327, 489) of Govindānanda. Therefore it is certainly earlier than 1500 A. D. And if we rely on the date when the ms. of the Sūryasiddhāntaviveka was copied (viz. 1402-3 A. D.), it follows that Madanapāla flourished before 1400 A. D. The Madanavinodanighaṇṭu⁹⁴² gives the date of its

940 इति श्रीपण्डितपारिजाताभिनवभोजेन्यादिष्वरुदावलीविराजमानेन मदनपारिजात-महार्णव-सिद्धान्तगर्भ-यन्त्रप्रकाशायनेकग्रन्थकर्त्रा श्रीमहाराजाधिराजेन श्रीमदनपालदेवेन विरचितः श्रीसूर्यसिद्धान्तविवेको वासनार्णवः समाप्तः । ; but at the end of the D. C. ms. of the स्मृतिकौमुदी, the colophon is simply इति श्रीरायमदनपालविरचितायां शुद्धधर्माल्पलघोतिन्यां स्मृतिकौमुद्यां &c.

941 Vide Mitra's Bikaner cat. p. 509.

942 अन्ते ब्रह्मजगद्युगेऽनुगणिते श्रीविक्रमार्कमहोपाधे मासि बलरूपसल्लते षष्ठ्यां शुक्लशोदिने । verse 14 of the last वर्ग in D. C. ms. No. 129 of 1884-87 and No. 1066 of 1886-92. The last has a corrupt reading षष्ठ्यां गुरोःदिने. Vide Bhandarkar's Report for 1883-84 p. 47 for the date,

composition as 'Brahmajagad-yugendu' of the Vikrama era, *māgha* 6 of the bright half and Monday (i.e. 8-1-1375 A.D.). This was interpreted by Sarvadhikari (Tagore Law Lectures pp. 297-298, ed. of 1922) as equal to 1231 of the Vikrama era (i.e. 1175 A.D.). He held that 'yuga' meant two. But herein he was entirely wrong. Besides, the date proposed by him is impossible, since it would lead us to hold that Madanapāla wrote in 1175 A.D. and since, as we saw above, he could not have flourished before 1300 A.D. It has been already shown (pp. 309, 369) that the view of Sarvadhikari and others that the Pārijāta mentioned by Caṇḍeśvara is the same as Madanapārijāta is quite wrong. Astronomical usage as found in Bhāskara and other writers always interprets *yuga*⁹⁴³ as meaning four (and not two) and hence the date of the composition of the Madanavinodanighaṇṭu is 1431 of the Vikrama era (i.e. 1375 A.D.). Vide Jolly's Tagore Law lectures pp. 14-15, Dr. Bhandarkar's Report for 1883-84 pp. 47 and 347 and S. B. E. vol. 25, p. cxxv n. 2. A ms. of the Sūryasiddhāntaviveka, which is one of the last (if not the last) works of Madanapāla is dated in 1402-3 A.D. Hence the literary activity of Madanapāla and of his protegee, Viśveśvarabhaṭṭa, must be placed between 1360-1390 A.D.

94. Madanaratna

The Madanaratna is an extensive digest on Dharmaśāstra no part of which has yet been printed. In the colophons of mss. it is also called Madanaratnapradīpa or simply Madanapradīpa. The work was divided into seven⁹⁴⁴ sections called *uddiyotas* on *samaya* (or *kala*), *acara*, *vyavahāra*, *prayaścitta*, *dāna*, *buddhi*, *śānti*. The order of the various sections was the one indicated, the *samayodyota* being the first part. I have not been able to examine the mss. of all the *uddiyotas*.

943 e.g. भास्कराचार्य in his गणिताध्याय (कालमानाध्याय verse 24) says 'सप्त-
अदन्तसगरेर्बुगाम्बुमगुणैः । क्रमेण सूर्यवत्सरेः कृतादयो युगाङ्गुयः ॥' where युग
must mean 'four' and गुण is employed for two.

944 उद्योताः समयोद्योतव्यवहारविवेचकाः । प्रायश्चित्तस्य दानस्य शुद्धिशान्त्योश्च सप्तमे ॥
तत्रादौ राजसिंहेन सर्वधर्मोपयोगतः । तन्यते मदनेन्द्रेण समयस्य विनिर्णयः ॥
verses 24-25 of ms. of समयोद्योत in Viśrambhag collection I. No. 146 and
verses 26 and 27 in the I. O. cat. ms. (p. 537 b) and Peterson's cat. of
Ujwar mss. No. 1410 and extract No. 336 at p. 131.

The Samayoddyota deals with the subjects usually treated of in works on *kala*, viz discussions about the year, the seasons, the months, the intercalary months, the rules about *tithis*, the rules about the proper times for various religious observances, gifts, *homa*, the rules about *kalivarjya*.

There is a ms. of the Dānodyota in the Ānandāśrama collection at Poona (No. 2378). The following are the subjects treated of :—eulogy of *dāna* ; the nature of *dāna*, various kinds of *dānas* ; the constituent elements (*āṅgaṇi*) of *dāna* ; the donor, proper persons for gifts, persons undeserving of gifts, what things cannot be given away, proper and improper times and places for *dāna*, measures of corn and other substances and weights and units of length &c., finding out the east and other directions, characteristics of a *toraṇa*, *patāka* and *maṇḍapa*, *tulā-puruṣa* (weighing oneself against gold or silver), gift of a thousand cows and other magnificent gifts, dedication of a tank or well and planting of a garden &c. In this work the author refers to Kalpataru and to Hemādri as a *dākṣiṇā-tyanibandhakāra*.

Deccan College ms. No. 392 of 1891-95 deals with the *śānti* section. It treats of rites for propitiating gods and planets and averting the evil consequences of great or small portentous phenomena, such as Vināyaka-snāna, sūrya-śānti, navagraha-śānti, śāntis for birth on certain evil *nakṣatras* like *māla*, *aśleṣa* and evil astrological conjunctions like *vyatipāta*, *vaidhṛti*, *saṃkrānti* ; rites for the safety of the foetus and of the newly born infant ; *ayutahoma* ; *lakṣahoma*, *koṭihoma* &c. In this section sages like Uttara-Garga, Kātyāyana, Nārada, Baijavāpa (on grhya), Mānava-saṃhitā, Yājñavalkya, Śaunaka and purāṇas like the Skanda, Bhaviṣyottara, Viṣṇudharmottara are very frequently cited. Besides the following are among the authors and works referred to :—Apekṣitārthadyotinī, a commentary of Nārāyaṇa, Karmavipākasaṃgraha, Karmavipākasaṃuccaya, Kumāratānta promulgated by the son of Rāvaṇa, Prayogasāra, Vijñāneśvarācārya (in the plural).

A ms. of the Ācāroddyota is noticed by Burnell in his Tanjore cat. (p. 137 b). Stein (in his cat. of Jammu mss.) notices an incomplete ms. of the Vyavahāroddyota (p. 98 No. 2437). M. M. Haraprasad Sastri notices a ms. of the Prāyaścittoddyota (Nepal Palmleaf and Paper mss. cat. XVIII and p. 223).

From the colophons at the end of the several mss. of the Madanaratna it appears that the work was composed under the patronage of king Madanasimha-deva, son of Śaktisimha.⁹⁴⁵ The king is styled mahārājādhirāja and one of his titles is kodaṇḍa-paraśurāma (meaning ' who was a veritable Paraśurāma in wielding the bow). The introductory verses⁹⁴⁶ to the Samayoddyota in the Viśrām-bāg collection and the Ulwar ms. refer to Delhi-deśa and its king named Mahipaladeva. Then verse 9 speaks of Dāmodara whose exact relationship with Mahipaladeva is not clear. Dāmodara is said to have made the *yavanas* of *Malasthāna* (modern Multan in the Punjab) give up the slaughtering of cows. The whole pedigree is given below.⁹⁴⁷ Śaktisimha is said to have eclipsed even Bhoja.

945 इति श्रीकोदण्डपरशुरामेत्यादिचिह्नदावलीविराजमानमानोन्नतमहाराजाधिराजश्रीशक्तिसिंह-
त्मजमहाराजाधिराजश्रीमदनसिंहदेवविरचिते मदनरत्नप्रदीपे दानविवेकोद्योते &c. in ms.
(Ānandāśrama No. 2378); there is a similar colophon at the end of the
शान्ति section.

946 तस्मादाकस्मिकोयद्बह्वनघनमहस्तुत्यतापप्रतापज्वालातालाभिभूताद्विषद्वनिपतावन्यथे भास्क-
रस्य । राजा राजावतारो वरसमरधुरोद्दामरामानुभावप्रभवस्तारातिभूमीपतिदनुजवयो-
भूम्भहीपालदेवः ॥ यत्रासीद्भुवनेषु विश्रुतचणो दामोदराख्यः रुती श्रीमान्पुण्यवदप्रणी-
र्जितरिपुक्ष्मापालसङ्घः प्रभुः । मूलस्थानपुरे तुरुष्कनिवहाकान्ते परित्याजितो येनाद्यावधि
गोवधो यवनकैः शत्रापि (कुत्रापि !) न स्मर्यते ॥ verses 8 and 9 of the Ulwar
ms. of समयोद्योत.

947 The pedigree is

महीपालदेव
|
दामोदर
|
देवीदास
|
सर्वदास
|
शक्तिसिंह
|
मदनसिंह

It is further said that Madanasimha called⁹⁴⁸ together four learned men, viz., Ratnākara, Gopinātha, Viśvanātha and Gaṅgādhara-bhaṭṭa and entrusted the composition of the digest to them. The colophons⁹⁴⁹ at the end of the Śāntiuddiyota in the Deccan College says that it was composed by Viśvanātha, a resident of Benares and son of Bhaṭṭapūjya, a Śrīmālī Gurjara (Brāhmaṇa). There is a similar colophon at the end of the Prāyaścittoddyota noticed by M. M. Haraprasad Sastri.

Since the Madanaratna mentions the Mit., the Kalpataru and Hemādri, it must be certainly later than about 1300 A. D. It is quoted as a great authority by the writers of the 16th and 17th centuries, such as Nārāyaṇabhaṭṭa, Kamalākara-bhaṭṭa, Nilakantha and Mitramiśra. In the Vyavahāra-mayūkha Nilakantha relies upon the Madanaratna as often as (if not oftener than) the Mitākṣarā. The Viramitrodaya⁹⁵⁰ says that the author of the Madanaratna refers to the views of the Mitākṣarā, Kalpataru, and Halāyudha. From this it follows that the Madanaratna was composed at some time between 1350-1500. Madanasimha and his ancestors are spoken of as ruling the country about Delhi. Though Madanasimha bears the high-sounding title of mahārājādhirāja it is highly probable that he was some feudatory chief under the Mahomedan rulers of Delhi. It is difficult to conceive of a period between 1300 and 1500 A. D. when a Hindu ruler was king of Delhi. It may be that during the troublous times of Muhammad Tughlak (1325-1351 A. D.), when the capital was transferred from Delhi to Daulatabad, or during the weak rule of the last kings of the Tughlak dynasty (1388-1413 A. D.) Madanasimhas' predecessors might

948 तेनाहूय मनीषिमण्डनमणिं सन्मिश्ररत्नाकरं गोपीनाथमनुत्तमं च सुधियं श्रीविश्वनाथं
तथा । मुग्धं पण्डितमुन्नतयुतिमतिं मष्टं च गङ्गाधरं राक्षा शक्तिं (क !) सुनुना
सुकृतिना ग्रन्थोद्यमरभ्यते ॥ I. O. cat. p. 537, No. 1681, verse 53 ; this is verse
21 in the Viśvāmbhaṅg ms.

949 महाराजाधिराजस्य मद्नेन्द्रस्य शासनात् । श्रीमाली (लिना !) गुर्जरेण भट्टपूज्यात्मजेन
वा । भट्टभीविश्वनाथेन कारातीर्थनिवासिना । शान्तिकं पौष्टिकं वापि यथाशास्त्रं प्रकी-
र्तितम् ॥ The Ulwar ms. (Peterson's Ulwar cat. No. 353) reads
श्रीमल्लिनाथगुर्जरेण.

950 तत्र मदनरत्नकारेण मिताक्षराकल्पतत्त्वज्ञानाध्यादितसर्वग्रन्थान्तरेष्वल्लिखनाभिर्मूलत्वमस्य
जङ्गमे स्थावरमिति प्राजापत्यस्य लिखनस्तमूलत्वमिति दूषणमुक्त्वा &c. वीर० p. 636;
vide वीर० pp. 5, 29, 36, 59 for references to मदनरत्न.

have usurped some territory about Delhi and ruled over it. At all events it would not be far from correct if the *Madanaratna* be placed about 1425-1450 A. D. Dr. Jolly (R. u. S. p. 37) says that the *Madanaratna* names the Ratnākara and the Mādhaviya. M. M. Haraprasad Sastri (Report on palm-leaf and paper mss. from Nepal, Intro. pp. 31-32) tells us that the dynasty to which Madanasimhadeva belonged ruled over Gorakhpur-Champaran (Western Tirhut), that Madanasimhadeva was preceded by Śaktisimhadeva, whose predecessor was Pṛthvisimhadeva. The learned Sastri further says that a ms. of the *Madanaratnapradīpa-prāyaścittoddyota* applies the title 'kodandaparaśurāma' to Madana (p. 223), that a ms. of the *Amarakośa* was copied in saṁvat 1511 (1454-55 A. D.) when Madanasimha ruled over Campakāranyanagara (p. 51 of the body of the Report) and that a ms. of the *Narasimhapurāṇa* was copied in La-saṁ 339 (1457-58 A. D.) when mahārājadhīrāja Madanasimhadeva ruled over Gorakṣapura i. e. modern Gorakhpur (p. 29 of the Report). The great similarity of the names Madanapāla and Madanasimha misled J. C. Ghose (Hindu Law, vol. II, p. XIV, ed. of 1917) into holding that the *Madanapārijāta* and the *Madanaratna* were written under Madanapāla. But it is clear from the ancestry of the two kings, Madanapāla and Madanasimha, and the names of the real authors of the digests (*Madanapārijāta* and *Madanaratna*) that they have no connection with each other.

95. *Śūlapāṇi*

Next to *Jimūtavāhana*, *Śūlapāṇi* is the most authoritative Bengal writer on dharmaśāstra. Rai Bahadur M. M. Chakravarti gave a very interesting account of his works and time in JASB for 1915, pp. 336-343.

The earliest work of *Śūlapāṇi* appears to have been his *Dīpa-kalikā*, a commentary on the smṛti of Yājñavalkya. It is a very brief commentary. The portion on the *dayabhāga* section (Yājñavalkya II, verses 114-149) is contained in five printed pages (vide Ghose's Hindu Law, edition of 1917, vol. II, pp. 550-554). In this commentary, besides the sages he names only a few writers and works on dharma, e. g. the *Kalpataru*, *Govindarāja*, the *Mitākṣara*, *Medhatithi* and *Viśvarūpa*. He entertained somewhat archaic views on matters of inheritance. For example, he holds that the text speaking of the right of the parents to succeed before the brothers of the

deceased has reference to property acquired by the deceased from his father or grand-father. He explained the word 'apratisthitā' in the sūtra of Gautama 'stridhanam duhitṛṇām-aprattanām-apratisthitānām ca' in the same way as Aparārka, Jimūtavāhana and the Smṛticandrikā.⁹⁵¹ He says that a full brother though not re-united succeeded before a half-brother though re-united.⁹⁵² This explanation of the much canvassed verse of Yāj. offered by Śūlapāṇi is referred to by the Viramitrodaya.⁹⁵³ The Vyavahāratattva of Raghunandana several times refers to Śūlapāṇi's explanations of Yāj.⁹⁵⁴

Śūlapāṇi wrote several small treatises on topics of dharmasāstra and intended them to form part of a huge digest called Smṛtiviveka. Fourteen such works are known to have been so written with titles ending in the word 'viveka,' viz. Ekādaśi-viveka, Tithi-viveka, Dattaka-viveka, Durgotsava-prayoga-viveka, Durgotsava-viveka, Dola-yātrā-viveka, Pratiṣṭhā-viveka, Prāyaścitta-viveka, Rāsayātrā-viveka, Vratakāla-viveka, Śuddhi-viveka, Śrāddha-viveka, Saṁkrānti-viveka, Saṁbandha-viveka (on marriage). Of these the Durgotsavaviveka seems to have been amongst his latest works, since he names therein five of his *vivekas* on durgotsava-prayoga, pratiṣṭhā, prāyaścitta, śuddhi and śrāddha. The Śrāddha-viveka is the most famous of his works and has been printed. His Prāyaścittaviveka and Durgotsava-viveka have also been published, the former by Jivananda (1893) and the latter by the Sanskrit Sahitya Pariṣad at Calcutta in Bengali characters. In the Durgotsava-viveka he deals with the worship of Durgā in Āsvina and also in spring (hence the deity is called Vāsanti). In the Durgotsava-viveka, besides such purāṇas as the Kālikā, Bhaviṣyottara, Bhāgavata, Devī, he names a host of writers and works as noted below.⁹⁵⁵ In spite of Aufrecht's view

951 अनपत्या निर्धना अभर्तुका दुर्भगाश्च । ता विना अन्वयः पुत्रपौत्रादिः ।

952 असंसृष्टपि सोदर एव गृह्णीषान्न तु संसृष्टः सापत्न्यभाता ।

953 'बाल्यवल्क्यस्मृतिटीकायां शूलपाणिः । अन्वोदयः संसृष्टी नान्वोदयधनं गृह्णीषात् । असंसृष्टपि सोदर एव गृह्णीयात् । न तु संसृष्टः सापत्न्यभाता &c.' वीर. pp. 682-683.

954 o. s. आवेदयति वेदित्वेन स्वयं विवादोत्थापनं राज्ञा न कर्तव्यमिति शूलपाणिमहामहोपाध्यायः । व्यवहारतत्त्व.

955 They are : कालकौमुदी, कालमाधवीय, कालविवेक, कालादरी, चक्रनारायणी, जिकन, जीमूतवाहम, ज्योतिषार्णव, बालक, महाकपिलयश्चरान्न, वर्षहस्त्य, वसन्तराज, शारदा-तिलक, श्रीकरमिश्र, श्रीदक्षोपाध्याय, संवत्सरमंडीप, समवयस्यी (or श्रीदत्त), सार-समुच्चय, द्युतिसागर.

the Saṁvatsara-pradīpa is not his own work. A Śārasamuccaya is also mentioned in Hemādri (Dāna-khaṇḍa page 135). The Smṛtisāgara is probably the same as the Govindārṇava of Śeṣa Nṛsiṁha or the work of the same name which Kullūka appears to have composed. Śrīkaramiśra is probably the ancient author referred to even by the Mitākṣarā.

The Śrāddha-viveka has several commentaries by eminent writers such as Śrinātha Ācāryacūḍamaṇi and Govindānanda. So there are commentaries on the Prāyaścittaviveka. Besides the above, the works and authors mentioned in the other vivekas are noted below.⁹⁵⁶ The Śrāddha-viveka of Śūlapāṇi is referred to (as Gauḍīya-śrāddha-viveka) by Rudradhara,⁹⁵⁷ by Vācaspati in his Śrāddha-cintāmaṇi, by Govindānanda in his Śrāddhakriyākaumudī and by Raghunandana in several of his *tattvas*.

We know very little about the personal history of Śūlapāṇi. In the colophons of his works⁹⁵⁸ he is styled Sahuḍiyāla (or -na) Mahāmahopādhyāya and Raghunandana also calls him Mahāmahopādhyāya. The Sahuḍiyāla was a degraded section of the Rāḍhīya Brāhmaṇas in Bengal from the days of Ballālasena. As Rudradhara calls him Gauḍīya, it follows that Śūlapāṇi was a Bengal Brahmana. There is a tradition that he was the Judge of king Lakṣmaṇasena of Bengal. But this is impossible as the following discussion about his date will show.

There is some uncertainty about the exact age of Śūlapāṇi. As Śūlapāṇi names the Ratnākara of Caṇdeśvara and the Kālamādhaviya, he must be later than about 1375 A. D., since some time must have elapsed before a work from Vijayanagar came to be regarded as an authority in Bengal. As Śūlapāṇi's works are mentioned by Rudradhara, Govindānanda and Vācaspati, the former must be earlier than about 1460. In this connection it has to be noted that Govindānanda not only comments upon Śūlapāṇi's

956 कल्पतरु, कामधेनु, कृत्यचिन्तामणि, गोविन्दराज, धर्मप्रदीप, पारिजात, भवदेव, भुज-बलमीन, भोजदेव, महार्णवप्रकाश, मिताक्षरा, मेधातिथि, रत्नाकर, शङ्खधर, स्मृति-मञ्जरी, इत्यादि.

957 Vide folio 25 a of the Benares edition of शङ्खधर's श्राद्धविवेक (printed in संस्कृत 1920).

958 Vide I. O. cat. p. 371 No. 1287 and D. C. ms. No. 98 of 1895-96.

works but probably looks upon Śūlapāṇi as an old writer along with Aniruddha.⁹⁵⁹

A ms. of the *Prāyaścittaviveka* was copied at Benares in *śake* 1410 (i. e. 1488 A. D.).⁹⁶⁰ From all these data it follows that Śūlapāṇi flourished between 1375 and 1460 A. D.

From the *Śuddhittatva* it appears that Śūlapāṇi wrote *Parīṣiṣṭa-dīpakalikā* (probably a commentary on a *Gṛhyapariṣiṣṭa*)⁹⁶¹.

96. Rudradhara

This is a well-known Maithila writer on *Dharmaśāstra*, who composed several works. His *Śuddhi-viveka* has been published several times (at Benares in 1866, in 1878 and by the Venkateśvara Press in Bombay, *samvat* 1978). That work is divided into three *paricchedas* and deals with purification from impurity on birth and death, the persons liable to undergo purifications, the meaning of the word *putra*, purification of the body and of various substances when polluted, purification of cooked food and water and women in their menses. He tells us that after⁹⁶² having examined seven works (*nibandhas*) on *śuddhi* and being encouraged by his father and brother he composed the *Śuddhiviveka*. He further says that he made the effort for the benefit of those who were not disposed to go through such works as the *Ratnākara*, *Pārijāta*, *Mitākṣara* and the *Hāralatā*.⁹⁶³ Besides these he mentions the *Ācārādarsa*, *Śuddhi-pradīpa*, *Śuddhi-bimba*, *Śrīdattopādhyāya*, *Smṛtisāra* and *Harihara*.

The *Śrāddhiviveka* of Rudradhara is the most famous of his works. It was printed at Benares in *samvat* 1920. The work is

959 यच्च मैथिलैरात्मनाम्नदानयोर्ये चाथ त्वेति मन्त्रो नास्तीत्युक्तं तदनिर्दिष्टश्रुत्यापिप्रवृत्तीनां प्राचानसमेतम् । p. 71 of *आदिक्रियाकौमुदी*. The word प्राची may here mean 'eastern writers.'

960 शाके गते दक्षसमुद्भूतिमृदुसंख्ये मासे त्रिषे शिवमुदे शिवधर्मणा वः ।

961 अत एव पितृदयिता-परिशिष्टप्रकाश-श्रुत्यापिप्रवृत्ति-परिशिष्टदीपकलिकायप्रवृत्तिषु मन्त्रानिचयन-पूर्वकवाक्येन वृषोत्तर्ग इत्युक्तम् । शुद्धितत्त्व (vol. II, p. 380).

962 बृहो सप्त निबन्धाद् दृष्टानुमतः पितृस्तथा कृतः ।

963 सन्त्येव रत्नाकरपारिजातामिताक्षराक्षरलतादुष्यन्ते । तथापि तत्रालसमानक्षानां अनेकान्येदाथ मन प्रयासः ॥

divided into four *paricchēdas*. He first defines śrāddha, and then treats of several topics, viz. the varieties of śrāddha, the procedure at śrāddhas, the *mantras* that are recited, the proper time and place for śrāddhas, the Brāhmaṇas worthy to be invited at śrāddha and the proper food etc. Among the numerous works and authors referred to in the work the undermentioned ones deserve notice.⁹⁶⁴ He refers to his own Śuddhiviveka as already written.

In several places he tells us that he follows a different tradition on certain matters from that of the Pitr̥bhakti or of the Sugatisopāna. He points out that the *prasātika* is a kind of grain known in Madhyadeśa as Śaṭhila.⁹⁶⁵

For his Vratapaddhati, *vide* Mitra's Notices, vol. VI, p. 15, No. 1995. He says that he was urged by his brother's advice to write the work and that he follows the Samayapradīpa.⁹⁶⁶

Another work of his is the Varṣakṛtya which deals with festivals and fasts.

He was the son of Mahāmahopādhyāya Lakṣmidhara and youngest brother of Haladhara. His works are quoted by Vācaspati in his Dvaitanirṇaya, by Govindānanda in the Śrāddhakriyākaumudī, by Raghunandana in several of his *tattvas*, by Kamalākara and Nilakaṇṭha.

As Rudradhara mentions the Ratnākara, the Smṛtisāra, Śrīdatto-pādhyāya and the Śrāddhaviveka of Śūlapāṇi, he is certainly later than 1425 A. D. A ms. of his Vratapaddhati is dated in Lakṣmaṇa *samvat* 344 i. e. 1463 A. D.⁹⁶⁷ Besides he is quoted by Vācaspati and Govindānanda. Therefore he must have flourished between 1425 and 1460 A. D.

964 कल्पतरु, गोमिलगृह्यनाम्न, छन्दोगपरिशिष्टटीका, वारिजाल, पितृमन्त्रिक (of अद्विचो-
पाख्याय styled प्राचीन), भुजबलमीन, भोजराज, महार्जव, रत्नाकर, आद्यकल्प,
आद्यपल्लव, आद्यविषेक (गोदीय I. e. of शूलपाणि), सुवर्तिसोपान (styled मय-
धर्मपतिहस्तकग्रन्थ), स्मृतिसार, इत्यायुधनिबन्ध.

965 प्रसातिका मध्यदेशे धाढीला इति प्रसिद्धं नाम्नम् । folio 81 b of the Benares ed. of
संस्कृत 1920.

966 एव श्रीसप्तपुरजोमतिः समयप्रदीपमुत्तरी पञ्चाः । at the end of the व्रतपद्धति.

967 Vide M. M. Haraprasad Sastri's cat. of palm-leaf and paper Nepāl mss.,
XIII and p. 73.

The Rudradhara who was a pupil of Caṇḍeśvara and author of the Kṛtyacandrikā, the Vivādacandrikā and the Śrāddhacandrikā appears to be a different author.

97. Misarumiśra

Misarumiśra is famous for his works called Vivādacandra and Padārtha-candrikā (on the Nyāya-Vaiśeṣika system). There is a ms. of the Vivādacandra in the Deccan College (No. 57 of 1883-84). That work deals with the titles of Law (vyavahārapadas) such as ṛṇādāna (recovery of debt), nyāsa (deposit), asvāmivikraya, saṁbhūya-samutthāna (partnership), dāyavibhāga, stridhana; and then with procedure, viz. the plaint, reply, pramāṇas, witnesses, possession etc. It frequently quotes the Ratnākara (on vivāda and vyavahāra) of Caṇḍeśvara and several times criticizes him. Besides numerous smṛti writers the other authors and works named are : Pārijāta, Prakāśa, Bālarūpa (often), Bhavadeva and Smṛtisāra (frequently).

In the mss. and colophons the name of the author seems to be Misarūmiśra.⁹⁶⁸ He tells us that he wrote the work under the orders of princess Lachimādevī, wife of prince Candrasimha who appears to have been the younger brother of Bhairavasimhadeva of the Kāmeśvara dynasty of Mithilā. The work was probably called Vivāda-candra to connect it with the prince Candrasimha. The Vivāda-candra first⁹⁶⁹ speaks of king Bhavēśa of the Kāmeśvara dynasty, then of his son Harasimhadeva, then of his son Darpanārāyaṇa and the latter's queen Hirā or Dhīra and then of Candrasimha and his queen Lakhimā or Lachimā. We saw above that Caṇḍeśvara who had weighed himself against gold in 1314 A. D. wrote in his old age

968 श्रीचन्द्रसिंहनृपतेर्दक्षिणा लक्ष्मिा महदेवी । रचयति पदार्थचन्द्रं मिसरुमिश्रोपदेशेन ॥
Intro. verse 2 in Mitra's Notices vol. IX p. 13 No. 2901; vide I. O. cat. p. 454 No. 1500 ' इति महामहोपाध्यायश्रीमिसरुमिश्रविरचितो विवादचन्द्रः समाप्तः '.

969 अभूदभूतपतिमहगणधो राजा भवेशः किल सार्वभौमः । अत्याज्ययो बहुमर्तृकं दोषं
भुषोपि प्रमुह्यमाना ॥ तस्मादनुजो जनि सुमुखारो धीमान्मातुनुसन्मसारः । राज्ञो-
पजीव्यो हरसिंहनामा ततो नृपो दर्पनरायणोभूत् ॥ दर्पनरायणनृपतेः श्रीमह्वीरा
महदेवी । अलमल तनयं तनयं नरपतिगुणराशिपूरितं हारम् ॥ श्रीमह्वीरादेवी
तस्य चन्द्रसिंहनृपतेर्दक्षिणस्य । नाम्ना मिसरुमिश्रद्वारा रचयति विवादचन्द्रमिति नाम् ॥
Intro. verses in the Deccan College ms.

under Bhavéśa his work on Rājanīti. Lachimādevī was queen of the great-grandson of this Bhavéśa, who became king of Tirhut in the third quarter of the 14th century. Therefore Candrasimha must have flourished about the middle of the 15th century and Misarumisra's work must be assigned to that period. M. M. Chakravarti points out (JASB for 1915, p. 425) that for Dhīrasimha, a son of Darpanārāyaṇa, there is an authentic date, viz. 321 of the Lakṣmaṇasena era in Tirhut (i. e. 1438 A. D.), when a ms. of Śrīnivāsa's Setudarpanī (com. on Setubandha) was copied during Dhīrasimha's reign.

That the Vivādacandra is a work of authority on Hindu Law in Mithilā has been recognised from very early days in the British courts.⁹⁷⁰ The Vivādacandra held that the word stridhana was to be applied to such woman's property as was technically so called (by the sages) and not to all property that comes to a woman.⁹⁷¹

98. Vācaspatimisra

Vācaspatimisra is the foremost *nibandha* writer of Mithilā. His Vivādacintāmaṇi has been recognised by the High Courts in India and by the Judicial Committee of the Privy Council as a work of paramount authority on matters of Hindu Law in Mithilā.⁹⁷² Vācaspati was an extremely voluminous writer and appears to have composed dozens of works. In the Śrāddhakalpa *alias* Pitr̥bhaktitarāṅgiṇī, almost his latest work, he says that he wrote in his youth ten works on śāstra and thirty *nibandhas* on smṛti and composed the work in question in his declining years.⁹⁷³ At least eleven works of his bearing the title 'cintāmaṇi' are known. They are briefly noticed below.

The Ācārācintāmaṇi deals with the daily rites of Vājasaneyins.⁹⁷⁴ The Āhnikācintāmaṇi is quoted in his Śuddhicintāmaṇi. The

970 Vide 2 Moo. I. A. p. 132 at p. 147 and p. 152 (where there is a citation in English from the विवाद्यच्छ्रुत).

971 ' स्त्रीधनं पारिभाषिकमेव न सर्वम् ' folio 33 a of the D. C. ms.

972 Vide 11 Moo. I. A. 139 at p. 174 and 487 at p. 508, I. L. R. 20 All. 267 at p. 290 (P. C), I. L. R. 10 Cal. 392 at p. 399, I. L. R. 12 Cal. 348 at p. 351.

973 शास्त्रे दश स्मृतौ त्रिंशद्विधव्या येन योवने । निर्मितास्तेन चरमे वयस्येष विनिर्मेने ॥
vide I. O. cat. p. 556 No. 1730.

974 अष्टोत्तरशतितो धर्म इह ब्रह्मसूत्रेभिनाम् । निबध्यते इति नव । श्रीवाचस्पतिधर्मणः ॥
Mitra's Notices, vol. V. p. 169, No. 1857.

Kṛtyacintāmaṇi was published in Bengali characters at Benares in *śake* 1814 (vide JASB. for 1915, p. 395) and deals with the festivals that are celebrated on different days in the year. The Tirthacintāmaṇi has been published in the B. I. series. It is divided into five *prakāśas*, viz. Prayāga, Puruṣottama (Puri), Gāṅgā, Gayā and Vārāṇasī and deals with such topics as the purpose of pilgrimages, the preliminaries of pilgrimage, the various rites to be performed at the several *tirthas*, the subsidiary sacred places at the principal *tirthas* etc. He mentions the Kalpataru, Gaṇeśvara-miśra, Jayasarmā, the Mitākṣarā, Smṛtisamuccaya and Hemādri. In the introduction he explicitly states that he composed the work after carefully examining the Kṛtyakalpadruma and Pārijāta, the Ratnākara and other works.⁹⁷⁵ The Dvaitacintāmaṇi is mentioned in his Kṛtyacintāmaṇi. The Nīticintāmaṇi is mentioned in the Vivādacintāmaṇi (p. 72). The Vivādacintāmaṇi (text) was published at Calcutta in 1837 (which edition is used in this work) and was translated into English by Prasannakumar Tagore (in 1863) with a learned preface. It explicitly states that the author carefully studied the Kṛtyakalpadruma, Pārijāta and Ratnākara.⁹⁷⁶ The work deals exhaustively with the eighteen titles of law (*vyavahārapadas*). The principal authors and works, besides the usual smṛtis and purāṇas, mentioned in the work are noted below.⁹⁷⁷ In this work he mentions several vernacular equivalents for Sanskrit terms. The Vyavahāracintāmaṇi⁹⁷⁸ deals with judicial procedure, viz. the four principal topics thereof, viz. *bhāṣa* (the plaint), *uttara* (reply of defendant), *kriyā* (evidence),

975 श्रीकृत्यकल्पद्रुमपारिजातरत्नाकरादीनवलोक्य यत्नात् । प्रणम्य मूर्ध्ना मधुसूदनाय वाचस्पतिस्तीर्थविधिं तनोति ॥ तीर्थचिन्तामणि, vide p. 268 also.

976 श्रीकृत्यकल्पद्रुम ... यत्नात् । वाचस्पतिः श्रीपतिनक्षत्रमौलिर्विधाचिन्तामणिमातनोति ॥

977 कल्पतल, गृहस्थरत्नाकर, पारिजात, प्रकाश, बालरूप, भाष्यकार (of शङ्खलक्षित, p. 67, the same quotation occurring in the वि. र. p. 234), मिताक्षरा, मेधा-तिथि, रत्नाकर, लक्ष्मीधर, स्मृतिसार, इत्यादिभ्यः. Note the following words ' बभूवुरोषकरः गोन्दूतल इति प्रसिद्धः ' (p. 68), ' आरक्षकः कोटाल इति प्रसिद्धः ' (p. 95, i. e. Kotwal in Marathi), ' संकमा साकम इति प्रसिद्धः ' (p. 101; compare Marathi साकम).

978 भाषोत्तरक्रियापद्धति निर्णयः सौपदेशकः । चतुष्पातस्यविषयो व्यवहारे विद्वज्जते ॥ I. O. cat. p. 417 No. 1400.

nirṇaya (decision). The *Śuddhicintāmaṇi* was printed at Benares in Bengali characters in *śake* 1814 (JASB for 1915, p. 396 n 2). The *Śūdrācāracintāmaṇi* deals with the duties of *śūdras* (Mitra's Notices, vol. VI, p. 22, No. 2001). The *Śrāddhacintāmaṇi* is a standard work and was printed at Benares in Bengali characters in *śake* 1814.

Besides the works and authors enumerated in the foot-note above, the others mentioned by him in his several *Cintāmaṇis* are noted below.⁹⁷⁹

Besides these there is a group of *Vācaspati's* works with the title ' *nirṇaya* '. The *Tithinirṇaya*⁹⁸⁰ starts with an invocation of the highest Being (*paramātman*) while most of his works are begun with an obeisance to Hari or Kṛṣṇa. It first divides *tithis* into *śuddhā* and *viddhā* (commingled with another *tithi*) and then discusses all the *tithis* from the first to the fifteenth and also *amāvāsya*; it deals with the questions as to the rites of that *tithi* which is *kṣaya*, with *śivarātrivrata*, *naktavrata*, holidays, fasts, *jayantivrata*, *holikā* festival etc. The *Dvaitanirṇaya*,⁹⁸¹ as its name implies, is concern-

979 अनिकट, असहाय, आचारप्रदीप, उदयकर, कर्क, कर्मप्रदीप, कालविवेक, कालार्द्ध, कुलार्णव, गोविन्दराज, दुर्गामकितरङ्गिणी, पितृभक्ति, प्रदीप, भवदेव, भीमपराक्रम, भोजराज (or simply राज), राजमार्तण्ड, रामार्चनचन्द्रिका, वर्धमानोपाध्याय, विवेक, व्यवहारमातृका, शुद्धिसार, ब्राह्मकल्पचिन्तामणि, ब्राह्मपञ्चव, ब्राह्मपञ्ची, ब्राह्म-विवेक, ब्रीहिसोपाध्याय, सुगतिसोपान, स्मृतिपरिभाषा, स्मृतिदर्पण, स्मृतिसागर, हरि-हरमित्र, हरिहरपद्धति, हरकला.

980 अद्वैतोद्बोधगम्याय विर्गुणस्थितिरूपे ।
जगत्तानादिभूताय नमस्ते परमात्मने ॥
विलोच्य मुनिपात्राणि संप्रदायानुसारतः ।
सिधिर्यैतरेषां कलातिक्रमते सिद्धिनिर्णयः ॥
Mitra's Notices, vol. V. p. 149 No. 1139.

981 Vide Mitra's Notices, vol. I, p. 149 No. 375 and vol. V, p. 236 No. 1973 for the *हेतुनिर्णय*.

ed with the settlement of some doubtful points of Dharmasāstra such as the names to be given to brāhmanas and the other *varṇas*, doubts on gifts and consecration of tanks and wells, doubts about daily bath, *sandhyā*, *devapūjā*, *vaiśvadeva*, daily offerings to manes, about judicial proceedings and the taking of interest, about various *vratas* like *ekādaśī* and *janmāṣṭamī*, about intercalary months, about the proper time for marriage and *upanayana*. The *Mahādāna-nirṇaya*⁹⁸² expatiates on the sixteen munificent gifts such as weighing against gold and silver. In the introductory verses *Vācaspati* gives the genealogy of his patron's family from *Bhaveśa*, whose son was *Harasimhadeva*, whose son was *Narasimha*, whose son *Bhairavendra* bore the *biruda* (appellation) *Hari-nārāyaṇa*. A verse⁹⁸³ at the beginning and one at the end attribute the work to *Bhairavendra* and to *Rūpanārāyaṇa* respectively. *Rūpa-nārāyaṇa* was the *biruda* of *Rāmabhadra*, a son of *Bhairavendra*. Therefore it looks probable that the work was commenced in the reign of *Bhairava* and was completed in the reign of his son *Rāmabhadra*. *M. M. Chakravarti* says that *Bhairava* himself bore at one time the *biruda Rupanarayana*. *M. M. Haraprasad Sāstri* (Nepal cat. p. 90) mentions a *Vivādanirṇaya* of *Vācaspati*. The *Śuddhinirṇaya* of *Vācaspati* deals with impurity on birth and death, the religious acts that must be performed even in times of impurity, *sapinda* relationship, periods of impurity for the principal *varṇas* and mixed castes; periods of impurity on abortion, the deaths of infants and women, accidental deaths etc., over-lapping of several periods of *āśauca*; impurity arising from carrying a corpse; rites after the death of a *sannyāsin*; impurity from contact of lower castes, such as washermen and *caṇḍālās*, freedom from impurity at *tīrthas* and marriages etc.

982 Vide Haraprasad Sastri's cat. of palm-leaf and paper Nepal mss. p. 122 for the महादाननिर्णय.

983 श्रीवाचस्पतिधीरं सहकारितया समासाय । श्रीमेरेन्द्रनूपतिः स्वयं महादाननिर्णयं तनुते ॥ ;
श्रीव्यासरायणभूमिमालकृतो महादानविनिर्णयोद्यम् । अत्राऽपुनस्तद्विनिर्णयः प्रतीयते
माकल्पतु भूपतीनाम् ॥ at end.

Besides these, Vācaspati appears to have either composed or contemplated writing seven works called Mahārṇava on kṛtya, ācāra, vivāda, vyavahāra, dāna, śuddhi and pitṛyajña. Of these the Kṛtya-mahārṇava is found and deals with festivals and fasts and the proper times therefor (vide JASB for 1915, p. 398). He also wrote the Gayāśrāddhapaddhati, the Candana-dhenupramāṇa and the Dattakavidhi. Probably his last work, as stated above, was the Śrāddhakalpa *alias* Pitṛbhaktitarāṅgiṇī.

Apart from the works on dharmaśāstra, Vācaspati wrote also on the systems of philosophy. But it is not necessary for our purpose to go into that question.

Most of his works styled 'cintāmaṇi' are mentioned by Raghunandana in the *tattvas* (e. g. Kṛtyacintāmaṇi in Ekādaśātattva, Vivāda- and Vyavahāra-cintāmaṇi in Dāyatattva). The Śuddhicintāmaṇi is quoted in the Śuddhitattvārṇava of Śrīnātha-ācārya-cūḍāmaṇi, the Śrāddha-cintāmaṇi is quoted in the Śrāddha-kriyā-kaumudī (pp. 265, 475) and in the Śuddhikaumudī (pp. 89, 93) of Govindānanda, the Vivāda-cintāmaṇi is quoted in the Vīramitrodaya (p. 697) and the Vyavahāracintāmaṇi is criticized in the same work (p. 288). His Pitṛbhakti-tarāṅgiṇī is mentioned in the Śuddhitattva and Śrāddhatattva. Vācaspati vouchsafes very little information about himself or his family. In the colophons of his works he is generally styled mahāmahopādhyāya and *miśra* or *sanmiśra*. In the colophon of the Śūdrācāra-cintāmaṇi⁹⁸⁴ he is described as the *pariśad* (the adviser of the king in finally deciding difficult points of Dharmaśāstra) of *Maharājadbhirāja* Hārīnārāyaṇa. We saw above that his Mahādānanirṇaya connects itself with two kings Bhairava and his son Rūpanārāyaṇa. At the end of the Śrāddhakalpa we are told that Vācaspati who was the *pariśad* of Rāmabhadradeva *alias* Rūpanārāyaṇa, son of Hari-

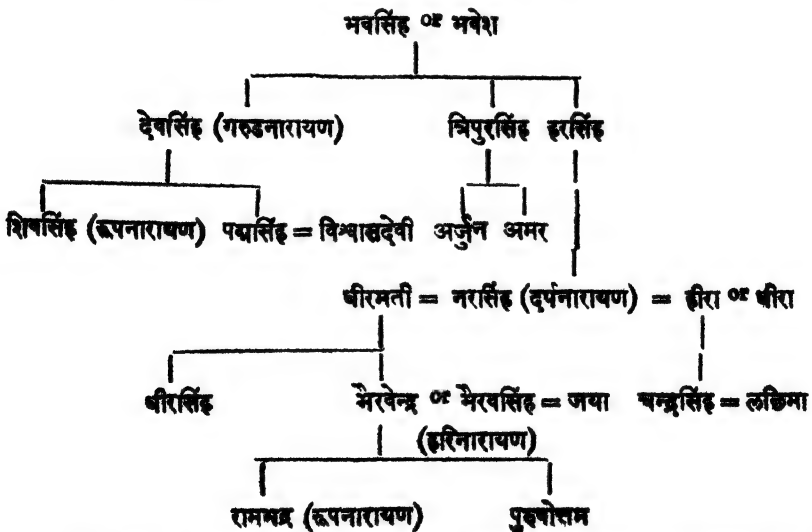
984 महाराजधिराजधीमद्विनिरावणपरिषदा सकलपण्डितमण्डलीशिरोमणिना श्रविष्यस्यति-
निश्रेण विरचितः श्रद्धाचारचिन्तामणिः &c. Mitra's Notices, vol. VI. p. 22
No. 2001.

nārāyaṇa, composed the work at the bidding of his patron.⁹⁸⁵ Vardhamāna in his Daṇḍaviveka says that one of his *gurus* was Vācaspati.⁹⁸⁶ It is probable that it is this Vācaspati that is meant. But as against this we must remember that Vācaspati in his Śrāddha-kalpa quotes Vardhamāna Upādhyāya on śrāddha. Vardhamāna wrote his Daṇḍaviveka while king Bhairava was reigning and his Gaṅgākṛtyaviveka for Rāmabhadradeva. So Vācaspati was an elder contemporary of Vardhamāna.

Prasannakumar Tagore assigned 1423 A. D. as the time of the Vivādacintāmaṇi (vide preface p. xxviii). Ghose in his Hindu Law (vol. II p. xiv) says that Vācaspati wrote the Śrāddhacintāmaṇi by order of queen Jayā, widow of king Bhairavadeva and

985 समस्तेत्यादिमहाराजाधिराजश्रीहरिनारायणात्मज-समस्तेत्यादिमहाराजाधिराजश्रीरूपनारायणपदवीसमलङ्कृतमिथिलागण्डलाक्षण्डलश्रीमद्दामभद्रदेवचरणादिष्टेन तत्परिषदा श्रीवाचस्पतिशर्मणा विरचितोयं ब्राह्मकल्पः परिपूर्णः । I. O. cat. p. 556 No. 1730.

The pedigree of the कामेश्वर kings of Mithilā from भवेश is :



Vide Ind. Ant. vol. XIV, p. 196 for a detailed pedigree gathered from PEEJas of Mithilā (though somewhat confused) and Ind. Ant. vol. 28, pp. 57-58.

986 उवाचगण्डकमिभः सङ्करवाचस्पती च मे गुरुः । दण्डविवेके verse 6.

mother of Puruṣottamadeva,⁹⁸⁷ that Harinārāyaṇa (i. e. Bhairava) ruled from 1513 to 1527 and that the latter was killed by Nasrat-shah, the Pathan king of Bengal. M. M. Chakravarti holds that the literary activity of Vācaspati lay between 1450 to 1480 A. D. Since Vācaspati mentions the Ratnākara (of Candēśvara) and Rudradhara as his authorities he must be later than about 1425 A. D. Vācaspati's works are quoted by Govindānanda and Raghunandana. Therefore Vācaspati is certainly earlier than 1540 A. D. The ms. of the Mahādānanirṇaya found in Nepal is dated in 392 of the Lakṣmaṇasena era (Monday of Vaiśākha, dark half, 12th *tithi* i. e. 22nd April 1511 A.D.) The ms. of the Śuddhinirṇaya (Mitra's Notices vol. X, p. 58, No. 3308) was copied in *saṃvat* 1416, which must in this particular case be taken as equivalent to *śake* 1416 i. e. 1494-95 A. D., since Vācaspati could not have flourished about 1360 A. D. (which corresponds to Vikrama *saṃvat* 1416). Hence the period assigned by Chakravarti for the literary activity of Vācaspati appears to be correct. That date is further corroborated by the fact that Vācaspati wrote under Bhairavendra and his son Rāmabhadradeva, that were 4th and 5th in descent from king Bhavēśa of Mithilā, who as we saw above began to rule over Mithilā in the third quarter of the 14th century.

This Vācaspati who flourished in Mithilā in the latter half of the fifteenth century is very often confounded with other authors bearing the same name. The great philosopher Vācaspati who was author of the Bhāmati on the Śārīrakabhāṣya of Śaṅkara and of several other commentaries on other systems of philosophy flourished in the first half of the 9th century as he wrote his Nyāyasūcinibandha in 898 (most probably of the Vikrama era).⁹⁸⁸ There was another (Candraśekhara) Vācaspati who wrote the Smṛtisārasaṃgraha (cat. of Calcutta San. College mss. vol. II, p. 181, No. 203) and flourished in the first half of the 18th century.

987 Compare विष्णोव्यक्तः(१) पुरमिव शम्भोरिव देहवामार्धम् । देवीसनामिरेषा जयति जयात्मा
महादेवी ॥ श्रीभैरवेन्द्रधरणीपतिधर्मपत्नी राजाधिराजपुरुषोत्तमदेवमाता । वाचस्पतिं
निस्तिलचन्द्रविदं निबुध्य द्वैते विनिर्णयविधिं विधिरुतनोति ॥ verses 5 and 7 of
द्वैतनिर्णय, Mitra's Notices, vol. I p. 149.

988 न्यायसूचिनिबन्धोत्पादकारि सुधियां मुदे । श्रीवाचस्पतिमिश्रेण वस्वङ्कवसुवत्सरे ॥

99. Nṛsimhaprasāda

This is an encyclopaedic work on dharmaśāstra, no part of which has been yet printed. The Benares Sanskrit College has a complete ms. of this vast work. I could examine the whole of it. Besides, the Deccan College collection has two mss. of portions of it, viz. of the Dānasāra (No. 353 of 1875-76) and of the Tīrthasāra (No. 352 of 1875-76). The Dānasāra and Śāntisāra are also noticed in Mitra's cat. of Bikaner mss. (pp. 429-430) and six sections out of twelve are noticed in the I. O. cat. p. 434 No. 1467. Unless otherwise stated the references here are to the Benares Sanskrit College ms.

The Nṛsimhaprasāda is divided into twelve⁹⁸⁹ sections called 'sāra' on saṁskāra, āhnikā, śrāddha, kāla, vyavahāra, prāyaścitta, karmavipāka, vrata, dāna, śānti (the averting of evil foreboded by natural portents and other strange occurrences), tīrtha and pratiṣṭhā (consecration of temples, idols etc.). Each section⁹⁹⁰ begins with an invocation of Nṛsimha (the man-lion incarnation of Viṣṇu) after whom the work is named Nṛsimhaprasāda (the fruit of the grace of Nṛsimha). In the Saṁskārasāra, after invoking Nṛsimha, the introduction tells us that⁹⁹¹ when king Rāma ruled in Devagiri (modern Daulatabad), Śālavat was ruler of Delhi and that after the latter Nijāmasāha wielded power over the world. Then after pronouncing an eulogy on Nijāmasāha (verses 10-13) the author

989 संस्कारसारः प्रथमो द्वितीयस्त्वाह्निकाभिधः । आह्निकसारस्तृतीयस्तु चतुर्थः कालनिर्णयः ॥
पञ्चमो व्यवहारस्य प्रायश्चित्ताभिधो ... (torn) नाशकः (सप्तमस्त्वचनाशकः) ॥
अष्टमो व्रतसारस्य पुराणोक्तभिधायकः । नवमो दानसारस्य सर्ववर्णाधिकारकः ॥
दशमः शान्तिसंज्ञो वै तैर्थैकदशः स्मृतः । देवप्रतिष्ठासारश्च द्वादशः परिकीर्तितः ॥
verses 17-20 of संस्कारसार.

990 e. g. verse 8 of the संस्कारसार. The first verse of आह्निकसार is प्रणम्य श्री-
नृसिंहेन (हं तु) दलाधीनेन भूभुजा । श्रीनृसिंहप्रसादेन विमानुष्ठेयमुच्यते ॥ the
आह्निकसार begins 'श्रीनृसिंहं नमस्कृत्य दलाधीशमहीपतिः । आह्निकसारं प्रकुरुते सर्ववेदिक-
तुष्टये ॥'

991 श्रीमद्देवगिरौ पुरन्दरपुरस्यर्धाधिचन्द्रादरे रामे राजानि शामवित्तिकल बभौ राजा स विज्जिम्बरः ।
चिह्नीशादुपरि प्रभुः समभवन्नैजामसाहो महद् यद्दोर्दण्डनिजप्रतापमहिमा राज्यं यशो
वापयत् ॥ verse 9.

speaks of himself. We⁹⁹² are told that the author was Dalapati (or Dalādhīśa), son of Vallabha, of the Bhāradvāja-gotra and of the Yājñavalkya śākhā (i. e. Śuklayajurveda) and that he was the keeper of the imperial records of Nebajana (?). There are elaborate colophons⁹⁹³ at the end of almost each section (called sāra) in which we are told that Dalapati was the pupil of Sūryapaṇḍita, that he was a great exponent of the Vaiṣṇavadharma, that he was the chief minister and keeper of the records of Nijāmasāha, who was the overlord of all Yavanas (Mahomedans) and ruler of Devagiri. In some colophons he is styled Mahārājādhirāja. It is doubtful whether Dalapati or Dalādhīśa was the real name of the author or was merely a title. It is not unlikely that Sūryapaṇḍita said to be the *guru* of the author is the same as Sūrya, the father of the great Maratha saint Ekanātha, who wrote his Bhāgavata at Benares in *śake* 1495 (i. e. 1573 A. D.) and who states that he was born in a family of devout Vaiṣṇavas.

The Nṛsiṃhaprasāda names numerous authors and works. In the beginning of the Saṁskārasāra, he mentions a host of writers and works that he consulted.⁹⁹⁴ Besides these he mentions Some-

११३ प्रौढश्रीद्विजराजवंशतिलकालङ्कारहीरः प्रभुभारद्वाजकुलानुगः प्रथमया यः शास्त्रयालङ्कृतः ।

श्रीमन्नेबजनसमस्तकरणाधीशः सतानयणीः श्रीमद्वल्लभभूश्चिरं विजयते श्रीमान्दलाधीश्वरः ॥ verse 14 of संस्कारसार. The third line is metrically faulty in the 6th syllable. This verse occurs in each सार at the end with variations.

In the D.C. ms. No. 358 of 1875-76 the last two lines are श्रीमद्वल्लभभूचरु-त्मनिरतस्तत्संप्रदायाग्रणीः सारे दानकसंज्ञकेतिचतुरे श्रीमान्दलाधीश्वरः ॥

११३ e. g. at the end of the ब्राह्मसार ' श्रीमत्प्रौढप्रतापमहाराजधिराज-सर्वपुरीसुन्दरीदेव-गिरिपुरवराधीश्वर-समस्तयवनाधीश्वर-श्रीमन्निजामसाहसमस्तकरणाधीश्वर-सकलविद्यावि-शारद-याज्ञवल्क्यिलुप्तशाखाप्रवर्तक-द्विजराजकुलालङ्कारहीर-श्रीवैष्णवप्रवर्तक-श्रीवल्लभा-त्मज-श्रीवल्लभपण्डितप्रसादसिद्धितसूर्यपण्डिताभिधगुरु-मन्वादिप्रणीतनीतिशास्त्राभिज्ञ-महा-प्रभुस्वकार्यवीक्षणप्रतिनिधीकृत-श्रीमहाराजदलधिराज-नविरचिते श्रीनृसिंहप्रसादे &c.

११४ कालादर्शान्तमट्ट-विज्ञानेश्वर-मट्टेमाद्धि-ऽपिकाविवरण-असहाय-प्रयोगपारिजात-मदनपारि-जात-कृत्यकल्पतट्ट-माधव-स्मृतिचन्द्रिका-स्मृतिरत्नावलि-स्मृतिदर्पण-स्मृतिचिन्तामणि-स्मृ-तिभास्कर-मेधातिथि-विज्ञानतिलक-अपराक-विज्ञानमार्कण्ड-भोजराजीय-विष्णुरूपनिबन्ध-नारदप्रीय-गणेश-वाक्यमीमांसा-स्मृतिमीमांसा-निबन्धसर्वस्व-स्मृतिमहार्णव-शातातपीयक-मेविषाकसमुच्चय-माधवीय-मेलुणिकमविषाक-प्रवराध्याय-प्रवरमञ्जरी-जातिविवेकप्रमुखान-नेकनिबन्धाः &c. folio 3b.

śvara (commentator of the Tantravārtika) and Kāladīpa in the Saṃskārasāra; the Purāṇasāra in the Āhnikasāra; Pārijāta and Vādibhayankara in the Vyavahārasāra; Kāmika, Jñānaratnāvali, Balārkodaya in the Dānasāra.

The contents of some of the sections of the Nṛsiṃhaprasāda may be set out here. In the Saṃskārasāra the author treats of the meaning of *dharma*, śruti, smṛti, the authoritativeness of purāṇas, kalivarjya (usages prohibited in the kali age), puṇyāhavācana, madhuparka, vṛddhiśrāddha, garbhādhāna, puṃsavana, jātakarma, nāmakaraṇa, upanayana, marriage and other *saṃskāras*, the duties of brahmacārins, snātakas, householders, vānaprasthas and saṃnyāsins. In the Āhnikasāra the author after dividing the day into eight parts speaks of the actions appropriate to each viz : in the first getting up from bed at the brāhma-muhūrta, śauca, brushing the teeth, decoration of the hair, bath etc; in the second study; in the third, looking after dependents and pursuit of one's livelihood; in the fourth midday bath, brahmayajña, tarpaṇa, vaiśvadeva, daily śrāddha; in the fifth dinner and foods prescribed and forbidden; in the sixth and seventh reflecting over itihāsa and purāṇa; in the 8th decision about worldly affairs, evening saṃdhyā etc. In the Kālasāra (which is incomplete in the Benares ms.) he defines the nature of *kāla* and gives rules and decisions about months, *tithis* and such festivals as Navarātra, Janmāṣṭamī etc. In the Vyavahārasāra the author deals with the meaning of vyavahāra, the eighteen titles of law, the four-fold method of deciding dharma, the pramāṇas (means of proof), dāyavibhāga etc. In the Vratasāra he speaks of the several principal *vratas* in each month, some of which are for both men and women, some for men only and some for women only. In the Dānasāra he dilates upon the nature of dāna, its varieties, the various results of dānas, the proper time and place for dānas, proper recipients of dāna, what things can be the subjects of gifts, units of gold, silver etc., the description of kuṇḍa, maṇḍapa and vedī, the sixteen great dānas such as tulā, hiraṇyagarbha, brahmāṇḍa, kalpapāḍapa etc. and three *atidānas*, viz. land, cows and learning; gifts of images, food, ornaments, bedstead etc.; gifts on saṃkrānti and eclipses etc. The Tīrthasāra is interesting for this that as the author hailed from Devagiri he speaks principally of *tīrthas* of the Deccan and Southern India. In this work he speaks

of Setubandha, Puṇḍarika⁹⁹⁵ or Paṇḍarika (modern Pandharpur in the Sholapur District, it seems), Gayāturtha, eulogies of Godāvari, Kṛṣṇa-Veṇyā, Narmadā, Malaprahāriṇī etc.

The Nṛsiṃhaprasāda being a work from the Deccan held the view that marriage with a maternal uncle's daughter was sanctioned by the Veda and was not to be censured.⁹⁹⁶ It says that where there is (irreconcilable) conflict between the smṛtis and purāṇas there is an option.⁹⁹⁷

As the Nṛsiṃhaprasāda relies upon the Mādhaviya and the Madanapārijāta, it is certainly later than 1400 A. D. As it is mentioned as an authority in the Dvaitanirṇaya of Śaṅkarabhāṭṭa and in the Mayūkhas of Nilakaṇṭha it must be earlier than about 1575 A. D. If by the Dipikāvivarāṇa which it enumerates among its principal authorities is meant the com. of Nṛsiṃha, son of Rāmacandrācārya, on his father's commentary of the Kālanirṇaya (which is most probable), then the Nṛsiṃhaprasāda must be later than about 1500 A. D. Dr. Bhandarkar⁹⁹⁸ says that Rāmacandrācārya lived about 1450 A. D. A ms. of the Dipikāvivarāṇa was copied in *samvat* 1604 (1548 A. D.).⁹⁹⁹ The Benares Sanskrit College ms. appears to have been copied for Rāmapaṇḍita Dharmādhikari at Benares, who is said to have been the father of Nandapaṇḍita¹⁰⁰⁰ (see sec. 105 below). At the end of several *saras* either *samvat* 1568 (1511-12 A. D.) or 1569 occurs as the date.¹⁰⁰¹ This may be said to be the

995 भैरवाश्रये तटे देवि दक्षिणे तीर्थमुत्तमम् ... घर्मरीरा नदी यत्र करवीरकुशाकुशेः । शोभिता सङ्गता भैरवास्तस्माद्योजनमन्ततः । पौण्डरीकमिति ख्यातं तत्तीर्थं तीर्थपूजितम् । पाण्डुरङ्गस्तत्रास्ते &c.

996 वस्तुतस्तु मातुलसुतापरिजयनं वेदाभिहिततया न दोष इति ... विस्तरेण वक्ष्यामः । संस्कारसार folio 9.

997 यत्र स्मृतिपौराण्योर्विरोधस्तत्र निकल्पः । संस्कारसार folio 14a.

998 Report, 1883-84, pp. 58-60.

999 Vide I. O. cat. p. 530, No. 1662.

1000 Vide Benares ' Pandit ' (New series) vol. V. pp. 377-78 for an announcement about the नृसिंहप्रसाद by a learned descendant of नन्दपण्डित.

1001 At the end of the colophon of the आह्निकसार we have the date ' संवत् १५६८ समये आश्विनपक्षे ११ शुक्रवारे ' and on the back of that part of the ms. the date ' संवत् १५६९ वैशाखपक्षे ७ शुके ' i. e. 7th May 1512 A. D. At the end of the कर्मविपाकसार we have ' संवत् १५६९ समये काशीपुरी-लीलाशेषेऽष्टम्यक्षरासंतिधाने '. At the end of the तीर्थसार we have ' संवत् १५६८ समये वैशाखपक्षे द्वितीया रवौ '.

date of the actual composition of the work or of the copying of the ms. for Rāmapaṇḍita. It seems difficult to believe that Rāmapaṇḍita for whom the ms. was copied in 1511-12 A. D. was the father of the famous Nandapaṇḍita. We know that Nandapaṇḍita composed his *Vaijayanti* in 1623 A. D. Rāmapaṇḍita must have been a man of middle age before he could order the copying of a huge ms. like the *Nṛsiṃhaprasāda*. If he did this in 1511-12 A. D. his son could hardly have been alive 120 years later. Therefore it looks probable that the dates (*samvat* 1568 and 1569) are not the dates when the ms. was copied for Rāmapaṇḍita, but rather the dates of the composition of the original work or of the copying of the ms. from which Rāmapaṇḍita got his own ms. copied. At all events it is clear that the *Nṛsiṃhaprasāda* could not have been composed later than 1512 A. D. As the author was a minister of Nijāmasāha who ruled over Devagiri, it appears that he is referring to Ahmad Nizam Shah who ruled from 1490-1508 A. D. or to his son Burhan Nizam Shah (1508-1533 A. D.), most probably the former.¹⁰⁰² It may be taken as certain that the work was composed between 1490 and 1512 A. D.

100. Pratāparudradeva

The *Sarasvativilāsa* was compiled by Pratāparudradeva, a king of the Gajapati dynasty who ruled at *Cuttack* (*Kāṭakanagari*) in Orissa. The *Dayabhāga* portion of this work was published with an English translation by Rev. Thomas Foulkes in 1881. An edition of the whole of the *vyavahāra* section of the *Sarasvativilāsa* has recently been published in the Mysore Government publication Series. Through the kindness of the Editor, Dr. Shamasastri, I was able to secure the printed sheets of 352 pages before publication. In the following reference is made to the paragraphs of Foulkes' edition and the pages of the Mysore edition.

After invoking deities the work starts with the *prastāvi* of the king and his family (pp. 2-11). Descent is traced to the Sun himself through Daśaratha, Rāma and his sons. Kapilendra was the founder of the Gajapati family whose son was Puruṣottama. His queen was Rupāmbikā. Pratāparudradeva or Vira-Rudra-deva

1002 Vide Lane-Poole's 'Muhammādan dynasties' (ed. of 1905) p. 330 for the names and dates of the Nizam Shahs.

was the son of Puruṣottama. He is spoken of as having given protection to Sultan (Suratrāṇa) Husanshah who threw himself on his mercy.¹⁰⁰³ In the colophons¹⁰⁰⁴ the king is styled Gajapati, Gauḍeśvara (king of Gauḍa), lord of Kalubariga (modern Gulbarga) in the Karnāṭaka country of nine crores (probably of revenue) and as the protector of Sultan Husanshah of Jamunāpura. It is significant that the same titles are applied to Puruṣottama¹⁰⁰⁵ in his Poṭavaram grant of *śaka* 1412 (1490 A. D.) and in other inscriptions. Pratāparudradeva, while ruling his capital¹⁰⁰⁶ Kāṭakanagari, called together an assembly of *Pandits* and compiled an extensive digest of civil and religious law. The royal author feels qualms of conscience on the question of eulogising himself and his family but stifles them easily by saying that a poet can also be an appreciative critic of his own productions.¹⁰⁰⁷ He boasts that he composed the work for saving scholars the trouble of bringing harmony among the conflicting dicta of Vijñānayogī, Aparārka, Bhāruci and others, that there was no work that could equal his own and that his literary effort would make his predecessors' works afford illustrations of the maxim that when a certain purpose is served by one the existence of others is superfluous.¹⁰⁰⁸ Then it

1003 p. 11 'शरणगतहुसनसाहिसुरत्राणवज्रपञ्जरः.'

1004 इति वीरश्रीगजपति-गौडेस्वर-नवकोटिकर्णोटकलुवरिगेश्वर-शरणगतजमुनापुराधीश्वर-हुसनसाहसुरत्राण-शरणरक्षण-श्रीवृगावरपुत्र-परमपवित्रचरित्र-राजाधिराज-राजराजपरमेश्वर-वरिप्रतापलङ्कदेवमहाराजविरचिते स्मृतिसंग्रहे सरस्वतीविलासे व्यवहारक्राण्डे &c. I. O. cat. p. 419 No. 1404.

1005 वीरश्रीगजपतिगौडेस्वरनवकोटिकर्णोटकलुवरिगेश्वरप्रतापपुरुषोत्तमदेव &c. E. I. vol. XIII p. 155; vide Dr. Rajendralal Mitra's 'Antiquities of Orissa' vol. II, appendix pp. 165-167, Ind. Ant. vol. I. p. 355 and M. M. Chakravarti's article on 'Uriya Inscriptions of 15th and 16th centuries' in JASB vol. 62, part 1, pp. 88-104 for inscriptions of this dynasty.

1006 'स चायं वीररुद्रो गजपतिरयोभ्यामिवायोभ्यां ... भूकान्ताकटकं कटकनगरीं समानयन्' p. 11.

1007 अत्र वर्जयितुं वर्णयोरभेदेकनियतयोरपि अवस्थामेदेन भेदकथनमेकस्यैव कवेः कवि-सहृदयत्वञ्च विस्म्यते । p. 11.

1008 मथाविहितसभामण्डपान्तरे सम्पपाद्भविवाकामात्यपुरोहितज्योतिर्विदादिसहितो विद्वान्-योगि-आरुह्यपरार्क-मेधातिथ्यसहाय-चन्द्रिकादिबहुग्रन्थैकवाक्यतापर्वालोचनवशावस्त-तत्त्वज्ञो मा भूदिति सकलस्मृतिसमुच्चयमतिगम्भीरं नातिविस्तृतं ग्रन्थं प्रस्तौति । ... इति गर्भमहो नैव नैव गर्भमहोधिके । समे तु गर्बं शङ्केत न समस्ति समस्तु नः ॥ pp. 11-12; एकेन चरितार्थत्वादितरानर्थतानयः । पूर्वग्रन्थैर्विषयीभवेदिति समीक्ष्यमः ॥ p. 14.

is said that the *vyavahārakāṇḍa* was first taken in hand even before the *ācārakāṇḍa* following the special desire of the king Virarudra Gajapati.¹⁰⁰⁹ But it appears from references in the *vyavahārakāṇḍa* itself that before that part was finished the *ācārakāṇḍa* had been completed.¹⁰¹⁰ The *Sarasvativilāsa*, being a work composed under the express orders of a king for the benefit of his subjects, makes the nearest approach to the Austinian conception of law as a command addressed by political superiors to political inferiors and enforced by a sanction.

The principal topics dealt with in the *Vyavahārakāṇḍa* are : the hall of justice, the method of judicial procedure, the plaint, the reply, documents, possession, *ṛnādāna*, *dāyavibhāga*, *sāhasa* and other titles of law. In the beginning of the work he sets out at great length the views of ancient writers on politics about the constitution of the *mandala*, such as those of Parāśara, Uśanas, Viṣṇu, Brhaspati, Viśālākṣa, Manu etc. He generally follows the views of Vijñāneśvara on *dāyavibhāga*, but here and there strongly criticizes him, e. g. he says that Vijñāneśvara gave a very far-fetched interpretation¹⁰¹¹ of Yājñavalkya's verse 'rikthagrāha rnam dāpyah.' The *Sarasvativilāsa* is a work of authority in Southern India on matters of Hindu Law, though inferior to the *Mitākṣarā*.¹⁰¹² It informs us that, though the *Smṛticandrikā* passed over the ordeals of water and poison on the ground that they had gone out of vogue, in Utkala the ordeal of water alone was resorted to and in Śūrasena (Mathurā) and Magadha (Bihar) the ordeal of poison alone was administered.¹⁰¹³

1009 ततश्चाचारकाण्डाद् व्यवहारकाण्डः प्रथमारब्धः । ... तथापि बरिहद्गजपतिमहाराज-
स्याकाक्षानुसारेण प्रथमं व्यवहारकाण्डः प्रक्रम्यते ॥ p. 15.

1010 अत्र यद् बहु वक्तव्यमस्ति तदस्माभिरपि आचारकाण्डे विवाहप्रकरणे एव प्रपञ्चितमिति
तत एवावधार्यम् । p. 343.

1011 एतद्व्याख्यानकर्म (!) विज्ञानयोगिना पूर्वार्चार्थच्छयानुगच्छता (०च्छायामनुगच्छता !)
अधिप्रेषसमाधानाभ्यामतिक्लेशमाश्रित्य कृतम् । p. 262 ; vide p. 207 for another
example of the criticism of विज्ञानेश्वर.

1012 Vide 2 Mad. H. C. R. 206 at p. 217, 33 Mad. 439 at p. 441, 35 Mad. 153 at
p. 156.

1013 यथोक्तं चन्द्रिकाकारेण जलविषयोऽस्तज्ज्ञानुष्ठानत्वात्तद्विधिनान्स्याथ कोशविधिष्वप्यत
इति । उत्कलादिषु कचिद्देशेषु जलविषयेव प्रामाणिकत्वेन व्यवह्रियमाणत्वात् । शूरसेन-
मामाधादिषु कचिद्देशेषु विषविषयेव प्रामाणिकत्वेन परिगृहीतत्वात् । p. 200.

Besides the usual dharmasūtras and other smrtis, the principal authors and works named in the *Sarasvativilāsa* are noted below.¹⁰¹⁴ The *Sarasvativilāsa* presents in the case of the dharmasūtras, particularly of Viṣṇu and Gautama, great variations from the printed texts of these works (vide sec. 10, p. 70 above). The *Sarasvativilāsa* in scores of places gives the conflicting views of Bhāruci and the Mitākṣarā (for which see under Bhāruci, sec. 61). The *Sarasvativilāsa* also contains valuable information about the views of such authors as Asahāya, Bhavadeva and Śrīkara whose works have not yet come to light.

Burnell (introduction to *Vaiṣṇa Brāhmaṇa* p. vii) took *Pratāparudradeva* to be the king of that name who belonged to the Kakatiya-Gaṇapati dynasty of Warangal and who was carried captive to Delhi in 1322 A. D. But in this he was wrong. It has been shown above that the king connected with the composition of the *Sarasvativilāsa* belonged to the Gajapati dynasty that ruled at Cuttack and not at Warangal. *Pratāparudradeva* ruled from 1497 to 1539 A. D. Therefore the *Sarasvativilāsa* must have been composed in the first quarter of the 16th century. Foulkes thinks (Intro. p. xx) that the work was composed about 1515 A. D. His argument is that though the commentary of Mādhavācārya was written about two hundred years before the *Sarasvativilāsa*, the latter is entirely silent about it in his work and that the reason of this is to be sought for in the rivalry of the two dynasties of *Pratāparudra* and *Kṛṣṇarāya* of Vijayanagara which was set at rest by a marriage alliance about 1516 A. D. Vide Prof. S. Krishnaswami Aiyangar's 'sources of Vijayanagar History' (p. 116), where we are told that the daughter of the Orissa king married to *Kṛṣṇadevarāja* was named Jaganmohini (according to some) or Tukkā (according to others) and Sewell's 'A forgotten empire' p. 320. Another argument advanced by Foulkes for 1515 A. D. as the date of the work is that during the latter part of his reign *Pratāparudradeva* had come

1014 अपरार्क, असहाय, कर्किभाष्य, कुलार्क, गुह (प्रभाकर), चन्द्रिका (i. e. स्मृतिचन्द्रिका), देवराट्ट, देवस्वामी, धारेस्वर, निबन्धनकार, प्रदीप, प्रदीपिकाकार, भवदेव, भवनाथ, भारुचि, भित्ताक्षरा, यज्ञपति, मेधातिथि, राजलासक, लक्ष्मीधर, बरदराज (called आधुनिक as contrasted with भारुचि), विज्ञानेश्वर, वृत्तिकार (on आप० श्रौत), वैखानस-संज्ञिना, शालिकान्नाथ, श्रीकर, संग्रहकार, सोमशेखर, सोमेश्वर.

under the influence of the great Vaiṣṇavite saint Caitanya, who made Purī his residence during the last years of his life and that the Sarasvativilāsa has in the beginning an invocation of Śiva. Caitanya was born in śake 1407 Fālguna Full-moon (i. e. in 1486 A. D.); vide Bhandarkar's 'Vaiṣṇavism and Śaivism' (p. 83) and Caitanya is said to have gone to Purī about 1510 A. D. and died in 1533 A. D. (Beames in Ind. Ant. vol. II, p. 1 ff). Both these arguments are not of much weight. As a matter of fact in some mss. there is an invocation of both Viṣṇu (Hayagrīva) and Śiva ; vide Descriptive Cat. of Government S. mss. at Madras vol. VI, p. 2426 No. 3221. The latest work of certain date that the Sarasvativilāsa names is the Smṛticandrikā and it is rather matter for surprise that no work belonging to the 14th and 15th centuries is quoted or named by the Sarasvativilāsa. But this circumstance alone is hardly of any worth in face of the positive statement in the work itself that it was composed by Pratāparudradeva Gajapati. Vide JBORS. vol. V, pp. 147-148 and Ind. Ant. for 1929, pp. 28-33 for information about the Empire of Orissa and its emperors, Kapilendra (who died in 1470 A. D.), Puruṣottamadeva (1470-1497) and Pratāparudra-deva.

There is a ms. of a work called Pratāpamārtāṇḍa or Praudha-pratāpamārtāṇḍa (D. C. ms. No. 48 of 1872-73) which is ascribed to Pratāparudra, ruler of Utkala, whose capital was Kataka on the banks of the Citrotpalā. It mentions Kapileśvara Gajapati, his son Puruṣottama, father of Pratāparudra. In the colophon the king is described as 'Gajapati-Gauḍeśvara-navakoṭi-karṇāṭa-kalabarageśvararūpa-nārāyaṇa' &c. The work is divided into five Prakāśas on Padārthanirṇaya, Vatsarādinirūpaṇa, Tithinirūpaṇa, Vratanirṇaya (such as Navarātra &c.), Viṣṇubhakti. He expressly mentions as his authorities Hemādri, Kalpataru, Ratnākara, Mitākṣara, Mādhaviya, Anantabhaṭṭa, Smṛticandrikā, Aparārka, Pārijāta, Kālādarśa, Deva-dāsa. Here there is an express mention of Mādhava which refutes Foulkes' theory set out above.

101. Govindānanda

Govindānanda wrote several works out of which four have been printed in the Bibliotheca Indica series, viz : the Dānakaumudī, Śuddhikaumudī, Śrāddhakaumudī, Varṣakriyā-kaumudī. The last work deals with *tithinirṇaya*, *vratas* on several *tithis* all the year

round, festivals like Durgotsava, Kojāgara etc. All these works appear to have formed part of a general digest called Kriyākaumudī. Besides these he wrote a commentary called Arthakaumudī on the Śuddhidīpikā of Śrinivāsa which was printed in Bengali characters, and also a commentary called Tattvārtha-kaumudī on Śūlapāṇi's Prāyaścittaviveka (published by Jivānanda at Calcutta). His works are of great utility on account of the numerous authors and works quoted therein. The following deserve special mention.¹⁰¹⁵ He was the son of Gaṇapatibhaṭṭa and was styled Kavikaṅkaṇācārya. From the introductory and final verses of his works it appears that he was a Vaiṣṇava. His father was a resident of Bāgri in the Midnapur District of Bengal.

Since he quotes the Madanapārijāta, the Gaṅgā-vākyāvali, Rudradhara and Vācaspati, he must be later than about 1500 A. D. He is quoted by Raghunandana in his Malamāsattva and Ahnika-tattva. So he cannot be later than 1560 A. D. His Śuddhi-kaumudī examines intercalary months¹⁰¹⁶ from *śake* 1414 to *śake* 1457 (i. e. from 1492 A. D. to 1535 A. D.). Therefore it appears that he wrote his Śuddhikaumudī immediately after *śake* 1457 (i. e. 1535 A. D.). He wrote the Śrāddha-kaumudī and Varṣa-kriyā-kaumudī after the Śuddhi-kaumudī. Therefore we shall be very near the truth if his literary activity be placed between 1500 and 1540 A. D.

Vide M. M. Chakravarti in JASB for 1915 p. 355 for information about Govindānanda.

1015 कुल्लुक, चण्डीदास. (com. of काव्यप्रकाश), गङ्गावाक्यावलीकार, मदनपारिजात, राजमार्तण्ड, इन्द्रधर, वर्धमानोपाध्याय, वाचस्पति, विशारद, शुद्धिविवेक, सायणभाष्य.

1016 अत एव विष्णुधर्मोत्तरे—समाह्वये साष्टमासे तस्मान्मासोतिरिच्यते । स चाधिमसाकः प्रोक्तः काम्यकर्मसु गृहीतः ॥ इति । तथा चतुर्दशवर्षाधिकचतुर्दशशतशकाब्दे वैशाखो मलमासः । ततः परं षोडशाधिकचतुर्दशशतशकाब्दे भाद्रे ऊनत्रिंशद्मासे मलमासः । ... ततः परं द्वाविंशत्यधिकचतुर्दशशतशकाब्दे ज्येष्ठे पञ्चत्रिंशद्मासे मलमास इत्याद्य-नेकशो व्यविचरो दृश्यते । शुद्धिकौमुदी p. 286; vide p. 270 for intercalary month in *śake* 1449 and 1457.

102. Raghunandana

Raghunandana is the last great writer of Bengal on dharmasāstra. He compiled an encyclopædic work on the different branches of dharmasāstra styled *Smṛtitattva*, divided into 28 sections called *tattvas*. He cites the names of over 300 authors and works in his encyclopaedia, which have been collected together by M. M. Chakravarti (JASB for 1915 pp. 363-375). His wonderful mastery over *smṛti* material and his erudition displayed in the *Smṛti-tattva* earned for him the appellation *smārtabhāṭṭacārya* or simply 'smārta' from later writers. For example, the *Vīramitrodaya* refers to him in that way and so does Nilakanṭha in his *Vyavahāramayūkha*.¹⁰¹⁷ His *Smṛtitattva* was printed at Serampore in Bengali characters so far back as 1834-35 A. D. and it has also been published by Jivananda (in two volumes). Some *tattvas* have been separately published as e. g. the *Vyavahāra-tattva* and the *Dāyatattva* (published at Calcutta in 1828 by the Department of Public Instruction). His *Dāyatattva* was translated into English by Golapcandra Sarkar. In his *Malamāsātattva* the names of his *tattvas* are given.¹⁰¹⁸ Vide Mitra's Notices, vol. III. p. 50 No. 1081 and I. O. cat. p. 420 No. 1405 for an enumeration of the *tattvas* and for reference to the volumes and pages in the Serampore edition. The *tattvas* are not arranged in the verses quoted below according to their chronological order, but according to the exigencies of the metre. In this work I have used Jivananda's edition.

1017 Vide की० p. 697 on गौतम's sūtra 'स्त्रीधनं दुहितृणामप्रत्तानामप्रतिष्ठितानां च'; व्यवहारमयूख (text p. 112 of my edition) 'स्मार्तहरिनाथावप्येवमेव'.

1018 मल्लिस्तुचे तथा द्राये शुचो च दशसंस्कृतौ । प्रायश्चित्ते विवाहे च तिथ्यां जन्माष्टमीव्रते ॥ दुर्गासत्वे व्यवहृतावेकादश्यादिनिर्णये । तडागभवनोत्सर्गे वृषोत्सर्गत्रये व्रते ॥ प्रतिष्ठायां परीक्षायां ज्योतिषे वास्तुयज्ञके । दीक्षायामाह्निके रुत्ये श्वेचे श्रीपुरुषोत्तमे । सामभ्रादे यजुःभ्रादे शूद्रकृत्यार्विचारणे । इत्यष्टाविंशतिस्त्वानि तत्त्वं वक्ष्यामि यत्नतः ॥

The 28 *tattvas* are on मल्लिस्तुच (intercalary month), द्राय, शुद्धे, संस्कार, प्रायश्चित्, विवाह, तिथि, जन्माष्टमी, दुर्गासत्त्व, व्यवहार, एकादशी, तडागभव-नोत्सर्ग, वृषोत्सर्ग (3 *tattvas* on छन्दोगवृषोः, यजुर्वृषोः, and ऋग्वृषोः), व्रत, प्रतिष्ठा (two on देवप्रतिष्ठा and मनुप्रतिष्ठा), दिव्य (i. e. परीक्षा), ज्योतिष, वास्तुयज्ञ, दीक्षा, आह्निक, रुत्य, पुरुषोत्तमक्षेत्र, सामभ्रातृ, यजुःभ्रातृ, शूद्रकृत्य. In the Serampore edition ऋग्वृषोत्सर्ग is not printed (vide Chakravarti in JASB 1915 p. 363). In Jivananda's edition also the यजुर्वृषोत्सर्ग is not included and the जन्माष्टमीतत्त्व seems to be included under तिथितत्त्व.

It is not feasible to give even brief summaries of Raghunandana's *tattvas*. Their vary names indicate the subject matter. But one of them, the *Dāyatattva*, deserves special mention. It treats of partition made by father, partition among brothers after their father's death, persons not entitled to a share, property not liable to partition, evidence of separation, *strīdhana* and its devolution, inheritance to one dying sonless etc. His *Tithi-tattva* contains a description in Sanskrit of the game called *Caluṅga* played on the full moon of Āśvina by four players.

Besides the 28 *tattvas* Raghunandana is said to have composed several other works. There is a commentary on the *Dāyabhāga* attributed to him. Colebrooke suspected its genuineness, but the colophon of the commentary¹⁰¹⁹ gives the same details about Raghunandana as are found in his admitted works. It is to be noticed that the *Dayatattva* of Raghunandana sets forth the same principles of Hindu law that are peculiar to *Jimūtavāhana*, though in matters of detail they disagree in a few cases. The *Viramītrodaya* styles the author of the *Dāyatattva* a follower of *Jimūtavāhana*.¹⁰²⁰ It has been held by the Calcutta High Court that Raghunandana's is the best commentary on the *Dāyabhāga* and that the authority of Raghunandana is acknowledged and respected universally in the Bengal School.¹⁰²¹

Besides the above, Raghunandana wrote also *Tirthatattva* or *Tirthayātrāvidhitattva*, the *Dvādaśayātrātattva* (on the principal festivals at Jagannāthapuri, one in each month), *Tripuṣkaraśānti-tattva*, *Gayāśrāddhapaddhati* and *Rāsayātrāpaddhati*. His works however are not very much in vogue elsewhere than in Bengal.

Raghunandana was the son of Hariharabhattachārya and was a Bengal Vandyaghatīya Brāhmaṇa. He was a pupil of Śrīnātha-ācārya-cūḍāmaṇi, whose works are frequently quoted in the several *tattvas* (vide Chakravarti in JASB for 1915 p. 351 n. 2). According to tradition Raghunandana and the great Vaiṣṇavite saint Caitanya were pupils of the same teacher, Vāsudeva Sārvabhauma, who was

1019 इति श्रीवन्द्यघटीयहरिहरभट्टाचार्यात्मजरघुनन्दनभट्टाचार्यकृता दायभागटीका समाप्ता ।

1020 जीमूतवाहनेस्तु ब्राह्मणदिविवाहेषु यद्वनं तदेवानेन व्यवस्थाप्यते न तु तत्तद्विवाहोदयाः सर्वे धनम् । ... इत्याह । तदनुगामी दायतत्त्वकृदप्येवम् । वीर० p. 703.

1021 L. L. R. 4 Cal. 550 at p. 554 ; I. L. R. 22. Cal. 347 at p. 351.

the shining light of the new logic (navyanyāya) at Navadvīpa and were residents of that place (Sarvadhikari's Tagore Law Lectures, first edition p. 403ff.).

Among the authors and works quoted in his encyclopaedia by Raghunandana those noted below deserve mention.¹⁰²²

Aufrecht placed Raghunandana between 1430-1612 A. D. Dr. Jolly (Tagore Law Lectures p. 10) places him early in the 16th century. In I. L. R. 48 Cal. 643 (F. B.) at p. 695 it is said that Raghunandana belongs to the latter half of the 15th century. As Raghunandana's works are quoted and criticised by the Viramītrodaya (pp. 79, 531, 683, 697, 703 etc.,) and by Nīlakaṇṭha, Raghunandana is certainly earlier than 1600 A. D. As he names Mādhavācārya, Śūlapāni, Rāyamukuta, Rudradhara and Vācaspati, he is later than about 1500 A. D. If tradition is to be believed that he was a fellow-student of Caitanya he must have been born about 1490 A. D. Caitanya is said to have been born in 1485 or 1486 A. D. ¹⁰²³ In his Jyotistattva he mentions śake 1421¹⁰²⁴ in connection with the position of Viṣuva. That shows that the work was not composed probably very much long after that date (i. e. 1499-1500 A. D.) In the same Tattva (vol. I. p. 568)

¹⁰²² अद्भुतसागर, अनन्तभट्ट, अनिरुद्ध, अपिपाल, आचारचन्द्रिका, आचारचिन्तामणि, आचारादर्श, कर्मोपदेशिनी, कल्पतरु, कविकान्तसरस्वती, कामधेनु, कामरूपीयनिबन्ध, कालकौमुदी, कालनिर्णय (of माधव), कालविवेक, कालादर्श, कुल्लूकभट्ट, कृत्य-कौमुदी, कृत्यचिन्तामणि, कृत्यतत्त्वार्णव, गङ्गावाक्यावलि, गृहस्थरत्नाकर, गोविन्द-भट्ट, गोविन्दमानसोद्भास, चण्डेश्वर, जिह्म, जीमूतवाहन, दुण्डुपद्धति, तीर्थचिन्तामणि, दानवाक्यावलि, दीपकलिका, दुर्गाभक्तिरङ्गिणी, द्वैतनिर्णय, नव्यवर्धमानोपाध्याय, निर्णयामृत, पण्डितसर्वस्व, पशुपति, पारिजात, पितृद्विधा, पितृभक्ति, पितृभक्तिरङ्गिणी, पृथ्वीधरमिश्राचार्य, प्रयोगसार, प्रायश्चित्तविवेक, ब्रह्मालसेनदेव, बालक, ब्राह्मणसर्वस्व, भवदेवभट्ट, भीमपरक्रम, भुजबलभूमि, भोज, मदनपारिजात, महादाननिर्णय, माधवाचार्य, युद्धजयार्णव, योगलोक, रामार्चनचन्द्रिका, रायमुकुट, रुद्रधर, वाचस्पतिमिश्र, विद्यापति, विवादचिन्तामणि, व्यवहारचिन्तामणि, शूलपाणि, आङ्ग-चन्द्रिका (of his teacher), श्रीदत्त, सुगतिसोपान, हरिनाथ, हरिभक्ति, हरिहर, हेमाद्रि.

¹⁰²³ Vide Prof. Jadunath Sarkar's ' Chaitanya's pilgrimage and teachings ' for 1485 (as birth date) and M. T. Kennedy's ' Religious life of India ' (1925) p. 13 for 1486 A. D.

¹⁰²⁴ विषुव मीनकन्यार्धे त्वेकाक्षीन्नि शक्राब्दके । (Jivananda vol. I, p. 563).

for calculating ravi-saṁkrānti he takes śake 1489 as the basis (i. e. 1567 A. D.). So that Tattva was composed just about that year. A ms. of the Chandoga-śrāddha-tattva was copied in śake 1497 (1575-76 A. D.)¹⁰²⁵ and a ms. of the Maṭha-pratiṣṭhā-tattva was copied in śake 1498 (i. e. 1576-77 A. D.).¹⁰²⁶ Therefore he must have flourished before 1575. Thus he flourished between 1490 and 1570 and his literary activity, which must have been spread over a long period if we consider the number of his works, lies between 1520-1570. Vide an interesting discussion about his date in JASB for 1915, pp. 354-357 by M M. Chakravarti who places Raghunandana between 1510-1565 A. D.

103. Nārāyaṇabhaṭṭa

Nārāyaṇabhaṭṭa was the most famous of the celebrated family of the Bhaṭṭas of Benares. For a detailed account of the family and the contribution of the several members thereof to dharmasāstra, *vide* my Introduction to the Vyavahāramayūkha (v-xvi). M. M. Haraprasad Śāstri has brought to light a biography of this family written by Śaṅkarabhaṭṭa, a son of Nārāyaṇabhaṭṭa (Ind. Ant. for 1912 vol. 41, pp. 7-13). Nārāyaṇabhaṭṭa's father Rāmeśvarabhaṭṭa whose *gotra* was Viśvāmitra migrated from Pratiṣṭhāna (Paithan) in the Deccan to Benares. Rāmeśvarabhaṭṭa was a very learned man and his learning drew to him students from the whole of India. Nārāyaṇabhaṭṭa was born according to Śaṅkarabhaṭṭa's biography in śake 1435 in the month of Caitra (i. e. about March 1513 A. D.). Nārāyaṇabhaṭṭa was the eldest of three sons, the other two being Śrīdhara and Mādhava. Nārāyaṇabhaṭṭa learnt all the śāstras at the feet of his father. *Pandits* all over India looked up to him as their leader and patron and he was an assiduous collector of Sanskrit mss. It is said that Nārāyaṇabhaṭṭa brought down by his holiness rain in a season of drought and thereby induced the Mahomedan ruler that had razed the temple of Viśveśvara at Benares to the ground to allow him to rebuild it. For his erudition and piety Nārāyaṇabhaṭṭa was honoured with the title 'Jagadguru' and his family was given the first place of honour in the assembly of learned Brāhmaṇas and at the recitations of the Vedas. It was Nārāyaṇabhaṭṭa and his equally worthy descendants that raised dākṣiṇātya *pandits* to the

1025 Mitra's Notices, vol. III, p. 50 No. 1081.

1026 Mitra's Notices, vol. III, p. 53 No. 1083.

position of high eminence at Benares which they still hold. Nārāyaṇabhaṭṭa wrote numerous works on dharmaśāstra among which may be mentioned the Antyeṣṭipaddhati (printed by Nirṇayasāgara Press), the Tristhalīsetu (dealing with the ceremonies to be performed generally at all sacred places and particularly at Prayāga, Kāśī and Gayā) and the Prayogaratna (printed at the Nirṇayasāgara Press, 1915 A. D.). This last contains detailed descriptions and rituals of the saṁskāras from *garbhadhāna* to *vivaha*. His are standard works on the subjects they deal with and are used even now almost throughout the whole of India. He composed a commentary on the introductory verses contained in the Kālamādhava (vide Madras Triennial cat. vol. III. Sanskrit C. p. 4114 No. 2852) and a commentary on portions of the Śāstradīpikā of Pārthasārathimīśra. He composed a work on ordeals which is referred to in the Vyavahāratattva of Nilakantha (vide p. 457 of my edition and Bikaner cat. p. 387 No. 832 for a Divyānuṣṭhāna-paddhati of Nārāyaṇabhaṭṭa) and also paddhatis on the dedication of gardens, tanks etc. He exercised a profound influence over later writers directly and indirectly through his sons and grand-sons.

As he was born in 1513 A. D. and composed the commentary on the Vṛttaratnākara in 1545 A. D., his literary activity must be placed between 1540 and 1570 A. D. This is further corroborated by the fact that his grandson Kamalākaraḥṭṭa composed the Nirṇayasindhu, one of his earliest works, in 1612 A. D.

There is a work on dharmaśāstra called Dharmapravṛtti composed by a Nārāyaṇa. Mr. K. P. Jayasval holds that this was composed by *jagadguru* Nārāyaṇabhaṭṭa (JBORS for 1927, vol. XIII, parts III-IV, p. IX). The same view is held by M. M. Haraprasad Śāstri (Ind. Ant. for 1912 p. 7). But this identity is extremely doubtful. The benedictory verses¹⁰²⁷ in the Dharmapravṛtti are different from those of the Prayogaratna and Tristhalīsetu, the method of treatment and the style are different and the colophons are also different. The author of the Dharmapravṛtti does not mention his ancestors as Nārāyaṇabhaṭṭa does. Nilakantha in his Vyavahāramayūkha

1027 The introductory verse is नारायणं नमस्कृत्य कामदां च सरस्वतीम् । गणनाथं
गुरुंश्चैव धर्मसंरक्षणाय वै ॥ धर्मप्रवृत्तये कियते कलौ नारायणेन तु । I. O. cat. p. 480
No. 1560.

finds¹⁰²⁸ fault with the Dharmaprayvṛtti by saying that certain quotations therein are unauthoritative.

104. *Ṭodaraṇanda*

Rāja Ṭodaramalla, the celebrated finance minister of Akbar, compiled an extensive encyclopædia of civil and religious law, astronomy and medicine. The several parts of that encyclopædia dealing with *ācāra*, *dāna*, *vyavahāra*, *śraddha*, *viveka*, *prayaścitta*, *śamaya* were called *śaukhyas*. An account of some of the *śaukhyas* that were available to me may be concisely given here. The *Vyavahārasaukhya* (D. C. ms. No. 366 of 1875-76) begins with an invocation of Śiva, speaks of the *pārasika* emperor¹⁰²⁹ (Akbar) of Hind (India) and then deals with the several topics of judicial procedure such as the king's duty to look into disputes, the *śabha*, judge, meaning of the word *vyavahāra*, enumeration of 18 *vyavaharapadas*, time and place of *vyavahāra*, the plaint, the reply, the agent of the parties (*pratidinhi*), *pratyākālita*, the superiority of one mode of proof over another, witnesses, documents, possession, inference, ordeals and oaths, grades of punishments and fines. The *Vyavahārasaukhya* does not dwell on the exposition of the several titles of law. Besides the *smṛti* writers, it principally relies on the *Kalpataru*, the *Pārijāta*, *Bhavadeva*, the *Mitākṣarā*, the *Ratnākara*, *Harihara* and *Ilalāyudha*. The several sections are styled *barṣas*.

The *Vivāhasaukhya* (D. C. ms. No. 868 of 1884-87) is concerned with the astrological aspects of marriage (e. g. the proper year, month, day, sign, *nakṣatra* &c., for marriage). It names numerous authors and works, some of which are noted below.¹⁰³⁰

1028 Vide p. 134 of *व्यवहारमयूख* (my edition).

1029 श्रीमान्हेन्दुवपारसीकधरणीशकस्य राजायणी राजा टोडरमल्लचण्डकिरणस्तीव्रप्रतापोदयः ।
लोकानामतिगाढदुर्नयतमोऽर्थसाध पद्मोत्सवानातन्वन् व्यवहारनिर्णयकरश्रेणीं तनोत्यु-
ज्ज्वलाम् ॥ 2nd verse.

1030 उत्पल, चण्डेश्वर (on राजाभिषेक), चतुर्वर्गचिन्तामणि, जयतुङ्ग, त्रिविक्रम, दैवतमनोहर (देवता !), दैवज्ञचिन्तामणि, पृथ्वीचन्द्रोदय, भीमपराक्रम, भुजबल, माहेश्वर, राजमार्तण्ड, रत्नकोश, लल्लट, विवाहपटल (of बराह), विवाहवृन्दावन, व्यवहार-चण्डेश्वर, व्यवहारोपचय, श्रीपति, सत्त्वाचार्य, सारावलि, संहिताप्रदीप, सिद्धान्त-शिरोमणि.

The Śrāddhasaukhya (D. C. ms. No. 257 of 1884-87) is an extensive work and deals with the usual topics such as the different kinds of śrāddhas, the time and place for śrāddha, the proper brāhmaṇas, sapindikaraṇa &c. The sections of this work also are divided into *harṣas*. Besides those enumerated above the authors and works mentioned are noted below.¹⁰³¹

The Jyotiḥsaukhya (D. C. ms. No. 915 of 1886-92) constitutes the Saṁhitā branch of Indian astronomy and deals with such topics as the results of eclipses, the appearance of comets, the rise of Agastya, Ursa major, the signs of the Zodiac &c. It frequently refers to Kāśyapa, Garga (or Vṛddhagarga), Parāśara, Mayūracitra, Varāha. The colophons state that Toḍaramalla was a scion of the Taṇḍala (or - na) family and that the work was compiled by Nilakanṭha at the order of Toḍaramalla.¹⁰³² This Nilakanṭha appears to be the author of the Sañjñātāntara on which a commentary was written by his son Govinda in 1622 A. D., in which it is stated that Nilakanṭha was honoured by Akbar and had composed the Toḍarānanda.¹⁰³³ In the Tājika-Nilakanṭhī of Nilakanṭha it is stated that the author composed works on the three branches of Jyotiḥśāstra which gave delight to Toḍara.¹⁰³⁴

The Jyotiḥsaukhya was composed in śake 1494¹⁰³⁵ (i. e. 1572 A. D.). The ms. of the Vyavahārasaukhya bears at the end the date *saṁvat* 1638 (1581-82¹⁰³⁶ A. D.) which seems to be the date of its composition. Toḍaramalla was a man of versatile genius. He distinguished himself as an able commander as well as a great

1031 कर्क, त्रिकाण्डमण्डन, नारायण, प्रकाशकार, माधवीय, वर्धमान, वासुदेव, आङ्गपण्डित, आङ्गविवेक, श्रीदत्त, स्मृतिमञ्जरीकार.

1032 इति श्रीमन्महाराजाधिराजश्रीटोडरमल्लवंशतिलकटोडरमल्लकारिते श्रीद्वैपयानवर्षनीलकण्ठ-विरचिते टोडरानन्दे ज्योतिःसुखे संहितास्कन्धे &c. folio 23a.

1033 Vide cat. of BBRAS mss. part I, p. 187 No. 262.

1034 यन्नाम प्रथितं हि भूमिवलये शिष्यप्रशिष्यैर्महद् भूमिपालसमूहसेवितपदाद्योक्तवरेणा-
न्वितः । श्रीदिल्लीप्रभुणा हि टोडरविभोरानन्दं ज्योतिषं त्रिस्कन्धं स्वकृतेः सुपद्यनिव-
हैस्तत्त्वज्ञिकं चाकरोत् ॥ 9th verse, Peterson's cat. of Ulwar mss., extract
No. 502.

1035 ' तथा च सांप्रतिकः शकः १४९४ चद्रहिकपञ्चद्विपुतः ४०२० ' folio 38.

1036 ' संवत् १६३८ समये कुरुकुदि २ शुक्लवार ' D. C. ms. No. 366 of 1875-76.

financier and statesman. For a brief account of his life, vide Blochmann's translation of the *Ain-i-Akbari*, vol. I. pp. 351-352. It is there stated that he was *Khetri* by caste, that, though it is generally stated that he was born at Lahore, he was really born at Laharpur in Oudh (p. 620) and that he died at Lahore on the 11th day of 998 of the Mussulman era ¹⁰³⁷ (i. e. 1589 A. D.). The Marathi magazine 'Itihāsaśaṅgraha' publishes an inscription on a stone found in the Draupadikuṇḍa at Benares wherein it is said that Toḍara of the Taṇḍana family constructed that beautiful reservoir in 1646 of the Vikrama era ¹⁰³⁸ (i. e. 1589 A. D.). Therefore it follows that literary works were compiled under the patronage of Todarmal between 1565-1589 A. D.

105. Nandapaṇḍita

Nandapaṇḍita was a voluminous writer on dharmaśāstra. An account of his principal works on dharmaśāstra is given below, particularly because most of them are yet unpublished.

He composed a commentary called *Vidvanmanoharā* on the *Parāśarasmṛiti*. He expressly mentions therein that he follows the commentary of *Mādhavācārya*.¹⁰³⁹ This commentary is referred to in his *Vaijayantī*.¹⁰⁴⁰

He also appears to have written a commentary called *Pramitākṣarā* or *Pratitākṣarā* on the *Mitākṣarā* of *Vijñāneśvara*.¹⁰⁴¹ This com-

1037 Vide also 'Akbar' in the *Rulers of India* series (1890) p. 134 where the date of his death is given as 10th Nov. 1589 A. D.

1038 Vide *इतिहाससंयह* ed. by the late Rao Bahadur D. B. Parasnis, vol. I, part 4, p. 20. ऋतुनिगमरसात्मासंमिमे (१६४६) वत्सरेषु सुरुतिकृतिहितैषी टोडरक्षोणिपालः । विहितविविधपूर्तोच्चीकरचचारुवार्पि विमलसलिलसारां बद्धसोपानपङ्क्तिम् ॥

1039 धर्माधिकारिकुलकैरवकाननेन्दुश्रीरामपण्डितसुतेन विनायकेन । व्याख्यायते कलियुगोचितवर्णधर्मशास्त्रं पारशरमुक्तोद्गतमल्पशब्दैः ॥ माधवाचार्यनिर्दिष्टव्याख्यामार्गानुसारिणः । स्तलन्मपि (स्तलतोपि ?) न मे दोषः परप्रत्ययगामिनः ॥ verses 3 and 5, I. O. cat. p. 377 No. 1301.

1040 विद्वत् चैतव्यराशरस्मृतिविवृतो विद्वन्मनोहरायां दत्तकमीमांसायां चास्माभिरिति वेङ्गप्रतन्यते । वैजयन्ती on *विष्णुधर्मसूत्र* 15. 42.

1041 On *विष्णुधर्मसूत्र* 15. 9 he says 'स्वैरिण्याः पुनःसंस्काराभावश्चोपपादितोऽस्मानिः सविस्तरं मिताक्षराटीकायां प्रतीताक्षरायामिति नेहोच्यते ।' folio 86 b of the I. O. ms. (of वैजयन्ती), on *विष्णु* 16. 1 'विशेषस्तु मिताक्षराटीकायां प्रमिताक्षराभ्यामस्मृतकृत्यायामवगन्तव्यः' (folio 93 b).

mentary was probably not completed, as only fragments are found with his descendants.

Nandapaṇḍita also composed a work called Śrāddhakalpalatā, which is referred to in his Śuddhicandrikā¹⁰⁴² and in the Vaijayanti. In this work¹⁰⁴³ he refers to a city called Sādhāraṇa (probably modern Saharanpur) where the Sahagila family ruled. He speaks of Siṃhamalla, Vasāvana, Rūpacandra, Bhūpacandra and Paramānanda as successive members of the dynasty and says that he was urged to write the work by the last of them and that he relies upon the Śrāddhadīpikā of Govindapaṇḍita.¹⁰⁴⁴ At the end of the ms. of the Vaijayanti in the Deccan College Collection it is said that the Vidvanmanoharā, the Smṛtisindhu and the Śrāddhakalpalatā were the commentaries composed by Nandapaṇḍita.¹⁰⁴⁵ But from the contents given in the India Office Catalogue it does not appear that the work was a commentary. It is divided into five *śabakas* and deals with the usual topics, viz. what is śrāddha, the proper time and place for it, the proper brāhmaṇas, various kinds of śrāddhas &c. The principal authors and works named therein are given below.¹⁰⁴⁶ The Śuddhicandrikā, a commentary on the Śaḍaśīti or Āśaucanirṇaya of Kauśikāditya, is also one of the works of Nandapaṇḍita. It is referred to in his Vaijayanti¹⁰⁴⁷. The Bhadkamkar collection made by Prof. Velankar contains a ms. of this work and it has recently been published in the Chowkhamba S. series. The principal authors and works quoted therein are noted below.¹⁰⁴⁸

1042 'स च ज्येष्ठ एवेत्युपपादितं आद्रकल्पलतायाम्' folio 31 b of शुद्धिचन्द्रिका; on विष्णु 21. 19 'अत्रान्यो विशेषः आद्रकल्पलतायामस्मभिरुपपादित इति नेहोच्यते' । folio 123 b (वैजयन्ती).

1043 Vide I. O. cat. p. 556 No. 1731 for आद्रकल्पलता.

1044 गोविन्दपण्डितकृतमवलम्ब्यातियत्नतः । आद्रकल्पलतामेतां कुर्वे तां आद्रदीपिकाय ॥ I. O. cat. p. 557.

1045 'पराशरस्मृत्येष्टीका विद्वन्मनोहरा स्मृतिसिन्धुः । आद्रकल्पलता चैता नन्दपण्डितकृता टीकाः ॥' D. C. ms. No. 39. of 1866-68.

1046 कालविधान, कालादर्श, चन्द्रमकाश, धर्मप्रदीप, निर्णयप्रदीपिका, पुराणसमुच्चय, आद्रकमल, आद्रकाशिका, आद्रचिन्तामणि, आद्रनिर्णय, आद्रप्रदीप, स्मृतिदर्पण, स्मृतिरत्नावलि, स्मृतिसार.

1047 on विष्णु 22. 8 'विस्तरस्तु शुद्धिचन्द्रिकायामवगन्तव्यः' folio 125 b of वैजयन्ती.

1048 अमृतव्याख्या (०^a पारस्करगृह्य), धर्मप्रदीप, धर्मप्रवृत्ति, नारायणतर्पण, भद्रमालूक (!), भद्रन, माधव, ललित, लोहट, वर्धमान, विज्ञानेश्वर, विष्णुदर्श, विष्णेश्वर, शङ्कर, स्मृतिचन्द्रिका, स्मृत्यर्थसार, हरदत्त (०^a गोक्षमधर्मसूत्र), हरलता, हरलताविवरण.

Another work of Nandapaṇḍita is the *Smṛtisindhu*, which seems to have been an extensive digest of *smṛti* material. Portions of it have been recovered. In the Deccan College Collection there is a ms. of the *Samśkāra-nirṇayatarāṅga* of the *Smṛtisindhu*, which, according to a verse at the end, was composed by Nandapaṇḍita at the command of king Harivarmaśa-varman of the Mahendra family and son of king Maṅga.¹⁰⁴⁹

It appears that he compiled a summary of the doctrines of his work *Smṛtisindhu*. That summary was called *Tattvamuktāvalī*.¹⁰⁵⁰ It is almost certain that the fragment of the *Tattvamuktāvalī* noticed in the BBRAS cat. at p. 217 is part of this work. That fragment contains 8 verses on *upākarma* and three on *holikā* with commentary and the verses are numbered from 557 to 564 and then 607-609. If the above surmise be correct, the work was a large one and contained over 610 verses. Two of the verses name Hemādri and Parijāta.¹⁰⁵¹

The *Vaijayanti* or *Keśava-Vaijayanti* is a famous work of his. It is a commentary on the *Viṣṇudharma-sūtra*. Extracts from it have been published by Dr. Jolly in his edition of *Viṣṇu*. This is an extensive work. The following account is taken from the ms. in the India Office Library (vide cat. p. 393 No. 1342 for a brief description). In this work he refers to a *Brāhmaṇa* dynasty of the *Vasiṣṭha gotra* at *Vijayapura* (*Vijayanagara*?) in *Karṇāṭa* country, in which was born *Koṇḍapanāyaka*, whose son was *Keśavanāyaka*, whose son was *Ananta alias Vāvarasa*, whose sons were *Keśava* and *Rudra*. *Keśava*, son of *Koṇḍapa*, seems to have gone

1049 'अस्ति श्रीहरिवर्मावर्मनृपातिर्मन्त्रेनृपस्यात्मजो माहेन्द्रान्वयमौलिभूषणमणिः सङ्कल्पचिन्ता-
मणिः । निर्वन्धेन विबन्धराजमसृजत्तत्कीर्तिबन्धोज्ज्वलं तस्याङ्गामनु नन्दपण्डित इमं
धर्माधिकारी मुवः ॥ D. C. ms. No. 612 of 1883-84; vide Bhandarkar's Report
for 1883-84 p. 358 for extract.

1050 Vide Mitra's Bikaner cat. p. 476 No. 1204 for a ms. of the तत्त्वमुक्तावली
with the commentary बालमुखा. The last verses are: तत्त्वमुक्ताः समुद्धृत्य
स्मृतिसिन्धोः स्वयंरुद्राद् । तत्त्वमुक्तावलीमेता निर्मेमे नन्दपण्डितः ॥ तत्त्वमुक्तावलीव्याख्या
बालमुखा कृता मया । बाललीलाधरः रुग्णः प्रीयतामनया सदा ॥

1051 It begins ध्रुवणे ध्रुवणे कुरुर्मुखाकर्माश्चलायनाः । 557; verse 561 is पटिकाङ्कय-
मध्युक्तं पारिजातमतभुतेः । and 564 is हेमाद्विरप्युवाचाय पञ्चमी केवलामपि ।

to Benares with his sons and grand-sons and made extensive gifts of all kinds.¹⁰⁵² There is a hyperbolic description of his great gifts (*mahādānas* including *tulā*, i. e. weighing against gold or silver). Keśavanāyaka enjoined upon Nandapaṇḍita the task of composing a commentary on the Viṣṇusmṛti.¹⁰⁵³ In the colophons at the end of the chapters of Viṣṇu, Koṇḍapanāyaka is styled Mahārājādhirāja and it is said that Nandapaṇḍita was encouraged in the task by Keśavanāyaka *alias* Tammasānāyaka. At the end of chapter 101, we are told that Keśavanāyaka, Nandapaṇḍita's patron, secured *mokṣa* by breathing his last on the Maṇikarnikā in Benares.¹⁰⁵⁴ There are six verses at the end one of which says that in the Kali age there is no one more liberal than Vāvarasa (a son of Keśavanāyaka) and no one more learned than Nandapaṇḍita.¹⁰⁵⁵ As he wrote on the encouragement of Keśava, the commentary is also styled Keśava-Vaijayanti. Among the authors and works mentioned in this commentary are Devasvāmī, Budhasmṛti, Bhavadeva, Mādha-vācārya, Vācaspati, Sarvajña, Subodhinī (com. on the Mit.), Hara-datta, Hemādri. In the Vaijayanti he refers to no less than six of his works viz : the Vidvan-manoharā, the Pramitākṣarā, the Śraddha-kalpalatā, the Śuddhicandrikā, the Dattaka-mīmāṃsā (vide note 1040 above). But in the Dattaka-mīmāṃsā itself he refers to his Keśava-Vaijayanti as already composed.¹⁰⁵⁶ Therefore it follows that both works were probably being composed at the same time. The Vaijayanti is one of the leading authorities of the Benares School of modern Hindu Law.¹⁰⁵⁷

1052 श्रीविष्णुनाथेक्षणकाम्ययासौ पुत्रैश्च पोत्रैश्च युतः प्रपोत्रैः । गम्भीरवेदीव गजः स्वयूध्यैः
कदाचिदानन्दवनं दिवेश ॥ (verse 63).

1053 क्षमाद्यपि कोटिशोच विहिताः संतोषमन्तस्ततो नैव प्राप यदा तदा रचयितुं विष्णुस्मृते-
र्यास्तिम् । ऐच्छन्तश्च च रामपण्डितसुतं श्रीकेशवः क्षमापतिर्विद्वत्संसादि नन्दपण्डितमति-
भ्रित्या भययुक्तं स्वयम् ॥ verse 91.

1054 कामो वावरासाक्षणप्रभृतिभिः पुत्रैः शुभैः ख्यापितो मोक्षः श्रीमणिकर्णिकामुवि तनुत्यागेन
संपादितः ॥

1055 कलौ वावरासादन्यो यदान्यो न महीतले । श्रीनन्दपण्डितादन्यो विद्वान्नाम्यो न
जातुचित् ॥

1056 'अस्मत्कृतायां विष्णुस्मृतिटीकायां केशववैजयन्त्यामवधेयम्' । (on priority among
the twelve kinds of sons) p. 113 of दत्तकमिमाम्सा.

1057 Vide, I. L. B. 16 Oct. 1907 no. p. 373.

Nandapaṇḍita, though he generally follows the *Mitākṣarā*, was not a slavish admirer of *Vijñāneśvara*. He does not accept the explanation the *Mitākṣarā* gives of Yāj II. 17 (*sakṣiṣūbhayataḥ* etc.). Similarly on *Viṣṇu* 8. 12, 22. 41, 23. 11, 27. 2 he emphatically says that the *Mitākṣarā* is wrong.¹⁰⁵⁸ He prefers the father to the mother as an heir (on *Viṣṇu* 17. 6-7) and seems to have placed the paternal grandmother as an heir after the mother but before the brother (folio 101 b). He explains *sapinda* relationship in the same way as the *Mit.*¹⁰⁵⁹ does. He says that the word 'bhrātarah' in Yāj. should be explained as standing for 'brothers and sisters' and that in the father's line, after the brother and brother's son, the brother's grandson succeeds and, on failure of the brother's grandson, the paternal grandfather, his son and grandson are heirs one after another, i. e. in each line three generations succeed and then there is a devolution in favour of the next higher line. This view is opposed to that of the *Subodhinī* and the *Smṛticandrikā*, which take only the son and grandson of each paternal ancestor. Vide my notes to the *Vyavahāramayūkha* for fuller details (pp. 253-254). Nandapaṇḍita stands alone among modern *nibandhakāras* in having recognised a uterine brother¹⁰⁶⁰ (i. e. the son of the same mother but of a different father) as an heir. It is remarkable that Nanda-

[1058 एतेन पुंसवनस्य क्षेत्रसंस्कारतयासकृत्करणं मन्यमानो विज्ञानेश्वरोपि परास्तः । वैजयन्ती on विष्णु 27. 2.

1059 विण्डो देहो जनकः स समानो येषां ते सपिण्डास्तेषां मावः सपिण्डता । वैजयन्ती on विष्णु. 22. 5 (folio 124 a).

1060 Vide वैजयन्ती on विष्णु 17. 8 (folio 102 a). The important portion is 'तत्र प्रथमं समानमातापितृका भ्रातरो गृह्णीयुः । पित्रवयवाधिक्येन प्रत्यासन्नतरत्वात् । तदभावे समानमातापितृका भगिन्यो गृह्णीयुः । तासां भिन्नमातृकान्नपेक्षया संनिहितत्वात् । भिन्नोदराणां मात्रा भिन्नबीजानां पित्रा विप्रकर्षात् । तदभावे तु तेषां गृह्णीयुः । ... तत्रापि प्रथमं समानपितृकाः पश्चात्समानमातृका बीजस्य प्राधान्यात्पत्यसत्तेष्व क्रमनियामकत्वात् । तद्यथा । एकस्य द्वे पत्न्यौ । तत्रैकस्या द्वौ पुत्रावभ्यास्यमेकः पुत्रस्तेन जमितोनन्तरं च द्विपुत्रान्यपतिमाभित्य पुत्रान्तरं जनयामासेति तस्माच्चयः पुत्रा बभूवुः । तत्र पूर्वयोरन्यतरस्मिन्प्रमति तद्वत् समानमातापितृक एव प्रथमं गृह्णीयात् । तदभावे समानपितृको भिन्नोदरोपि गृह्णीयात् । बीजप्राधान्यात् । तदभावे समानमातृको भिन्नपितृकोपीति '.

paṇḍita preferred a person's predeceased son's widow (i. e. widowed daughter-in-law) as an heir to that man's own daughter.¹⁰⁶¹

The Dattaka-mīmāṃsā is the most famous work of Nandapaṇḍita. It was translated very early by Sutherland (comprised in Stoke's Hindu Law Books). In the following the edition of Bharatacandra Śiromaṇi (published in 1885 with his own commentary) has been used. In this work he lays down rules as to the person who may adopt, when he may adopt, who can give in adoption, who may be adopted, the motives of adoption, the necessary ceremonies of adoption, the results of adoption. Among the authors and works quoted or referred to those mentioned below may be noted.¹⁰⁶²

From very early days of the British rule in India the Dattaka-mīmāṃsā came to be regarded as the standard work on adoption. In *Collector of Madura v. Mootoo Ramalinga*¹⁰⁶³ the Privy Council says "Again of the Dattaka-mīmāṃsā of Nandapaṇḍita and the Dattaka-candrikā of Devaṇṇabhaṭṭa, two treatises on the particular subject of adoption, Sir William Macnaghten says that they are respected all over India; but that, when they differ, the doctrine of the latter is adhered to in Bengal and by the southern jurists, while the former is held to be the infallible guide in the provinces of Mithilā and Benares." That this estimate is somewhat too strongly put has been said by the Privy Council itself in *Bhagwansingh v. Bhagwansingh*¹⁰⁶⁴ 'to call it infallible is too strong an expression and the estimates of Sutherland and of West and Bühler seem nearer the true mark; but it is clear that both works must be accepted as bearing high authority for so long a time that they have become embedded in the general law.' The Privy Council further lays down 'their Lordships cannot concur with Knox J. in saying that

1061 वेजयन्ती on विष्णु 17. 4 (folio 100a) स्वशुरमरणे स्वधूस्तुषयोः स्वत्वसाधनेन स्वधू-
मरणे स्तुषाया एव साधारणसाम्यात् (!)। तदभावे क इत्याह। तदभावे दुहितृगामि।
तेषां पुत्रादिस्तुषास्तामात्मभावे दुहितरो धनं गृह्णीषुः। Vide I. L. R. 16 Cal. 367 at
p. 376 where this view is referred to.

1062 अपराकं, कल्पतरु, देवस्वामी, प्रयोगपारिजात, प्रवरमञ्जरी, मिताक्षरा, मेधातिथि, वाच-
स्पति, वेजयन्ती, सर्वज्ञ, सुबोधिनी, शबरस्वामी (com. on सत्याषाढश्रौत), स्मृति-
चन्द्रिका, हरदत्त, हेमाद्रि.

1063 12 Moo. I. A. 397 at p. 437.

1064 L. R. 36 I. A. 153 at p. 161.

their (of the Dattaka-mīmāṃsā and Dattaka-candrikā) authority is open to examination, explanation, criticism, adoption or rejection like any scientific treatises on European jurisprudence'.¹⁰⁶⁵ Even in those parts of the Bombay Presidency where the Vyavahāramayūkha is a work of paramount authority, the Dattakamīmāṃsā has on the subject of adoption been preferred in certain matters to the Vyavahāramayūkha. For example, the Bombay High Court, following the Dattaka-mīmāṃsā, has laid down that among the three higher castes a man cannot adopt his own daughter's, sister's, or mother's sister's son. The view of the Vyavahāramayūkha, on the contrary, is that he can take these in adoption. The limits to which Nandapandita will be followed by the courts are laid down in *Ramachandra v. Gopal*: 'The authority of Nandapandita must be accepted except where it can be shown that he deviates from or adds to the *smṛtis* or where his version of the law is opposed to such established custom as the Courts recognise'.¹⁰⁶⁶

Several views expressed in the Dattakamīmāṃsā have been set at naught in the various provinces by the British Indian Courts. Nandapandita held that a widow could not adopt at all.¹⁰⁶⁷ Except in Mithilā this view has nowhere been entertained in India and the Courts have held that the Law of Benares, Bengal, Madras and Bombay is different. Nandapandita put forward the position that the brother's son must be preferred for adoption over any other *sagotra* or *sapiṇḍa*.¹⁰⁶⁸ This has, however, been treated in all provinces as no more than a mere recommendation and that failure to observe it entails no legal or religious consequences whatever. The expression 'putracchāyā' in 'putracchāyāvaham' occurring in the text of Śaunaka was explained by Nandapandita to mean 'similarity to a son born' and he said that the similarity consisted in the possibility of being begotten by means of *nyoga* and the like.¹⁰⁶⁹ Sutherland wrongly introduced the word 'marriage' after

1065 L. E. 26 I. A. 113 at p. 132.

1066 I. L. R. 32 Bom, 619 at p. 624.

1067 अनेन विधवाया भर्तृनुज्ञानासंभवात् अनधिकारा गम्यते ।

1068 संनिहितसगोत्रसपिण्डेषु च भ्रातृपुत्र एव पुत्रीकार्यं इति ।

1069 पुत्रच्छाया पुत्रसादृश्यं तच्च नियोगादिना स्वयमुत्पादनयोग्यत्वं यथा भ्रातृसपिण्डसगोत्रादिपुत्रस्य । ततश्च भ्रातृपितृव्यभ्रातृसदोहित्रभ्रातिनेयादीनां निरासः ।

niyoga in his translation and some of the High Courts in India, following this wrong translation, evolved the rule that no one could be adopted whose mother the adopting father could not have legally married in her maiden state.¹⁰⁷⁰ But the Bombay High Court has laid down that the rule is restricted to the three specified cases of the daughter's son, the sister's son, and the mother's sister's son.¹⁰⁷¹ From the text (*brāhmanāditrāye nāsti bhāgineyaḥ sutaḥ kvacit*), Nandapaṇḍita evolved the curious rule that a widow cannot adopt to her deceased husband her own brother's son. But the Privy Council has refused to follow this *dictum* on the ground that the gloss of Nandapaṇḍita is an extension not based on the authority of any *smṛti* and has upheld such an adoption.¹⁰⁷²

About the personal history of Nandapaṇḍita we do not know much. Mandlik in his *Hindu Law* (LXXII, n. 3) gives what information he could gather from descendants of Nandapaṇḍita living in Benares. According to him the founder of the family was Lakṣmidhara who was a resident of Bidar (now in the Nizam's dominions) and who went to Benares. Nandapaṇḍita was the sixth in descent from him. Dr. Jolly visited at Benares Pandit Dhuṇḍirāja Dharmādhikārī who was 9th in descent from Nandapaṇḍita (Tagore Law Lectures, p. 15) and Mandlik's information also was gathered from persons who were 9th in descent from Nandapaṇḍita. Mandlik also gives a detailed genealogical tree. We learn from several works of Nandapaṇḍita and their colophons that he was also named Vināyakapaṇḍita and was the son of Rāmapaṇḍita of Benares who is styled Dharmādhikārī. Nandapaṇḍita also is described as Dharmādhikārī in the *Saṃskāranirṇaya-taraṅga* of the *Smṛtisindhu* (vide note 1049 above). It appears that Nandapaṇḍita was at different times patronised by rich patrons from different parts of India. He composed the *Śraddhakalpalatā* for Paramānanda of the Sahagila family of Sādhāraṇa, the *Smṛtisindhu* for Harivaṃśavarman of the Māhendra family and the *Vaijayanti* for Keśavanāyaka of Madhurā.

1070 Vide I. L. R. 11 Mad. 49 (F. B.), I. L. R. 27 All. 417, I. L. R. 43 Mad. 690.

1071 Vide I. L. R. 32 Bom. 619, I. L. R. 36 Bom. 533, 15 Bom. L. R. 634 (paternal aunt's son could be validly adopted), I. L. R. 39 Bom. 410 (adoption of half-brother held valid).

1072 *Puttulal v. Parbatī* I. L. R. 27 All. 259 (P. C.).

Mandlik notes that Nandapaṇḍita is credited with the authorship of 13 works. Eight works of Nandapaṇḍita have been named and described above. Mandlik names six of these. Besides these he is said to have written Navarātra-pradīpa, three sections of a work named Harivaṃśavilāsa (viz. dānakautuka, āhnikakautuka and saṃskāra-kautuka), Bālabhūṣā, Tīrthakalpalatā, Kālanirṇayakautuka, Kāśīprakāśa, Mādhavānanda. But we saw above (note 1050) that the Bālabhūṣā is only a commentary on the Tattvamuktāvalī (probably composed by another writer). The Kāśīprakāśa was certainly composed by Nandapaṇḍita as he is described in the India Office ms. to have been the son of Rāmapaṇḍita.¹⁰⁷³ That work was composed at the order of one Sarvabhāṭṭa, who was the *guru* of Kṛṣṇanāyaka of Madhurā. In Mitra's Notices two works, Jyotiṣāstrasamuccaya and Smārtasamuccaya, are described as composed by Nandapaṇḍita, son of Devaśarman and Vṛnda.¹⁰⁷⁴ The latter seems to have been an extensive work and dealt with *tithinirṇaya*, intercalary month, marriage, sapīṇḍa relationship, the saṃskāras, daily observances, *antyeṣṭi* (funeral rites), *āśauca*, *śuddhi*, *śraddha*, *prayaścitta*, *dāyabhāga* and *vyavahāra*. Though the name of the father, Devaśarman, creates suspicion in one's mind, both these works must be regarded as the works of Nandapaṇḍita, son of Rāmapaṇḍita, as in the Smārtasamuccaya the author refers his readers to his Dattakamīmāṃsā for the subject of adoption. It is not unlikely that just as Nandapaṇḍita had the *alias* Vināyaka, his father Rāmapaṇḍita was also called Devaśarman.

Mandlik (Hindu Law LXXII, n. 3) notes that on a copy of the Mādhavānanda-kāvya composed by Nanda the year *samvat* 1655 (1599 A. D.) is given, probably in Nandapaṇḍita's own handwriting. The Vijayantī was one of Nandapaṇḍita's latest works. That work, we are told, was composed at Kāśī in Vikrama *samvat* 1679 (Nov. 1623) on the Full moon of Kārtika when the sun was in Scorpio and the moon in Taurus.¹⁰⁷⁵ Therefore the literary

1073 Vide I. O. cat. p. 391 No. 3701.

1074 Vide vol. V. p. 80 No. 1763 and vol. VI, p. 165 No. 2105.

1075 पूर्वे विक्रमाब्दस्य गणिते जन्दाद्विषद्वयमिति:

पूर्णे कार्तिकमासि बुधकिंगते भानौ बुधस्थे विधौ ।

कार्त्तव्यं केशवनाथकस्य नृपतेराज्ञामवाप्य स्मृते-

विजयोर्वारुणिमाषकार विमर्शो श्रीनन्दशर्मा सुधीः ॥ 7th verse at the end.

activity of Nandapaṇḍita must be placed between 1595 and 1630 A. D. Mandlik in his Hindu Law (p. 281) says that the Vaijayanti of Nandapaṇḍita is referred to in the Vyavahāramayūkha of Nilakaṇṭha. I have not been able to find the reference in the latter work.

106. Kamalākaraḥṭṭa

Kamalākaraḥṭṭa was one of the foremost scions of the Bhaṭṭa family. He was a grandson of the famous Nārāyaṇabhaṭṭa and a son of Rāmakṛṣṇabhaṭṭa. He was one of three brothers, the eldest being Dinakara *alias* Divākara¹⁰⁷⁶ and the youngest was Lakṣmaṇabhaṭṭa,¹⁰⁷⁷ who studied under Kamalākaraḥṭṭa. Kamalākaraḥṭṭa's father Rāmakṛṣṇa also was a very¹⁰⁷⁸ learned man and a profound *mīmāṃsaka* and his mother Umā immolated herself as a *sati*. Kamalākara was a man of profound erudition and composed works on almost every śāstra. In some of his own works there are high eulogies of his learning and proficiency in Tarka, Nyāya, grammar, mīmāṃsa (in both the schools of Kumārila and Prabhākara), Vedānta, Poetics, dharmaśāstra and Vedic sacrifices.¹⁰⁷⁹ He composed more than twenty-two works. At the end of his Vivādatāṇḍava, it is said that he composed the Nirṇayasindhu, a commentary on the Vartika (of Kumārila), a work on the *mīmāṃsa* (śāstratattva) and a series of 20 other works.¹⁰⁸⁰ At the end of a ms. of the

1076 बिन्दुमाधवपादाङ्कजरोलम्बीकृतविग्रहम् । ज्यायासं भ्रातरं भट्टदिवाकरमुपास्महे ॥
6th Intro. verse of निर्णयसिन्धु.

1077 अधस्त्य लक्ष्मणाख्येन कमलाकरसोदरात् । आचाररत्नं सुधिया यथामति वितन्यते ॥
7th Intro. verse of आचाररत्न.

1078 यो भाट्टतन्त्रगङ्गानाथकर्णधारः शास्त्रान्तरेषु निस्तिलेभ्यपि मर्मभेदा । योऽत्र श्रमः किल
रुतः कमलाकरेण धीतोमुनास्तु सुरुती बुधरामरुणः ॥ शृङ्गकमलाकर.

1079 तर्कं दुस्तर्कमेवः कणिवतिमणितिः पाणिनीये प्रपञ्चे न्याये प्रायः प्रगल्भः प्रकटितपटिमा
भाट्टशास्त्रप्रवहे । प्रायः प्रामादरीये पथि प्रथितदुरुद्धान्तवेदान्तसिन्धुः । ज्ञेते साहित्यकाव्ये
प्रचुरतरगतिर्मशास्त्रेषु यत्र ॥ from काव्यप्रकाशव्याख्या D. C. ms. No. 433 of
1895-1902.

1080 येनाकारि प्रोद्भूता वार्तिकस्य टीका चान्या विंशतिग्रन्थमाला । श्रीरामाङ्गवेरचित्त
निर्णयेषु सिन्धुः शस्त्रे तत्त्वकौतूहले च ॥ Vide I. O. cat. p. 455 No. 1502; also vide
D. C. ms. No. 123 of 1883-84 for a ms. of कमलाकर's commentary on the
first prāda of the 2nd chap. called माधव of the तत्त्ववार्तिक.

Śāntiratna in the Bhau Daji collection there is a list of 22 works of his out of which the Nirṇayasindhu is said to have been the first.¹⁰⁸¹ More than half of these works are concerned with topics of Dharmaśāstra, viz. the Nirṇayasindhu, the Dānakamalākara, Śāntiratna, Pūrtakamalākara, Vratakamalākara, Prāyaścittaratna, Vivadatāṇḍava, Bahvṛcāhnika, Gotrapravaradarpaṇa, Karmavipākaratna, Śūdrakamalākara, Sarvatīrthavidhi. The Śūdrakamalākara, the Vivadatāṇḍava and the Nirṇayasindhu are the most famous of his works on dharmaśāstra. Brief references may be made here to some of the works of Kamalākara-bhaṭṭa other than the three mentioned above. It appears from the introductory verses of the Vratakamalākara that Kamalākara intended to compose a digest on dharma called Dharmatattva in ten paricchēdas¹⁰⁸² and not only carried it out but added some more works on dharma. It will be noticed that nine out of these 10 sections are enumerated under the same names at the end of the Śāntiratna quoted above, the one not named being the section on *ācāra*. Burnell mentions a work called Ācāradīpa by Kamalākara on daily duties and on the same page notices another work on āhnika by Kamalākara.¹⁰⁸³ It is difficult to say whether both are names of the same work. It is not unlikely that the ācāra section of the digest Dharmatattva is the same as the Bahvṛcāhnika enumerated at the end of the Śāntiratna. There is a ms. of the Bahvṛcāhnika at Bikaner.¹⁰⁸⁴ It deals with daily duties commencing with rising

1081 आदौ निर्णयसिन्धुस्तु वार्तिके टिप्पणी पुनः । काव्यप्रकाशेणा व्याख्या दाने च कमलाकरः ॥ शान्तिरत्नं ततः पूतव्रतयोः कमलाकरः । ग्रन्थो वेदान्तरत्नं च सभादर्शकुल-
हलम् ॥ प्राच्यभित्ते रत्नमेकं व्यवहारे तथापरम् । बह्वृचाह्निकमन्यच्च गोत्रभेददर्पणः ॥
रत्नं कर्मविपाकैस्त्रयं कार्त्तधैर्यैस्त्यं पद्धतिः । सोमप्रयोगैः शुद्धाणां धर्मो रुद्रस्य पद्धतिः ॥
टिप्पणी च तथा शास्त्रदीपिकालोकसंज्ञिता । मीमांसायां तथा शास्त्रतत्त्वैस्त्यं कमलाकरः ॥
सर्वतीर्थविधिश्चैव भक्तिरत्नं तथोत्तमम् । रामकृष्णसुतेनेत्यं कमलाकरशर्मणा । द्व्यधिका
विंशतीनां च ग्रन्थानां रत्नमालिका । सेवां कर्तुमशक्तेन ह्यर्पिता रामपादयोः ॥
concluding verses of शान्तिरत्न.

1082 रामकृष्णतनूजेन कमलाकरशर्मणा । क्रियते धर्मतत्त्वानां कमलानामिहाकरः ॥ ब्रतदाने
कर्मपाकः शान्तिपूर्ते तथैव च । आचारो व्यवहारश्च प्रायश्चित्तमथापरम् ॥ शुद्धधर्म-
स्तीर्थविधिः पञ्चोक्ता द्वात्रिंशत् तु । Intro. verses to ब्रतकमलाकर, vide Mitra's
Bikaner cat. p. 499, No. 1071.

1083 Vide Burnell's Tanjore cat. p. 135 b.

1084 Vide Mitra's Bikaner cat. p. 355 No. 767.

from one's bed at the *brāhma muhūrta*. In this work Kamalākara-bhaṭṭa refers to his own *Prāyaścittaratna*, and to the *Madanapārijāta*, *Madanaratna*, *Mādhava* and *Śūlapāṇi*. The *Pūrtakamalākara*¹⁰⁸⁵ was an extensive work and dealt with the dedication of tanks, wells, trees and gardens to the public, the dedication of *Aśvattha* tree and five sacred trees, dedication and laying the foundation of public buildings, consecration of sacred images, of *Śālagrāma*, of temples and flags, repairing of images, accidental breaking of temples, consecration of *Vināyaka*, pacification of planets, coronation of kings and emperors. In this work he mentions his own *Dāna-kamalākara*.

The *Śāntiratna* or *Śāntikamalākara* is a huge work.¹⁰⁸⁶

It deals with various rites for propitiating *Vināyaka*, the nine planets, and for averting the consequences of portentous occurrences and evil omens, birth on such constellations as *mula*, the observances known as *Ekādaśinī*, *Laghurudra*, *Mahārudra*, *Śatacaṇḍī* &c. He refers to his own *Nirṇayasindhu* in this work.

For his *Gotrapravaradarpaṇa* or *Gotrapravarānirṇaya*, vide I. O. cat. p. 579 No. 1780. He follows the *Pravaramaṇjarī* in this work. This work is referred to in his *Nirṇayasindhu*.

In the Bombay Asiatic Society's Library there is a ms. of his *Samśkāra-prayogakamalākara* which appears to be over and above the 22 works enumerated above.¹⁰⁸⁷ He starts with an enumeration of the 48 *saṁskāras* mentioned by Gautama, deals with the several *saṁskāras* of *pūṁsavana*, *jātakarma*, marriage &c., and with *utsarjana* and *upākarma*, propitiatory rites on the first appearance of menses, the *Aṣṭakā śrāddha* &c.

His *Śāstratattva-kautūhala* or *Tattva-kamalākara* appears to have been a work of considerable interest dealing with the bearing of the doctrines and maxims of the *Mīmāṃsā* system on ritual and *dharma-śāstra*.¹⁰⁸⁸ A ms. of it is dated *samvat* 1695 *caitra śukla* 4 Friday (i. e. 9th March 1638 A. D.).

1085 Vide Mitra's Notices vol. V. p. 138 No. 1881 for *पूतकमलाकर*; in the Bombay Asiatic Society's collection there is a portion of this.

1086 Vide I. O. cat. p. 568 No. 1758 and BBAS cat. p. 334 No 729 for *शान्तिरत्न*.

1087 Vide I. O. cat. p. 514 No 1430 for *संस्कारकमलाकर*.

1088 Vide Mitra's Notices, vol. III. p. 335 No. 1331 for *तत्त्वकमलाकर*.

For the *Prāyaścittaratna*, vide Bühler's report, 3, p. 108.

I was able to secure a ms. of the *Vivādatāṇḍava* from the Mandlik collection in the Fergusson College at Poona. That work closely resembles in method and matter the *Vyavahāramayūkha* of Kamalākara's cousin Nilakaṇṭha, the section on ordeals being almost the same in both. It treats of the following subjects : the *sabha* ; members of the *sabha* ; Judge, *amātya* ; the scribe and the accountant ; conflict of *smṛtis* ; the plaint, the reply, the modes of proof, viz., documents, witnesses, possession ; modes of punishment ; the principal and secondary sons ; the enumeration of the eighteen titles of law ; partition of heritage and detailed description of the other titles. Like the *Vyavahāramayūkha*, the *Vivādatāṇḍava* quotes the *Madanaratna* as frequently as (or perhaps more frequently than) the *Mitākṣarā*. The other writers and works quoted are noted below.¹⁰⁸⁹ As it mentions several works of his own, viz. *Nirṇayasindhu*, the *Dānakamalākara*, the *Prāyaścittaratna* and the *Śūdra-dharma* (i. e. *Śūdrakamalākara*), the *Vivādatāṇḍava* was one of his latest works. On several points he differs from his own cousin Nilakaṇṭha. For example, he prefers the mother to the father as an heir and does not give the sister a high place among the *gotraja* heirs as Nilakaṇṭha does. The *Vivādatāṇḍava* has been frequently noticed in judicial decisions.¹⁰⁹⁰

The *Śūdrakamalākara* (also called *Śūdra-dharmatattva* or *Śūdra-dharmatattvaprakāśa*) has been printed in Bombay several times (with Marathi translation). I used the *Nirṇayasāgara* edition of 1895. In this work he refers to his own *Dānakamalākara*, *Pūrtakamalākara*, *Prāyaścittaratna* and *Nirṇayasindhu*. Out of about two hundred authors and works quoted therein, prominent ones are noted below.¹⁰⁹¹ This work is a standard treatise on the duties and religious observances of *Śūdras*.

1089 अपरार्क, कल्पतरु, गोविन्दराज, जीमूतबाह्म, दिव्यतरु (of गौड I. e. रघुनन्दन), भोज, मनुटीका, माधवीय, रत्नाकर, विष्णुरूप, शिरोमणि, शिरोमणिभट्टाचार्य.

1090 Vide I. L. R. 33 Bom. 452 at p. 459, I. L. R. 9 Cal. 315 at p. 324, I. L. R. 39 Cal. 319 at p. 331 for references to विवादताण्डव.

1091 आचार्यचूडामणि, मिथितरु, मदनरत्न, माधवीय, रूपनारायणीय, शुद्धिविषेक (of रुद्रधर), शूलपाणि, श्रीदत्त, स्मृतिकौमुदी, हरिहरभाष्य.

He first starts with the discussion that the Śūdra is not authorised to study the Vedas, but that he can listen to the recitation by Brāhmanas of smṛtis and purāṇas and religious rites are to be performed for Śūdras with Purāṇic *mantras*. Then the following subjects are dealt with:— worship of Viṣṇu and other deities by Śūdras and the observances of *vratas* and fasts by them; Śūdra can make gifts of works of public utility (*pūrta*); Śūdra can adopt a son; the conflicting views as to the number of *saṁskāras* for a Śūdra, most authors holding that he is entitled to ten *saṁskāras* (without Vedic *mantras*), viz. *garbhādhāna*, *puṁsavana*, *śimanta*, *jātakarma*, *nāmakaraṇa*, *śiṣuniṣkramaṇa*, *annaprāśana*, *cūḍākarma*, *karṇavedha* and *vivāha*; the five great daily *yajñas* were to be performed for the śūdra according to the *Vājasaneyasākha*; ¹⁰⁹² *śrāddhas* for Śūdra (to be performed with uncooked food); actions prescribed and forbidden in the case of Śūdras; the details of various rites and *saṁskāras* of Śūdras; the daily duties of Śūdras; impurity on birth and death; rites after death; duties of wives and widows; persons of mixed castes who have to follow the rules laid down for Śūdras; rules for those who are born of *pratiloma* connections; about *Kāyasthas*.

The *Nirṇayasindhu* or *Nirṇayakamalakāra* is the most famous of Kamalakāra's works. It is a monument of erudition, industry and lucidity. It has been judicially referred to as a work of authority. ¹⁰⁹³ I have used the *Nirṇayasāgara* edition of 1905 (with Marathi translation). In the whole range of *nibandhakāras* there is hardly any other writer, except perhaps *Nilakaṇṭha* and *Mitramiśra*, who lays under contribution as many works as Kamalakāra does. In the *Nirṇayasindhu* about one hundred *smṛtis* and over three hundred *nibandhakāras* are mentioned by name. In the introductory verses he expressly says that he pondered over the views of *Hemādri*, *Mādhava* and other learned writers. The work is divided into three *paricchedas*. The following is a very concise

1092 This is interesting 'तथा शूद्राणां पञ्चमहायज्ञाश्च भवन्ति । ... ते च वाजसनेयि-
शाखया कार्वाः । शूद्रा वाजसनेयिन इति गोडनिबन्धे दशोक्तेः । इतिहरभाष्ये विवाह-
प्रकरणेऽप्येवमुक्तम्' शूद्रकमलाकर p. 51; vide शूद्रकृत्यविचारतत्त्व (Jivananda
vol. II p. 634) and मलमासतत्त्व (vol. I, p. 792) for an explanation of this.

1093 I. L. R. 3 Bom. at p. 197; *Kushalahand v. Bai Mani* I. L. R. 11 Bom.
247 at p. 254; I. L. R. 46 Bom. at p. 556; I. L. R. 49 Bom. 739 at p. 757;
I. L. R. 9 Cal 315 at p. 324.

statement of the contents of this voluminous work. The principal subject is to give decisive opinions as to the proper times for various religious acts; the various views about the year being solar, lunar, sidereal etc., months of four kinds, lunar, solar etc., *samkrānti* rites and gifts; intercalary month; *kṣayamāsa*; about *tithis*, *śuddha* and *vidhha* (combined with another *tithi* on same day); *vratas*; the various *vratas* and festivals during the twelve months of the year; the *samskāras* from *garbhādhāna* onwards; *sapiṇḍa* relationship; consecration of images; auspicious times (*muhurtas*) for various actions such as sowing operations, buying horses and cattle &c.; *śrāddha*; impurities on birth and death; rites after death, rites for *sati*; *samnyāsa*.

The time when Kamalākara flourished can be determined with great accuracy. We saw above that the *Nirṇayasindhu* was one of his earliest works and that it is referred to in several works of his. According to a verse at the end of the *Nirṇayasindhu* the work was composed in 1668 of the Vikrama era on the 14th day of the dark half of the month of Māgha when cyclic year was Raudra (i. e. on the 20th February 1612 A. D.). In a ms. noticed by M. M. Haraprasāda Śāstri the same verse is read differently, so as to refer the composition to Vikrama *samvat* 1678; but it is clearly a copyist's error or misreading, since the cyclic year Raudra cannot tally with Vikrama 1678.¹⁰⁹⁴ We saw above that a ms. of the *Tattvakamalākara* is dated 1638 A. D. Kamalākara was a voluminous writer and therefore we shall be not far wrong if his literary activity be assigned to the period between 1610 A. D. and 1640 A. D. This date is corroborated in several ways. His grandfather Nārāyaṇbhaṭṭa was born in 1513 A. D. and he quotes in his *Nirṇayasindhu* the *Ṭoḍarānanda* compiled in the last quarter of the 16th century. Gāgābhaṭṭa *alias* Viśveśvarabhaṭṭa, who officiated at the coronation of the great Shivaji in 1674 A. D., was Kamalākara-bhaṭṭa's nephew.

1094 वसुधतुङ्गमुनि गतेऽदे नरपतिविक्रमतोऽयं याति रोद्रे । तपसि शिवतिथौ समापितोऽयं
रघुपतिपादसरोदरेऽस्ति ॥ 6th verse at end; vide *Notices of mss.* by Haraprasad Śāstri vol. X, p. 324, No. 4233 where the reading is वसुधतुङ्गमुनि.

107. Nīlakanṭhabhaṭṭa

In my introduction to the Vyavahāramayūkha (Poona, 1926) I have dealt exhaustively with the personal history of Nīlakanṭha, his works, their contents, their position in dharmāśāstra literature, the period of Nīlakanṭha's literary activity and his position in modern Hindu Law. In the following a brief résumé of the conclusions there arrived at is given.

Nīlakanṭha was a grandson of Nārāyaṇabhaṭṭa and a son of Śaṅkarabhaṭṭa. Śaṅkarabhaṭṭa was a profound *mīmāṃsaka* and composed several works on *mīmāṃsā*, viz. a com. on the Śāstradīpikā, the Vidhirasāyaṇadūṣaṇa, the Mīmāṃsābālaprakāśa. He also wrote Dvaitanirṇaya (vide Annals of the Bhandarkar Institute, vol, III part 2, pp. 67-72 for an account of it) and the Dharmaprakāś or Sarvadharmaprakāśa. Nīlakanṭha composed an encyclopaedia of religious and civil law, styled Bhagavantabhāskara, in honour of his patron Bhagavantadeva, a Bundella chieftain of the Seṅgara clan, that ruled at Bhareha near the confluence of the Jumna and the Chambal. This work is divided into 12 sections (called *mayukhas* ' rays ') on saṃskāra, ācāra, kāla (or samaya), śrāddha, nīti, vyavahāra, dāna, utsarga, pratiṣṭhā, prāyaścitta, śuddhi, śānti. These have been printed at Benares and some of them have been printed in Bombay at the Gujarati Press and by Mr. Gharpure. Besides this encyclopaedia he composed also a work called Vyavahāratattva, which is a summary of the Vyavahāramayūkha, and probably a work styled Dattakanirṇaya. The Vyavahāratattva has been for the first time published by me as appendix I to my edition of the Vyavahāramayūkha.

Nīlakanṭha is one of the foremost *nibandhakāras*. Being brought up in a family that had made the study of *mīmāṃsā* its own for several generations, he is very acute in applying the maxims and rules of *mīmāṃsā* to dharmāśāstra. He stands unsurpassed by any mediaeval Sanskrit writer on dharmāśāstra in mastery over the vast smṛti lore, in lucidity of exposition, in conciseness and ease of style, in clarity of vision and sobriety of judgment. Though he admired the learning and labours of such predecessors as Vijñāneśvara, Hemādri and others, he does not slavishly follow their dicta and expresses his dissent from them most frankly.

His Vyavahāramayūkha is a work of paramount authority on matters of Hindu law according to the decisions of the Bombay High Court in Gujerat, the island of Bombay and northern Konkan.¹⁰⁹⁵ Even in the other parts of the Bombay Presidency such as the Maratha country and the Ratnagiri District the Vyavahāramayūkha occupies a very important place though it is subordinate to the Mitākṣarā.¹⁰⁹⁶ The general principle on which the Bombay High Court acts in construing the rules laid down in the Mitākṣarā and the Vyavahāramayūkha is that the two works are to be harmonized with one another wherever and so far as that is reasonably possible.¹⁰⁹⁷ Though the Mitākṣarā is a paramount authority in the Maratha country and the Ratnagiri District and though it is silent about the sister's right as a *gotraja* heir, the courts, in deference to the authority of the Vyavahāramayūkha, have assigned to the sister a high place as an heir even in the Maratha country and in Ratnagiri. Among the other Mayūkhās, the Saṁskāramayūkha has been frequently relied upon by the courts.¹⁰⁹⁸ The Prāyaścittamayūkha and the Pratiṣṭhāmayūkha¹⁰⁹⁹ have also been relied upon in the High Court.

The period of Nilakaṇṭha's literary activity can be settled within very narrow limits. He was the youngest son of Śaṅkarabhaṭṭa. In the Dvaitanirṇaya, Śaṅkarabhaṭṭa quotes the views of the Tōdarānanda which, as we saw above, must have been composed between 1570 and 1589 A. D. So the Dvaitanirṇaya could not have been composed before 1590 A. D. Nilakaṇṭha, the youngest son of Śaṅkarabhaṭṭa, could hardly have commenced his literary career earlier than Kamalākara who was the second son of Śaṅkarabhaṭṭa's elder brother. Kamalākara composed his Nirṇayasindhu in 1612

1095 Vide *Lallubhai v. Mankuvarbai* I L. R. 2 Bom. 388 at p. 418; I. L. R. 6 Bom. 541 at p. 546; I. L. R. 14 Bom. 612 at pp. 623-624; I. L. R. 24 Bom. 367 (F. B.) at p. 373.

1096 Vide *Krishnaji v. Pandurang* 12 Bom. H. C. R. 65 at pp. 67-68; 5 Bom. H. C. R. (A. C. J) 181 at p. 185; 7 Bom. H. C. R. (A. C. J) at p. 169; I. L. R. 14 Bom. 612 at p. 616.

1097 *Gojabai v. Shrimant Shahajirao* I. L. R. 17 Bom. 114 at p. 118 and *Kesoorbai v. Hunraj* I. L. R. 30 Bom. 431 at p. 442 (P. C.).

1098 I. L. R. 2 Bom. 388 at p. 425; I. L. R. 3 Bom. 353 at p. 361; I. L. R. 33 Bom. 81 at pp. 88 and 96; 46 Bom. at p. 884.

1099 Vide *Parami v. Mahadevi* I. L. R. 34 Bom. 278 at p. 283 (for प्रपञ्चिक-मयूख) and 22 Bom. L. R. p. 334 (for प्रतिष्ठामयूख).

A. D. So Nilakanṭha's literary activity must have commenced a good deal after 1610. One ms. of the Vyavahāratattva bears the date *samvat* 1700 (1644 A. D.). This shows that the Vyavahāratattva was composed not later than 1644 A. D. The Vyavahāratattva refers to the Vyavahāramayūkha as already composed. Hence we may say, without being far from the truth, that Nilakanṭha's literary career falls between 1610 and 1645 A. D. This date is confirmed by the fact that Nilakanṭha's son Śaṅkara wrote the Kuṇḍabhāskara in 1671 A. D. and Divākaraḥṭṭa, the son of Nilakanṭha's daughter, composed his Ācārarka in 1686 A. D. It appears that there was probably a rivalry between the two great cousins Kamalākaraḥṭṭa and Nilakanṭha. On many matters their views diverged. Though the Nirṇayasindhu is said to have been composed in 1668 of the Vikrama era, yet from the references to several works of his own in the Nirṇayasindhu it looks as if Kamalākara revised it from time to time by adding on references to his own other works and to those of others. The Nirṇayasindhu (III *pariccheda*, section on Dattakagrahaṇa) emphatically says that he who asserts the absence of ownership in one's son in spite of Vedic indications is a fool.¹¹⁰⁰ It is not unreasonable to suppose that this is a hit at Nilakanṭha who must have been younger than Kamalākara and who tries hard in his Vyavahāramayūkha to establish that there is no ownership in one's wife and children.

108. The Viramitrodaya of Mitramiśra

The Viramitrodaya is a vast digest composed by Mitramiśra embracing almost all branches of dharmasāstra. Excepting the Caturvarga-cintāmaṇi of Hemādri, this work is probably the largest known on dharmasāstra. But it surpasses in interest and usefulness even Hemādri's work since it deals with vyavahāra also. It was divided into sections called *prakāśas*. So far the *prakāśas* on vyavahāra, paribhāṣa, saṁskāra, rājanīti, āhnikā, pūjā, tirtha and lakṣaṇa have been published, the first by Jivananda (Calcutta 1875) and the rest in the Chowkhamba Sanskrit series. The text of the dayabhāga portion of the Vyavahāraprakāśa was also published by Golapchandra Sarkar Sastri with an English translation (Calcutta 1879). It appears that

1100 ' पुत्रे स्वत्वान्न वदन् मूर्ख एव ' निर्णयसिन्धु, contrast व्यवहारमयूक २.३३ ' यदा-
द्वयि मायायां स्वत्वान्मेव तद्वामुत्पन्नौतत्वे तद्वामात् । '

Mitramiśra wrote on *prāyaścitta* also.¹¹⁰¹ But that work has not yet been met with. The very names of the sections of the *Viramitrodaya* convey an idea of the subjects dealt with in them. The *Lakṣaṇa-prakāśa* deals with the auspicious signs of men, women, the several parts of human body, elephants, horses, thrones, swords, bows and with the characteristics and qualities of the queen, the ministers, the astrologer, physician, doorkeeper, description of *śālagrāma*, *śivaliṅga*, *rudrākṣa* beads etc. In the *abnikaparakāśa* he dilates upon the daily duties beginning with one's rising from bed on *brāhma-muhūrta*, *śauca*, *ācamana* and ending with going to bed. The *Vyavahāraprakāśa* is probably the largest *nibandha* on *vyavahāra*. This is divided into four parts. The first part deals with the meaning of *vyavahāra*, the constitution of the *sabha* (court of justice), the appointment of judges, conflict of *dharmaśāstra* and *arthaśāstra*, assessors, the various grades of courts, the procedure about plaints and defendant's replies and their faults; the burden of proof and the means of proof. The second gives a detailed exposition of the means of proof, viz. witnesses, documents, possession and ordeals. The third treats of the eighteen titles of law including *dayavibhaga* and the fourth very briefly speaks of those matters which were to be started *suo motu* by the king and not by a private individual. The *dayavibhaga* portion of the *Vyavahāraprakāśa* occupies a little more than one-fourth of the whole of the work.

In the *Tīrthaprakāśa* he deals with the nature of *tīrthas*, the utility thereof for men, the persons entitled to undertake pilgrimage, the proper times for pilgrimage, the ceremonial acts to be performed at *tīrthas* such as shaving, fasts, bathing, gifts, the description of the several *varṣas* and *dvīpas* and of sacred rivers like the Ganges, Narmadā, sacred places like Gayā, Prabhāsa, Badrī, Puṣkara and Purī.

In the *Pūjāprakāśa* he speaks of the definition of *pāja*, persons entitled to perform *pāja* (worship of gods), the rewards of *pāja*, proper times and places for *pāja*, *śālagrāma*, the proper articles and clothes for the worship of idols, proper flowers, fragrant substances, *naivedya*, the detailed method of worshiping Viṣṇu, Śiva, the Sun, Durgā, Brahmā etc. In the printed edition there are no introductory verses here.

1101 अतोद्भूतास्तदुक्तंस्तीनां त्वेनापि निष्कासयमित्यादि प्रायश्चित्तप्रकारो (प्रकरणे !) विवेक्ष्यामः । की० P. 640 (व्यवहार section, Jivananda).

In the *Saṁskāra-prakāśa* the author enumerates the *saṁskāras* and describes in detail *garbhādhāna*, *pūṁsavana*, *anavalobhana*, *simantonnayana*, *jātakarma*, *nāmakaraṇa*, *śiṣuṇiṣkramaṇa*, *annaprāśana*, *cūḍā*, *upanayana*, *vivāha* etc., the duties of *brahmacārins*, *gotras*, *pravaras* and *sāpīṇḍya*, all astrological matters in connection with marriage, *pinḍapitryajña*, *sarpabali*, *aṣṭakāśrāddha*, *śūlagava*.

The *Rājanītiprakāśa* treats of the definition of *rājan*, the proper time and procedure of coronation, the daily routine for kings, the qualifications of ministers, commander-in-chief and the dependents of the king, forts, capital, palaces, the four expedients of *sāma* etc., the six *guṇas*, auspicious and evil signs, marching for battle, *Kaumudi* and *Indradhvaja* festivals etc.

In all his works *Mitramiśra* mentions hundreds of authors and works. The portion on *vyavahara* is full of long-drawn controversies in which he refutes the views of numerous predecessors. The *Viramitrodaya* enters into polemics far more frequently than *Nīlakanṭha*. He generally upholds the *Mitākṣarā* of *Vijñāneśvara* against all its critics, particularly the writers of the Bengal school. But he does not slavishly admire the *Mitākṣarā* in every thing. Now and then he rebukes even *Vijñāneśvara*. For example, he does not approve of what the *Mitākṣarā* says about the son called *Kāṇina*.¹¹⁰² He finds fault with *Vijñāneśvara*'s explanation of the verse 'anyodaryastu' as extremely forced and far-fetched and as simply exhibiting the author's pedantry.¹¹⁰³ Out of the host of works and writers that he names in the *vyavahāra* section the important ones are noted below.¹¹⁰⁴

1102 या तु मिताक्षराकृता यद्यनूवायामुत्पन्नस्तर्हि मातामहस्तुतोऽप्युवायां तदा बोद्धवेति व्यवस्था कृता सापि मनसि न चमत्कारमादधाति । वीर० p. 606.

1103 विज्ञानेश्वरेणापि मानवसंवादायान्योदयस्तु संसृष्टी नान्योदयो धनं हरेदिति पाठेन योगीश्वरवचनस्य यत्तदप्यावृष्ट्यप्याहारादिना क्लृप्तमत्यन्ताप्रतीपमानार्थकं स्वमहाबलित्तमत्रम् । वीर० p. 681 ; vide वीर० pp. 188, 688 for other criticisms of the *Mitākṣarā*.

1104 अपरार्क, कल्पतरु, गोपाल, चण्डेश्वर, जीमूतबाह्न, तात्पर्यपरिशुद्धि (of उद्बन्ध), दायतत्त्व, धारेश्वर, नक्षत्रविवेक, पारिजात, पार्थसारथि, प्रकाश, प्रदीप, भवदेव, भवभाव, मदनरत्न, माधवीय, मिताक्षरा, मेधातिथि, रघुनन्दन, रत्नाकर, लीलावती, वज्रसूक्ति, वादमयङ्कर, विज्ञानयोगिन्द, विद्यारण्य, व्यवहारतत्त्व, व्यवहारतिलक (of भवदेव), व्यवहारविभक्तमणि, शारदातिलक, शास्त्रदीप्ति, धूलपाणि, तोलेश्वर, सुक्तिचन्द्रिका, स्मृतितत्त्व, इलाहृष.

The *Vīramitrodaya* is a work of high authority in the Benares School of Hindu Law. The Privy Council has laid down that 'the *Vīramitrodaya* is properly receivable as an exposition of what may have been left doubtful by the *Mitākṣarā* and declaratory of the law of the Benares school.'¹¹⁰⁵ Similarly it has been said by the same high tribunal that the *Vīramitrodaya* may be referred to even in Bengal where the *Dayabhāga* is silent.¹¹⁰⁶ But where the text of the *Mitākṣarā* on any point is quite clear, the gloss of the *Vīramitrodaya* on the text of any sage which is in conflict with the rule laid down in the former cannot be referred to for the purpose of casting a doubt on the clear rule of the *Mitākṣarā*.¹¹⁰⁷ The *Vīramitrodaya* is inferior to the *Vyavahāramayūkha* in Western India¹¹⁰⁸ and its doctrines are not followed in those provinces when in conflict with those of the other two works. Their Lordships of the Privy Council say in *Vedachala v. Subramania*¹¹⁰⁹ 'although the *Smṛticandrikā* in the Southern Presidency is regarded as the most authoritative commentary on *Vijñāneśvara*'s work, the *Vīramitrodaya* holds, as in Western India, a high position. It supplements many gaps and omissions in the earlier commentaries and illustrates and elucidates with logical preciseness the meaning of doubtful prescriptions.'

There is a ms. of the *Danaprakāśa* in the Deccan College (No. 305 of 1884-1887). It is an extensive work and contains the usual topics about gifts.

Besides the digest called *Vīramitrodaya* *Mītramiśra* composed a commentary on the *smṛti* of *Yajñavalkya*. There is a ms. in the Deccan College (No. 58 of A 1883-84) which contains portions (with gaps) of the commentary on the three *kāṇḍas* (*ācāra*, *vyavahāra*, *prāyaścitta*). From the portion available it appears that

1105 *Vide Gridharilal v. The Bengal Government* 12 Moo. I. A. 448 at p. 466 (where following the *Vīramitrodaya* the maternal uncle was held to be an heir as a *bandhu*); vide *Collector of Madura v. Mootoo Ramlinga* 12 Moo. I. A. 397 at p. 438.

1106 *Moniram v. Keri Kolitani* I. L. R. 5 Cal. 776 (P. C.) at p. 789 (where it was held that unchastity in the case of a widow subsequent to her inheriting her husband's property does not work forfeiture of her rights).

1107 I. L. R. 25 Cal. 354 at pp. 367-368.

1108 12 Moo. I. A. 397 at p. 438 and I. L. R. 3 Bom. 369.

1109 I. L. R. 44 Mad. 753 (P. C.) at p. 764 = L. R. 48 I. A. p. 349.

the commentary was of considerable extent, though not as voluminous and as full of polemics as his digest. The *ācāra* portion had at least 446 folios (with 6 lines on each side and 30 letters in each line), the *vyavahāra* at least 257 and *prāyaścitta* a great many more than 153. Besides the works noted above he quotes the *Karma-pradīpa* and the *Smṛtisāra*. In this work he does not quite approve of the reasons for the preference shown to the mother over the father as an heir by the *Mitākṣarā*, viz. the occurrence of the word ' *mātā* ' as the first word when the word ' *pitarau* ' is dissolved and the greater propinquity of the mother as compared with the father, since the latter can beget sons from another wife.¹¹¹⁰ The commentary gives three varieties of *daśī*.¹¹¹¹ Vide I. O. cat. p. 371 No. 1288 and Peterson's 2nd report pp. 49-53 for further details about this commentary.

In the *Ācāraprakāśa* he quotes besides some of the works mentioned above the following also, viz. *Kullūka*, *Prayogapārijāta*, *Prāyaścittaviveka*, *Madanapārijāta*, *Śrīdatta* (vide I. O. cat. p. 437 No. 1471).

In the introductions to the several sections of his digest and also in the colophons therein *Mitramiśra* furnishes considerable information about himself, his family and the family of his patron. *Mitramiśra* was the son of *Paraśurāmapaṇḍita* and grandson of *Hamsapaṇḍita*. *Hamsapaṇḍita* seems to have been a native of *Gopācala* (*Gwalior*) and was endowed with the rare combination of wealth and learning. One *Caṇḍeśvara* of *Kāśī* was the *guru* of *Paraśurāmapaṇḍita*. *Mitramiśra* indulges in hyperbolic¹¹¹² descrip-

1110 इत्थं च विग्रहाक्षरे मातृशब्दस्य पूर्वनिपातात् विभ्रपेक्षया वैमात्रेयाजनकत्वेनासाधारण-
प्रत्यासत्तिसत्त्वाच्चेति मिताक्षरालिखनं चिन्तयन् । folio 149 of the com. on व्यवहार
section of शास्त्रम्; compare वरिमित्रोद्घ P. 666 (*Jivananda*) where *Mitramiśra* is apologetic about the same reasons of the *Mit.*

1111 दास्ती पुरुषविशेषेण विवाहापरिगृहीता । सा च विविधा । एकेन पुरुषेण स्वभोगार्थं
पुरुषान्तरभोगतो निरुद्धा भुजिष्या वेश्या चेति । भुजिष्या च स्वामिन्नियतपुरुषान्तर-
भोगविषया स्वपरिचर्याकारिणी । folio 247.

1112 मा कुर्वन्तु मुखा बुधाः परिचयं ग्रन्थेषु नानाविधे-
ष्वन्वयं न हि तेषु सर्वविधयः कश्चित् कथिहर्तते ।
पश्यन्तु प्रणवादन्यमनसो ग्रन्थं मदीयं त्विमं
धर्माधर्मसमस्तविर्णयविधिर्विस्मिन्मृदुरयते ॥ verse 39 of अक्षिपकपात्र.

tions of his own learning and naively tells his readers that they need study only his work and may neglect all other *nibandhas*. Mitramiśra was commanded by Virasimha to compose his great digest.¹¹¹³ The introduction to the Āhnikaprakāśa starts with king Medinimalla who was a scion of the Kāśirāja family. His son was Arjunadeva who became ruler of Bundelkhand. His son was Malakhāna, whose son was Pratāparudra (founder of the capital Orccha). His son was Madhukarasāha, whose son was Virasimha. Virasimha's son was¹¹¹⁴ Jujhāra who is described as 'young' (yuvā in verse 23). His son was Vikramārka whose son was Narasimhadeva. There is no such introduction to the printed Pūjāprakāśa and Narasimhadeva is not mentioned in the introductions to the other prakāśas. From the article of Mr. Lala Sitaram in the Calcutta Review (May and July 1924) further information can be gathered about Birsinghdeo (i. e. Virasimhadeva). In the article it is shown how and under what circumstances Virasimha killed Abul Fazal, the friend of Emperor Akbar and a great literary genius. We are told there that there is a work called Virasimhadeva-carita composed in Vikrama year 1664 (1607-8 A. D.) by Keśavadāsa, author of Kavipriyā and Rasikapriyā. Virasimha was 7th out of the eight sons of Madhu-

1113 स्वस्ति श्रीयुतवीरसिंहनृपतेराज्ञावशादुत्सुकः

श्रीमित्राभिषण्डितः प्रतिदिशं क्रीर्त्यानिशं मण्डितः ।

नानानिर्णयवर्णनं व्यसनिनां संख्यावतां प्रीतिदं

संप्राप्तव्यवहारसाधकमिमं कुर्वे प्रकाशं परम् ॥ 2nd Intro. verse to व्यवहारप्रकाश (Jivananda).

1114 राज्यं प्राप जुष्टारसिंहनृपतिर्यस्यायतो भूपते-

स्तत्पुत्रोपि गुणार्णवः समजानि श्रीविक्रमार्को नृपः ।

तत्सुनुरसिंहदेवनृपतिस्तं वीरसिंहं विना

लेभे राज्यपरम्परासुखमिदं मय्ये महेन्द्रोपि किम् ॥ verse 27 of आह्निकप्रकाश.

The colophon at the end of the first part of व्यवहारप्रकाश is इति श्रीमत्स-

कलसामन्तचक्रचूडामणिमञ्जरीधिमञ्जरीनीराजितचरणकमलश्रीमद्भारजाधिराजप्रतापक-

तनूज-श्रीमन्महाराजबभ्रुकसाहस्रनु-श्रीमद्भारजाधिराजचतुर्दशविषयवस्तुन्धराहृदयपुण्ड-

रीकविकासदिनकरश्रीवीरसिंहदेवोद्योजित-श्रीहंसपण्डितात्मज-श्रीपरशुराममिश्रसुसकल-

विद्यापारावारपारीणधुरीणजगद्दारिद्र्यमहगजपारीन्द्रविहङ्गननजीवानु-श्रीमन्मित्रमिश्रकृते

वीरमित्रोद्घ्याभिषण्डित्ये व्यवहारप्रकाशे &c.

Vide Pogson's 'History of the Bundelas' pp. 10-11 for Arjunadeva and his descendants,

karasāha. Not only was he a soldier, but he was a great builder. He built the palace forts of Orcchha and Datia, the temple of Keśa-vadeva at Mathurā, several lakes called Bīrasāgara, Siṃhasāgara and Deosāgara (after the three parts of his own name). He is said to have ruled at Orchha from 1605 to 1627 A. D. From the introduction to¹¹¹⁵ the commentary on Yājñavalkya it appears that Virasiṃha commanded Mitramiśra to write it and that a learned man Sadānanda, the ornament of Tīrabhukti (Tirhoot), was also connected with its composition. It will be seen that the title Viramitrodaya very cleverly suggests that Mitramiśra wrote it under the patronage of Virasiṃhadeva. The title may mean ' the rise of Vira and Mitra ' or ' the rise of the friend of Vira ' or ' the rise of the sun, viz. Vira '.

The time when Mitramiśra flourished can be easily settled on account of his relations with Virasiṃhadeva. In his Āhnikaprakāśa he mentions the great-grand-son of Virasiṃha. Therefore that section must have been written when Virasiṃha was advanced in age. Virasiṃha ruled at Orchha from 1605 to 1627. Hence the literary activity of Mitramiśra must be placed in the first quarter of the 17th century. This date agrees with the . that he names Vācaspati and Raghunandana. We thus see that Mitramiśra was almost a contemporary of Kamalākaraḥṭṭa and Nilakaṇṭha. The two latter do not refer to him nor does Mitramiśra name them.

In the Vyaṅgyārtha-kaumudī of Anantaśrama¹¹¹⁶ of Punyastambha (Puṇtāmbe) on the Godāvari, a commentary on the Rasamañjarī of Bhānudatta, the author gives a pedigree of his patron. He describes the Kāśīrāja family at Benares, in which was born Pratāparudra whose son was Madhukarasāha, whose son was Virasiṃhadeva. Ananta wrote the commentary for Candrabhānu, a son of Virasiṃhadeva, in 1635 A. D. This corroborates the dates above given by Mr. Lala Sitaram. Therefore it is almost beyond doubt that the literary activity of Mitra-miśra lies between 1610 and 1640 A. D.

1115 I. O. cat. p. 371 No. 1288 ' विसं मत्वाप्यसारं वितरद्विरतं याज्ञवल्क्योक्तिमुक्त्वा वारं स्मृत्यर्थसारं रचयितुमथ स प्राद्विन्मित्रमिश्रम् । उत्तंस्तस्तीरमुकेरसिलमुधगुहः श्री-सदानन्दधीमान् श्रीमाजो मित्रमिश्राज्जगदुपकृतये विज्ञदादेशदीपम् ॥ ज्ञानानां दैव्य-दोषापहमकलिमयं याज्ञवल्क्योक्तिकोशाद् दृष्ट्वा स्मृत्यर्थसारं समचिनुत यस्तो धर्मलक्ष्मी-विज्ञास्त् । verses 15 and 16.

1116 Vide I. O. cat. p. 356 No. 1224,

109. Anantadeva

Anantadeva compiled a vast digest called *Smṛtikaustubha* divided into several sections on *saṁskāra*, *ācāra*, *rājadharmā*, *dāna*, *ut-sarga*, *pratiṣṭhā*, *tithi* and *saṁvatsara*. The section on *saṁskāras* and that on *rājadharmā* are also called *Samśkāra-kaustubha* and *Rāja-dharma-kaustubha*. Each *Kaustubha* is subdivided into parts called *didhiti*. The *Samśkāra-kaustubha* is the most popular and most well-known work of his. It has been printed several times, the best editions being that of the *Nirṇayasāgara Press* (1913) and that issued at *Baroda* (1914) under the patronage of H. H. the *Maharaja Gaikwad* (with a *Marathi* translation by *Sastri Venkatacarya Upadhyaya*). I have used the latter. The *Samśkāra-kaustubha* is recognised as an authoritative work by the highest court for India.¹¹¹⁷ The following is a very brief summary of the contents :-

The sixteen *saṁskāras*, the first being *garbhādhāna*, the astrological aspects of the first appearance of menses and the various propitiatory rites therefor ; the proper times for *garbhādhāna* and the several rites connected therewith ; *puṇyāhavācana*, *nāndīśrāddha*, *matrkāpūjana* ; *nārāyaṇabali* and *nāgabali* ; *pañcagavya*, *kṛcchra* and other *prāyaścittas* ; *cāndrāyaṇavrata* ; adoption, who is entitled to adopt, who can be adopted, rites of adoption, *gotra* and *sapīṇḍya* of the adopted son, mourning to be observed by the adopted, succession of the adopted ; *putrakāmeṣṭi* ; *puṁsavana* ; *anavalobhana* ; *simantonnayana* ; rites on the birth of a child or son ; impurity on birth ; propitiatory rites for evil aspects at birth ; *nāmakaraṇa* ; *niṣkramaṇa* ; *annaprāśana* ; piercing the ear ; celebration of birth day ; *caula* ; *upanayana*, proper times for it, the necessary materials for it, the *gayatri*, the vows of a *brahmacārin* ; *saṁāvartana* ; marriage, *sapīṇḍya* for it, *gotras* and *pravaras*, proper times for marriage, forms of marriage, *vāg-niścaya*, *simāntapūjana*, *madhuparka*, *kanyā-dāna*, *vivāhahoma*, *saptapadi*, *homa* on the entrance of the married couple etc.

The portion of the *Samśkāra-kaustubha* on the subject of adoption is frequently cited separately as *Dattakadidhiti* and is so entered in the catalogues of mss. It is a treatise of great importance and deserves to be studied along with the *Dattakamīmāṃsā*, the *Vyava-*

1117 *Vide Collector of Madura v. Mootoo Ramalinga* 12 Moo. I. A. 397 at p. 438 ; *Sakharam v. Sitabai* I. L. R. 3 Bom. 353 at p. 361.

hāramayūkha and other similar works. The more important of his views are set out below. Like the Dattakamīmāṃsā he recommends that the nephew is the most suitable for adoption, then one may select any *sagotra*, *sapiṇḍa*, then an *asagotra sapiṇḍa*, then a *sagotra* but *asapiṇḍa*, then any one of the same caste though not *sagotra*, but a daughter's or sister's son cannot be adopted nor can a brother, a paternal or maternal uncle be adopted. A Śūdra may adopt a daughter's or sister's son. The person to be adopted must not be an only son or the eldest. A wife can adopt with the consent of her husband and a widow does not require the express permission of her husband. The boy to be adopted may be below five or above five and may be taken before or after the *caṇḍa* ceremony is performed in the natural family. Anantadeva refers to the¹¹¹⁸ view of some that the verses of the Kalikāpurāṇa on this subject are not found in several mss. and so are unauthoritative and tells us that others hold that the whole passage refers to the adoption of an *asagotra* boy. Anantadeva himself holds, like the Vyavahāramayūkha, that even an *asagotra* boy may be adopted after his upanayana is performed in the natural family. When the ceremony of *caula* and the rest are performed in the family of the adopter, the adopted boy belongs to the *gotra* of the adopter, but where the *upanayana* alone is performed in the adoptive family or the adoption is made after *upanayana* the boy belongs to both *gotras*. But this holds good only as regards obeisance, śrāddha etc. while for marriage every adopted boy has to avoid the *gotra* and *pravara* of both families. If a natural son be born to the adopter after he takes a boy in adoption, the adopted boy becomes an equal sharer with the *aurasa*, if all the saṃskāras up to *upanayana* are performed by the adoptive father for the adopted boy, or he takes only a

1118 एषा वचसा बहुषु कालिकापुराणपुस्तकेष्वदर्शान्निर्मूलत्वादिति केचित् । अन्ये तु समूलत्वेपि आद्यश्लोकेऽत्रयस्यासगोत्रदत्तकविषयत्वात्सात्म्यपठितत्वेनान्यश्लोकेऽपि तद्विषयत्वमेवोचितम् । अतः सगोत्रस्य दत्तकस्य नायं नियम इति परिणीतोमि दत्तको भवेदित्याहुः । वस्तुतस्तु नासगोत्रेऽप्युपनयनान्तसंस्कारोत्तरं दत्तकत्वसामान्यनिषेधः कर्तुं शक्यः पुराणवचोभिर्देविकलिङ्गविषयैस्त्विवचसा प्रामाण्यासंभवस्य बलबलविकरणवार्तिकेराणकसिद्धत्वात् । संस्कारकोस्तुम् pp. 169-170 ; compare व्यवहारमयूक्त p. 114 for remarks on the कालिकापुराण passage. The निर्णयसिद्धि appears to regard the कालिकापुराण verses as genuine and holds on their strength that the adoption of a boy after upanayana is prohibited.

fourth share if only some of the saṁskāras ending with *upanayana* are performed by the adopter and he gets no inheritance but only provision for marriage if he was adopted after *upanayana* is performed in the natural family. Anantadeva, disagreeing with Nilakanṭha, holds that a girl may be adopted.¹¹¹⁹

Like the Nirṇayasindhu and the Mayūkhas of Nilakantha, Anantadeva in the Saṁskāraakaustubha and elsewhere names several hundred authors and works. It is not necessary to set out the whole lot. His authorities are practically the same as those of the former. He principally relies among *nibandhas* upon the Mitākṣarā, Aparārka, Hemādri, Mādhava, Madanaratna, Madanapārijāta. The Smṛtikaustubha was divided into several *didhitis* (rays, parts). In the Smṛtikaustubha published by the Nirṇayasāgara Press it is expressly stated that the *tithididhiti* has been already¹¹²⁰ expounded. At the end also it is said that the work is only the complete *abdadidhiti* (i. e. portion dealing with saṁvatsaras of five kinds). The year is said to be of five kinds, cāndra, saura, sāvana, bārhaspatya and nākṣatra. The printed work treats of the several rites, observances, festivals and *vratas* on the important *tithis* of the twelve months of the cāndra year with the intercalary month and observances thereof, the rites proper to saura year and saṁkrāntis (the sun's passage from one sign into another), the rites of the sāvana year, the rules about rites when Jupiter is in the sign of Leo, the rites of the nākṣatra year, the actions forbidden and allowed in Kali age according to Anantadeva and discussion of the views of Hemādri, Mādhava and the Madanapārijāta thereon.

The Rājadharmakaustubha¹¹²¹ was divided into several parts (didhitis). The first deals with the characteristics and defects of

1119 दत्तकपुत्र्या अपि स्वीकार उक्तविधिना कार्यः । वक्ष्यामि पुत्रसंग्रहमित्यादिगतपुत्रस्य पुमान् पुत्र इत्यादिवैदिकप्रयोगमूलकेन वृत्तिरुक्तकन्यायेन पुत्रीसाधारण्यात् । दानप्रतिग्रहविधिषु उद्देश्यविशेषपुंसवविषयत्वात् । इतिहासपुराणेषु कुन्या दत्तकत्वोक्तेः । संस्कारकौस्तुभ p. 188 ; contrast व्यवहारमयूक्त p. 108 ' दत्तकश्च पुमानेव भवति न कन्या &c. ' (my edition, Poona).

1120 तिथिदीधितिदत्ता मान्यस्यामोद्धोषदीधितिम् । अब्दमेदाह्वदाम्येनां माधवोक्त्यनुसारतः ॥ Intro. verse 20 of स्मृतिकौस्तुभ.

1121 Vide Mitra's Bik. cat. p. 444 : No. 955 at the end ' राज (बाज !) बाहदुरचन्द्रभूपतेः कौस्तुभेन नृपवर्मचोचरे । दीधितिः प्रथममात्र ईदृशस्तोत्रकृतुतिनां व्रजायत ' ; vide also Mitra's Notices vol. I, p. 196 No. 346 for the same.

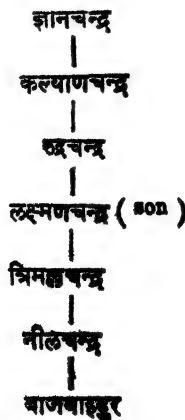
kings, the qualities and characteristics of queens, ministers, *purohita*, astrologer, the rites to be performed at coronation, duties to be observed after coronation. Another portion of the same work deals with *vyavahāra* viz., the *sabha*, the judge, the plaint, the reply, means of proof, ordeals etc.

It is unnecessary to go into details about the other treatises on *prāyaścitta*, *pratiṣṭhā*¹¹²² &c. Anantadeva also wrote several *prayogas* such as the *Agnihotrprayoga*, *Cāturmāsya*prayoga. In the Bhadkamkar collection there is a ms. of a drama called *Kṛṣṇa-bhakti-candrikā* composed by Anantadeva in which the characters are a *Śaiva*, *Vaiṣṇava*, *Mīmāṃsaka*, *Tārṅika* &c.

In the *Smṛtikaustubha* (*Nirṇayasagara* edition of 1909) Anantadeva gives a pedigree¹¹²³ of his patron's family. The family claimed descent from the moon. Whether the first three kings mentioned in the *Smṛtikaustubha* were related as father and son is doubtful. *Lakṣmaṇacandra* is said to have been the son of *Rudracandra* and it was he who conquered several chiefs wielding sway over the Himalayan territories.¹¹²⁴ *Trimallacandra*, the successor

1122 Vide Aufrecht's Oxford cat. p. 278b where there is a reference to प्रतिष्ठादीधिति 'अथ राजधर्मा उच्यन्ते तत्र राज्याभिषेकदीधित्युक्तलक्षणलक्षितो राजा प्रासादप्रतिष्ठादीधित्युक्तप्रकारेण दुर्गगृहनिर्माणं भद्रासनं च निर्माय ... व्यवहारा निरूप्यन्ते ।', vide also Mitra's Notices, vol. II. p. 31 No. 556 for the same.

1123 The pedigree is as follows :—



1124 तेनालोकाहिमाचलस्थमृपतीन् दुष्टान्विजित्य स्वके राज्ये वृद्धिरकारि दुष्टिर्मिता चाभावि विद्वद्भूयि ॥ verse 5.

(and probably the son) of Lakṣmanacandra, is praised for his continual liberality to the learned men of Benares.¹¹²⁵ It was at the command of Baz Bahadurcandra and for pleasing him that Anantadeva compiled his Smṛtikaustubha.¹¹²⁶ At the end Anantadeva tells us that Baz Bahadurcandra conquered several mountain forts in the Himālayas.¹¹²⁷ After giving a pedigree of his patrons' family Anantadeva gives some information about himself. He was a descendant of the great Maratha saint Ekanātha whom he describes as endowed with Vedic sacrifices and as a devotee of Kṛṣṇa.¹¹²⁸ That this Ekanātha is the same as the great Maratha saint is vouchsafed by Kāśinātha, author of Dharma-sindhu, in another work of his.¹¹²⁹ Anantadeva was the great-great-grand-son of Ekanātha and he was the grandson of Ananta and son of Āpadeva, the author of the Mīmāṃsānyāyaprakāśa *alias* Āpadevi-.

1125 काशीस्थ विद्वदादिभ्यो धनराशीनदात्सदा ॥ verse 6.

1126 तस्यात्मजं वैदिकशास्त्रविद्वं सन्तोसकृत्प्रादुरनन्तदेवम् ।

बाजाह्वारो वचसा विधेयं निबन्धसारोद्धरणं त्वयेति ॥

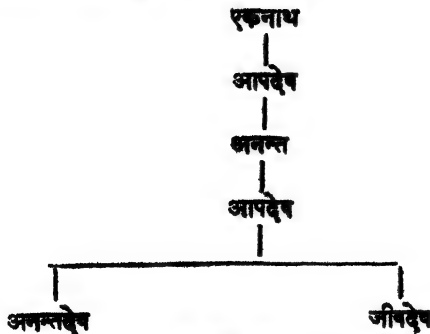
अनन्तदेवेन तदाज्ञयाथो मुदे हरेः पूर्वनिबन्धरूपम् ।

क्षीराम्बुधिं बुद्धिगुणैर्मथित्वा प्रकाश्यतेयं स्मृतिकौस्तुभः कौ ॥ verses 17-18.

1127 येवार्जितानि युधि सर्वरिपून् विजित्य दुर्गाणि दुर्गहतराणि धनैर्युतानि । श्रीबाजबाह-
दुरचन्द्रनृपस्य तस्य वाचा हिमाचलगतावनिदेवतुष्ट्यै ॥ योनन्तदेवकृतमन्थनसन्निबन्ध-
क्षीराब्धिजोथ सततं हरिणा धृतो यः । नित्यं निजे हृदि सतां प्रमुदेस्तु तस्य सर्वाब्द-
दीधितिरीयं स्मृतिमास्करस्य ॥ verses 2 and 3.

1128 आसीद्गोदावरीतीरे वेदवेदिसमान्वितः । श्रीकृष्णभक्तिमानेक एकनाथभिधो द्विजः ॥
verse 13 of स्मृतिकौस्तुभ.

The pedigree of अनन्तदेव is



1129 Vide his विद्वत्कौस्तुभसारभाष्य folio 37 a (D. C. ms. No. 100 of 1860-70).

Mīmāṃsā lore seems to have been a hereditary endowment in the family as in the case of the Bhaṭṭas of Benares. In all his works, particularly in the *Samskārakaustubha*, Anantadeva applies at every step the maxims and doctrines of the *Pūrvamīmāṃsā* for the decision of doubtful points of *Dharmaśāstra*. Anantadeva had a younger brother Jivadeva whose *Gotrapravarānirṇaya* he draws upon in the *Samskārakaustubha* while dealing with *sāpinḍya* for marriage.¹¹³⁰ Bhandarkar notices an *Āśaucanirṇaya* of Jivadeva in which the *Nirṇayasindhu* is cited as an authority.¹¹³¹

West and Bühler in their digest¹¹³² thought that Anantadeva flourished about the same time as the author of the *Nirṇayasindhu*. But this requires some correction. Baz Bahadur, the patron of Anantadeva, seems to have been a scion of the Candra (or Chand) family and ruled over Almora and Nainital from 1638 to 1678 A. D. It is said in the *Imperial Gazetteer*¹¹³³ that the first of the Chandra-rājas was Somachand who hailed from Jhūsi near Allahabad and came to the Himalayan regions in the 10th century and that in 1563 the capital was transferred to Almora by Kalyancand, whose son Rudracandra was a contemporary of Akbar and made his obeisance to the latter in 1587 A. D. at Lahore. The *Smṛtikaustubha* does mention the ancestors Kalyanacandra and Rudracandra of Baz Bahadur. Between Baz Bahadur and Rudracandra there are three names. Supposing that they are the three direct ascendants of Baz Bahadur and allowing a period of 25 years for each after Rudracandra's known date of 1587 A. D., we get the year 1662 A. D. for Baz Bahadur. We are told in the *Gazetteer* that in 1672 Baz Bahadur introduced a poll tax, the proceeds of which he remitted to Delhi as tribute. Therefore Anantadeva must have been patronised by Baz Bahadur between 1645 and 1675 A. D. A greater approximation can be made in another way. The saint Ekanātha finished his Marathi *Bhāgavata* at Benares in śake 1495 and 1630 of the Vikrama era on Kārtika full-moon day (i. e. 9th November

1130 अथ गोत्रप्रवरनिर्णयो मदनुजजीवदेवकृत इवास्मिन्नवसरे प्रदर्श्यते । संस्कारकौस्तुभ
p. 687.

1131 Vide Bhandarkar's Report, 1883-84, p. 53 (for जीवदेव).

1132 Vide Digest p. 24 (3rd ed.) and p. 25 (4th ed.).

1133 Vide *Imperial Gazetteer of India* vol. XVII. p. 334 and vol. V. p. 245.

1573) as he himself tells us.¹¹³⁴ Anantadeva was the fourth in descent from him (exclusive of Ekanātha). Counting 25 years for each of the four generations, Anantadeva should have been a grown up man in 1673 A. D. There are controversies about the dates of the birth and death of Ekanātha, the commonly accepted dates being śake 1450-1521 (b. 1528-d. 1600 A. D.).¹¹³⁵ The date of his death is śake 1521 Fālguna dark half 6th day (25th February 1600). Others give 1548-1599 A.D. as the dates. Whichever date is correct, the literary activity of Anantadeva must be assigned to the third quarter of the 17th century. This date is confirmed by the fact that in the Āśaucanirṇaya of Jivadeva, younger brother of Anantadeva, the Nirṇayasindhu composed in 1611-12 A. D. is cited as an authority.

110. Nāgojibhaṭṭa

The learning of Nāgojibhaṭṭa was of an encyclopaedic character. Though his special *forte* was Vyākaraṇa (grammar) he wrote standard works also on poetics, dharmasāstra, yoga and other śāstras. The total number of his works is about thirty. On dharmasāstra he composed several works, viz. Ācārenduśekhara, Āśaucanirṇaya, Tithinduśekhara, Tirthenduśekhara, Prāyaścittenduśekhara or Prāyaścittasārasaṅgraha, Śraddhenduśekhara, Sapiṇḍimañjari and Sapiṇḍyadipikā or Sāpindyanirṇaya. Of his far-famed works on the Paṇinian system, such as the Mahābhāṣya-pradīpodyota, the Paribhāṣenduśekhara, the Vaiyākaraṇasiddhāntamañjūṣā (in large and small recensions), the Subdenduśekhara (big and small) and of his

- 1434 बाराणसी महामुक्तिशेखर । विक्रमशक वृषसंवत्सर ।
 शके सौवर्षे तिसोत्तर । टीका एकाकार जनार्दनरूपा ॥
 महामंगल कार्तिकमासी । शुक्लपक्ष पूर्णिमेसी ।
 सोमवार शिवयोगेसी । टीका एकादशी समाप्त झाली ॥
 स्वदेशीचा शक संवत्सर । दण्डकारण्य श्रीरामक्षेत्र ।
 प्रतिष्ठान गोदावरीतीर । येथील उच्चार तो एका ।
 झालिवाइनश्चक वैभव । संख्या चौदाशे पंचाण्णव ।
 श्रीमत्त संवत्सरार्थे नांव । टीका अपूर्ण सें जाहली ॥

verses 552-555 of the last अण्वाद्य (Nirṇayasāgara edition).

- 1135 Vide Mr. Bhawe's महाराष्ट्रसारस्वत ed. of śake 1846 part 1 p. 245 and Mr. L. R. Pangarkar's life of Ekanath (Marathi) chap. II (ed. of 1911).

commentaries on the Kāvya-prakāśa-pradīpa, the Kuvalayananda, the Rasagaṅgādhara, the Rasatarāṅgiṇī, the Rasamañjarī, nothing can be said here for want of space.

For his Prāyaścittenduśekhara, *vide* Mitra's Notices vol. V, p. 23 No. 1735, where detailed contents are given ; for the Śrāddhendūśekhara, Ulwar cat. extract No. 360 p. 139, for the Tīrthenduśekhara, Ulwar cat. p. 120, extract No. 312.

Nāgojibhaṭṭa was the son of Śivabhaṭṭa and Sati and was a Mahārāṣṭra Brāhmaṇa surnamed Kāla (Kāl). At the beginning and end of several works of his (such as the Rasagaṅgādhara-marmaprakāśa, the Mañjūṣā) he tells us that he was patronised by Rāma of the Bisena family,¹¹³⁶ the ruler of a city named Śṛṅgavera (which seems to be on the Ganges above Allahabad). He was the pupil of Haridikṣita,¹¹³⁷ son of Vireśvara and pupil of Rāmaśrama and grandson of the great grammarian Bhaṭṭoji-dikṣita.¹¹³⁸ Tradition says that he composed the grammatical work Śabdaratna and ascribed it to his teacher Haridikṣita in gratitude. In the¹¹³⁹ commentary on the Prauḍhamanoramā Haridikṣita refers to the Śabdaratna as his own work and to the Śabdenduśekhara as that of his pupil.

Bhaṭṭojidikṣita was a pupil of the Mimāṃsaka Śaṅkarabhaṭṭa and of Śeṣa Śrīkrṣṇa and almost a contemporary of Jagannāthapaṇḍita. Bhaṭṭoji's pupil Nilakaṇṭha Śukla wrote a work in saṃvat 1663 (Dr. Belvalkar in ' Systems of Sanskrit Grammar ', p. 47). Therefore he flourished in the first half of the 17th century. Nāgojibhaṭṭa was a pupil of Bhaṭṭoji's grandson. Therefore Nāgojibhaṭṭa must have flourished towards the end of the 17th century and the first half of the 18th century. Nāgojibhaṭṭa's literary activities, looking

1136 बाचकानां कल्पतरोररिकश्चतुताशनात् । नागेशः शृङ्गवेरेश्वरामतो लब्धजीविकः ॥ रस-
गङ्गाधरमर्मप्रकाशः.

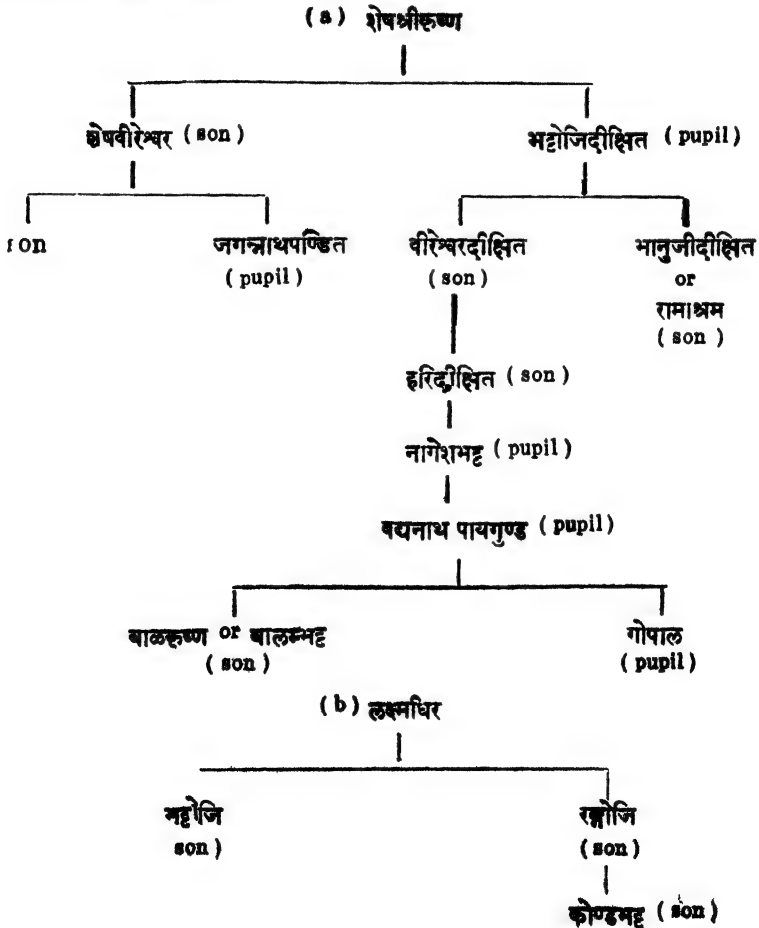
1137 अर्थात् कणिमत्तान्धाधि सुधीन्द्रहरिदीक्षितात् । at the end of the मञ्जुषा.

1138 गूढोक्तिप्रथितां पितामहकुतां विद्वन्मोदमदां भक्त्याधीत्य भवोदमां निरुपमा-
द्भामाभ्रमात्तद्गुरोः । तत्त्वज्ञानवशात्परेण कलितान्दोषाद् समुन्मूलयन् व्यापष्टे हरि-
रेव तां कणिमतान्धालोच्य वैरेन्द्रारिः ॥ 2nd Intro. verse to the शब्दरत्न,
I, O. cat. p. 174 Nos. 651-52.

1139 विस्तरस्तु अस्मत्कृते शब्दरत्ने मदन्तेवासिरुतशब्देन्दुशेखरादा च द्रष्टव्यः । at end of
D. C. ms. No. 520 of 1886-1892 and Tri. cat. Madras Govt. ms. for
1919-23 p. 4912 (1st verse).

to his vast out-put, must have extended over a long period of more than 50 years. The pedigree¹¹⁴⁰ from Bhaṭṭojidikṣita, through a succession of teacher and pupils or father and son, is given below. *Vide* introduction to the Rasagaṅgādhara (Nirn. ed.); Trivedi's introduction pp. 18-20 to the Vaiyākaraṇabhūṣana of Koṇḍabhaṭṭa, a nephew of Bhaṭṭoji (B. S. series); Dr. Belvalkar's Systems of Sanskrit grammar pp. 46-50 and Kielhorn's preface to the Paribhāṣenduśekhara p. xxv (where the succession of teacher and pupil is brought down to the days of Kielhorn himself) for further details. In the Indian Antiquary, vol. 41 p. 247, Mr. S. P. V. Ranganātha

1140 The pedigree are :—



Svāmi makes Bhaṭṭoji a pupil of Śeṣa Vireśvara and not of Śeṣa Kṛṣṇa. But the passage of the Manoramākucamardana, if properly interpreted, makes it clear that Bhaṭṭoji was the pupil of Śeṣa Kṛṣṇa and not of Vireśvara.¹¹⁴¹ A ms. of Nāgojibhaṭṭa's commentary on the Rasamañjari is dated *samvat* 1769, Māgha 7th bright half, Wednesday, i. e. 21st January 1713 A. D. (vide I. O. cat. vol. III p. 365). It is not unlikely that Nāgojibhaṭṭa first composed his commentaries on the comparatively easy śāstra of poetics and that he then worked upon Dharmaśāstra and Vyākaraṇa. The edition of the Rasagāṅgādhara in the Kāvya-mālā series says that there is a tradition that Nāgoji was invited by king Savai Jaising of Jaipur to a horse-sacrifice in 1714 A. D., but that Nāgoji declined on the ground of *Kṣetra-saṁnyasa*. Therefore his literary activity must be placed between 1700 and 1750 A. D. Mahāmahopādhyāya Haraprasad Śāstri says (Ind. Ant. vol. 41 p. 12) that Nāgoji died about 1775. But this appears rather improbable. If one of his works was copied in 1713 A. D. he could hardly have lived up to 1775, unless he was about 100 years old at that time.

III. Bālakṛṣṇa or Bālabhaṭṭa

The Lakṣmīvyākhyāna *alias* the Bālabhaṭṭi is a commentary on the Mitākṣarā of Vijnāneśvara, ascribed to a lady named Lakṣmīdevī. The commentary is a voluminous one and displays uneven workmanship. The commentary on the ācāra section of the Mitākṣarā is the most learned part of the whole book and is almost an

- 1141 इह केचित् ... शेषवंशावतंसानां श्रीकृष्णपण्डितानां चिरायार्चितयोः पादुकयोः प्रसादादितशब्दानुज्ञासनाः तेषु च पारमेश्वरं पदं प्रयातेषु ... तत्रभवद्विरुद्धासितं प्रक्रियाप्रकाशमाश्रयानवबोधनिबन्धनेर्दूषणैः स्वयं निर्मितायां मनोरमायामाकुल्यकार्पुः । सा च प्रक्रियाप्रकाशकतां पौत्रैः ... अस्मद्गुरुपण्डितवीरेश्वराणां तनयेर्द्विजितापि स्वमति-परीक्षार्थं पुनरस्मानिर्नीर्यते ॥ p. 3 of the Intro. to the रसगङ्गाधर. If पादुका means 'pupil' here as Mr. Ranganath Svami contends (Ind. Ant. vol. 41 p. 251), why should the dual be necessary or be used and not the singular or plural? The प्रक्रियाप्रकाश is a com. on the प्रक्रियाकौमुदी of रामचन्द्राचार्य. Vide Journal of Oriental Research vol. III, part 2, p. 146 where it is said that Jagannātha was a pupil of वीरेश्वर, son of शेषकृष्ण, who lived under the patronage of Girdhārī, son of Tōḍarmal and that Bhaṭṭoji was a pupil of शेषकृष्ण and later of अण्णयदीक्षित.

independent work. The *ācāra* portion has been published by Mr. J. R. Gharpure. The *vyavahāra* portion of the *Bālabhaṭṭi* was published by Mr. S. S. Setlur, Advocate, Bombay in 1911 and by Mr. J. R. Gharpure (1914). This portion of the commentary explains the *Mitākṣarā* word by word and also engages in lengthy discussions on important topics. The portion of the commentary on the *prāyaścitta* section has not yet been published; but Mr. Govinda Das who examined it (vide Mr. Gharpure's edition of the *ācāra* portion, p. 27 at end) reports that it is meagre as compared with the preceding sections. In the following Mr. Gharpure's edition has been used.

In the *Bālabhaṭṭi* the author quotes by name a host of writers and works. As the *Bālabhaṭṭi* is almost the latest work on *Dharmaśāstra* worth special mention in this work, no useful chronological purpose will be served by giving the names of all such writers and works. It may however be stated that he names the *Nirṇayasindhu*, the *Viramitrodaya*, the *Mayūkhas* of *Nilakaṇṭha*, the *Saṁskāra-kaustubha*, *Siddheśvarabhaṭṭa* the nephew of *Nilakaṇṭha*, *Khaṇḍadeva* the author of *Bhaṭṭadīpikā* on the *Mīmāṁsāsūtra*, the *Kāyastha-dharmapradīpa* of *Gagābhaṭṭa* and the author's father's commentary thereon.

Of the *Bālabhaṭṭi* ascribed to *Lakṣmīdevī*, West and Bühler say 'she generally advocates latitudinarian views and gives the widest interpretation possible to every term of *Yājñavalkya*. Her opinions are held in comparatively small esteem and are hardly ever brought forward by the *śāstris*, if unsupported by other authorities'.¹¹⁴² For example, in the *Bālabhaṭṭi* the word 'bhrātaraḥ', occurring in *Yājñavalkya*'s verses laying down the order of succession to a man dying without male issue, is interpreted as including sisters and the author says that sisters succeed immediately after brothers.¹¹⁴³ This dictum of *Bālabhaṭṭa* taken along with the words of the *Vyavahāramayūkha* seems to have influenced their Lordships of the Privy Council in *Vinayak v. Lakshmbai* on the question of the rights of the sister as an

1142 *Digest of Hindu Law*, 3rd ed. p. 17.

1143 'आतृपुत्रो इत्येकशेषेण प्रागुक्तसिद्धान्तरक्ष्या पूर्वं भ्राता तदभावे स्वसा ।' बालम्भट्टी p. 209 (Gharpure) on याज्ञ. II. 135; 'तत्पुत्रा इति भ्रातुः पुत्राः कन्याश्च स्वसुः पुत्राश्च कन्याश्चैकैक्यः' p. 210.

heir.¹¹⁴⁴ In *Sakharam v. Sitabai*¹¹⁴⁵ Sir Michael Westropp C. J. went so far as to say on the construction of the term 'brethren' in the Mitākṣarā as including sisters, which construction was adopted in that case (in *Vinayak v. Lakshmibai*) both by the Supreme Court and the Privy Council, "we must treat the Mitākṣarā also as preferring sisters to half brothers, whom it brings in after brothers." But this was a mere *obiter dictum*, since the case in which these observations were made was governed by the law of the Vyavahāramayūkha which expressly prefers full sisters to half brothers. It has been laid down in several cases in Bombay¹¹⁴⁶ that Bālabhāṭṭa's doctrine that the word 'brothers' includes 'sisters' has not been accepted in that Presidency and that Sir Michael Westropp was under a misapprehension as to the exact drift of the Bālabhāṭṭi which nowhere says that the term 'brothers' excludes half brothers and which does not bring in the full sister before the half brother, but expressly says that the full brother inherits first, then the half brother and then comes the sister. The Bālabhāṭṭi not only brings in the sisters after full and half brothers, but places the sons and daughters of sisters after the sons and daughters of brother's, full or half. This is in direct conflict with the order of succession expressly mentioned by the Mitākṣarā and the Bombay High Court has refused to give the sister's son the place which the Bālabhāṭṭi assigns to him and treats him as a mere *bandhu*.¹¹⁴⁷ The Bālabhāṭṭi is regarded as of little authority in the interpretation of the Mitākṣarā in the Bombay Presidency and its interpretations cannot be accepted without due caution and examination.¹¹⁴⁸ Even in the Benares¹¹⁴⁹ School where the Bālabhāṭṭi has been accepted as one of the leading authorities, the authority of Bālabhāṭṭa has been held to be inferior to that of Nandapaṇḍita in matters of adoption, it being held that a widow cannot adopt in the Benares School without express authority from her husband (while Bālabhāṭṭa holds that she can adopt without such authority). Similarly it has

1144 9 Moo. I. A. 516 = 1 Bom. H. C. R. 117 at pp. 122-123; vide also *Sakharam v. Sitabai* I. L. R. 3 Bom. 353 at pp. 360 and 363.

1145 I. L. R. 3 Bom. 353 at p. 363.

1146 Vide *Mulji v. Cursandas Natha* 24 Bom. 563 at p. 579 and *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 305.

1147 Vide *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 312.

1148 Vide *Dattatraya v. Gangabai* I. L. R. 48 Bom. 557 at p. 558.

1149 Vide *Tulshi Ram v. Behari Lal* I. L. R. 12 All. 328 at p. 338 (F. B.).

been held that the Bālabhāṭṭa cannot prevail over the views of the Viramitrodaya and that a daughter-in-law is not in the line of heirs at all though the Bālabhāṭṭa says that she is so.¹¹⁵⁰

The author of the Bālabhāṭṭa is somewhat of an enigma. Such women as Śilā, Vijjā, Avanti-sundarī have been worshippers at the shrine of the Muse of Poetry. A lady has been associated with the composition of a work on Mathematics, viz. the Lilāvati. Inspiration for several works on Dharmaśāstra was, we know, derived from queens and princesses, as in the case of the Vivādacandra compiled by Queen Lakṣmidevī through Misarumīśra, the Dānavā-kyāvali compiled by Mahādevī Dhīramatī of Mithilā through Vidyāpati, the Dvaitanirṇaya composed by Vācaspati at the bidding of queen Jayā, wife of king Bhairavendra. It gives one great pleasure to contemplate that at least one work on Dharmaśāstra, the Bālabhāṭṭa, is claimed by a lady as her own. But this pleasure receives a rude shock if the question of the authorship of the Bālabhāṭṭa is dispassionately considered. The introductory verses no doubt start by saying that Lakṣmī, the wife of Vaidyanātha Pāyagūṇḍa, and the daughter of Mahādeva of the Mudgala gotra and surnamed Kheraḍā, composed the work, her maiden name being Umā.¹¹⁵¹ The colophon at the end of the ācāra portion says that the work was composed by Lakṣmī, the daughter of Mahādeva and Umā, the wife of Vaidyanātha Pāyagūṇḍa and the mother of Bālakṛṣṇa.¹¹⁵² At the end of the vyavahāra section in the printed editions we have the words 'mother of Lalākṛṣṇa' but this is obviously a misreading of the mss. or a mistake of the copyists. The pretence that the work was composed by a lady is made extremely plausible by

1150 I. L. R. 9 Cal. 315 at p. 324; vide also I. L. R. 16 Cal. 367 at pp. 376-77 (about brother's widow).

1151 श्रीलक्ष्मीरमणं नत्वा लक्ष्मीर्लक्ष्मीं शिशुमसुः । खेरदामुद्रलापत्यगणेशपत्यरुष्णकः ।
महादेवः सुतस्नस्य वेदमूर्तिर्जटाभूतचित् । श्रोतस्मार्तार्थनिपुणो दीक्षितो राजपूजितः ॥
पत्नी तस्य सुमारूपा साख्युमा तस्य कन्यका । पायगुण्डोपाख्यवैद्यनाथपत्नी पति-
व्रता । मिताक्षराया विवृतिं तनुते सर्वसंविदे ॥ बालम्भट्टी, Intro. verses of
आचारकाण्ड.

1152 इति श्रीमन्मिताक्षराख्याख्याने महादेवमहात्मजोमाङ्गजवैद्यनाथार्धाङ्गभूतबालकजननी-
पायगुण्ड इत्युपाख्यश्रीलक्ष्मीदेवीविरचिते लक्ष्म्यामिषे आचारप्रकरणम् । . Vide for an
identical colophon at the end of the व्यवहार section, I. O. cat. p. 369-370
No. 1293 and Aufrecht's Oxford cat. p. 262 b.

the frantic efforts made in it for the rights of women in matters of inheritance. But this pretence is not kept up in the body of the work at all. In several places the author of the *Bālabhāṭṭi* refers to the *Mañjūsā* and other works of his *guru* and to works of his father.¹¹⁵³ We know that *Vaidyanātha Pāyagūṇḍa* was a pupil of *Nāgojibhāṭṭa*,¹¹⁵⁴ who composed several *Mañjūsās* (on grammar) and a work on *prāyaścitta*. Therefore it follows either that the *Bālabhāṭṭi* was composed by *Vaidyanātha* himself and ascribed to his wife or that the work was composed by *Bālakṛṣṇa* *alias* *Bālabhāṭṭa*, son of *Vaidyanātha*, and was ascribed to his mother. *Nāgojibhāṭṭa* who certainly attained a very advanced age was the *guru* of *Vaidyanātha* as well as of the latter's son *Bālakṛṣṇa*. That *Bālakṛṣṇa* or *Bālabhāṭṭa Pāyagūṇḍa* was a learned man like his father *Vaidyanātha* follows from several circumstances. He wrote a work called *Upākṛtitattva*.¹¹⁵⁵ *Gopāla* *alias* *Manudeva*, in his commentary called *Laghuhbhūṣanakānti* on the *Vaiyākaraṇabhūṣanasāra*, styles *Bālabhāṭṭa Pāyagūṇḍa* his *guru*.¹¹⁵⁶ Looking to the colophons where *Lakṣmī* is referred to as the mother of *Bālakṛṣṇa* and to the fact that the work is known as *Bālabhāṭṭi*, we must conclude that it was composed by *Bālabhāṭṭa* and not by his father *Vaidyanātha*. What motive impelled *Bālabhāṭṭa* to publish the work in the name of his mother it is difficult to say. Tradition

1153 a. d. आचार. p. 448 'अत्र मनुष्याख्ये नञोत्पार्थक्येन गानीयर्हितायामपि स्वस्व-
दोषोस्त्येवेति प्रतिपादितं गुरुचरणैर्मञ्जूषायाम् । विशदीकृतं चेत्तत् पाण्डित्यज्ञेनेति
अष्टपञ्चमकरणैस्माभिरिति दिक्', p. 314 'तथा उच्चादिरूपक्षत्रियसत्त्वेति तेषां न क्षत्रि-
यत्वं किं तु शूद्रत्वमेवेति गुरुचरणरुतव्यात्यप्रायश्चित्तनिर्णये स्पष्टम् । तत एव बोध्यम् ।
स्फुटीकृतं चेत्तस्मिन्चरणैः कायस्थनिर्णये । ... तत्सर्वं गानाभट्टकृतकायस्थप्रदीपे
पितृचरणरुततत्प्रदीपे च स्पष्टमिति नेह प्रपञ्चयते ।'. The first passage is not
properly arranged in Mr. Gharpure's edition; vide p. 415 for
व्यात्यप्रायश्चित्तनिर्णय.

1154 येनानाथः पायगुण्डो नत्वा नानेश्वरं गुरुम् । व्याख्यां प्रभास्यां तनुते कोस्तुभस्य
स्वयुद्धये ॥ V. de I. O. cat. p. 163 No. 610 for the प्रभा, a 890. ७८ भट्टोजि's
शब्दकोस्तुभ.

1155 Vide Stein's cat. p. 302 श्रीशालसापतिं नत्वा सण्डेरायं कपर्विन् । पायगुण्डो
बालकृष्णः माह तस्मिन्पाण्डित्ये ॥

1156 बालभट्टानिधं पायगुण्डोपाख्यं परं मुमुक्षु । गोपाख्येवनाम्नायौ पण्डितौ बालमुद्धये ॥
कृष्णदेवानुजो लोके मनुष्येवापरः ॥ I. O. cat p. 189 No. 717.

says that he did so to console Lakṣmīdevī in her bereavement on the death of a child. Vaidyanātha composed several commentaries on grammatical works such as on the Mahābhāṣyapradīpodyota of Nāgajibhāṭṭa, on the Paribhāṣenduśekhara (com. called Kāṣikā and Gādā), on the Vaiyākaraṇa-siddhāntamañjūśa (com. called Kālā), on the Laghuśabdenduśekhara (com. Cidasthimālā), on the Laghuśabdaratna (com. Bhāvaprakāśa). Mr. Govinda Das (p. 27 in Mr. Gharpure's edition of ācāra portion) says that these works were really composed by Bālabhāṭṭa and ascribed to his father. In these grammatical works the names of Vaidyanātha's parents are given as Mahādeva and Venī.

The I. O. cat. (pp. 458-59, No. 1507) notices an incomplete work called Dharmasāstrasamgraha compiled by Bālaśarma Pāyagunḍa, son of Vaidyanātha and Lakṣmī and patronised¹¹⁵⁷ by Colebrooke. The work dealt with topics of civil law, viz. definition of vyavahāra, sabha, the judge, the sabhyas, the relative strength of smṛtis etc., return of debts etc. It breaks off at folio 79. On the ms. there is a note in Colebrooke's own hand (which is not complimentary to the honesty of Bālaśarma) dated 1st may 1800 " fresh sheets were received from Bālaśarma Pāyagunḍa on this date. This is little else but the Viramitrodaya revised. As it is a scarce book and very little known Bālaśarma and his pupil Manudeva did not suspect I could detect the plagiarism."

The foregoing shows that Bālakṛṣṇa Pāyagunḍa was a Deccani Brāhmaṇa, that his father and mother were Vaidyanātha and Lakṣmī, that his maternal grandfather was Mahadeva, also a Deccani Brāhmaṇa surnamed Kheradā, that he was the pupil of Nāgajibhāṭṭa and that he was a *pandit* of Colebrooke. Mr. Govinda Das is not right when he identifies (p. 27) Vaidyanātha the commentator of several grammatical works of Nāgajibhāṭṭa with Vaidyanātha the author of several commentaries on Alankāra works (such as the Udāharanacandrikā on the Kāvya-prakāśa and the Prabhā on the Kāvya-pradīpa). The reasons are two. Vaidyanātha, author of the Udāharanacandrikā,

1157 श्रीकौपजी विजयते रणरङ्गधीरः ॥ ४ श्रीशं नत्वा श्रीनिवासी दक्षिणात्यो निबन्धनम् ।
नागेक्षपादनिरतो वेद्यसाध्यात्मजः सुधीः ॥ ५ सुमनःकुलुबुकसाहेबराजकृष्णजीविकः ।
लक्ष्मीसुनुर्भवान्मन्यो विमद्वयविलेखकः ॥ ६ धर्मसाक्षिन्महादेवमन्त्र (नु !) देवसहस्रकः ।
याज्ञिकार्थावाप्तुक्षिः पाशगुण्डोपनामकः ॥ ७.

was the son of Rāmabhāṭṭa, son of Viṭṭhala Tatsat, while Vaidyanātha the grammarian was a son of Mahādeva and Venī. Besides the Udāharanacandrikā was composed¹¹⁵⁸ in *samvat* 1740 Kārtika śuddha 8, Wednesday (i. e. 17th October 1683). We saw above that Vaidyanātha Pāyagūṇḍa was a pupil of Nāgoji, who flourished towards the end of 17th and the first half of the 18th century. If Vaidyanātha, the writer on poetics, were the same as the commentator of Nāgoji, he could not have composed a work on poetics so early as 1683 A. D. Dr. Belvalkar (Systems of Sanskrit Grammar p. 60) says 'Lakṣmīdevī, the wife of king Candrasīmha of Mithilā, was probably his patroness in whose honour he is reported to have composed a commentary on the Vyavahārakāṇḍa of the Mitākṣarā.' This throws to the winds all chronology. We saw above (pp. 399 and 404) that the Mithilā princess Lakṣmī or Lachimādevī flourished in the first half of the 15th century, while the Bālabhāṭṭi quoting as it does writers and works like Gāgabhāṭṭa and the Kaustubha could not have been composed before 1700 A.D.

Mr. Govinda Das says that a ms. of the ācārakāṇḍa of the Bālabhāṭṭi in the Benares palace library is dated *samvat* 1831 (i. e. 1774-75 A. D.). The I. O. cat. (pp. 458-459) notices that Bālabhāṭṭa was about 80 years old when Colebrooke entrusted the Dharmasāstrasamgraha to him about 1800 A. D. Besides both Bālabhāṭṭa and his father Vaidyanātha were the pupils of Nāgoji-bhāṭṭa. The ms. of the Upākṛititattva (Stein's Jammu cat. p. 302) is dated *samvat* 1848 i. e. 1791-92 A. D. and the ms. of the Laghubhūṣanakānti of Bālabhāṭṭa's pupil is dated *samvat* 1856 (i. e. 1799-1800 A. D.). Hence it follows that Bālabhāṭṭa must have flourished between 1730 and 1820 A. D. Mr. Govinda Das says that Bālabhāṭṭa died at the age of 90 and gives his dates as 1740 to 1830 A. D. (p. 29 of Mr. Gharpure's ācāra section of Bālabhāṭṭi at the end).

1158 Vide I. O. cat. p. 329 No. 1151 for the उदाहरणचन्द्रिका and its date विषयेदमुक्तिसमाप्तिर्भित्तये कर्तिके तिथे । बुधवार्यामिने अश्विन वैशाखयोः प्रवृत्तः ॥ ; vide Stein's cat. pp. 60, 61, 62, and 80 for commentaries on the काव्यप्रदीप, कुल्लुवाणन्द, अमरलोका and the कादम्बरी by वैद्यनाथ, son of रामचन्द्र.

112. Kāśinātha-Upādhyāya

Kāśinātha Upādhyāya or Bābā Pādhye composed an extensive work called Dharmasindhusāra or Dharmābhdhisāra, which is popularly known as Dharmasindhu. It is now the leading work in matters of religious observances in the Deccan and has been referred to even in judicial decisions.¹¹⁵⁹ It has been published several times. In the following the Nirṇayasāgara edition of 1926 with Marathi translation has been used. He says that he consulted former *nibandhas* and, following the order of the subject matters in the Nirṇayasindhu, composed the work which sets forth only the established conclusions after eliminating the original *smṛti* texts.¹¹⁶⁰ At the end he says that the work is not meant for learned men conversant with *mīmāṃsā* and Dharmaśāstra, but for men whose intellect is not sharp and yet who want to know the established conclusions on matters of dharma. The work is divided into three *paricchedas*, the third being the longest and split into two parts. The first deals with *kāla* in general, viz. the kinds of year, month, the *saṁkrāntis*, intercalary months and *kṣayamāsa*, what *tithis* are proper for what rites, conclusions about *tithis* from the first to the 15th and about *amāvāsyā*, eclipses ; the second deals with the festivals, fasts and observances of particular months from Caitra to Phālguna ; the third in the first part speaks in detail about the *saṁskāras* from *garbhādhāna* to marriage, *sāpinḍya*, *gotras* and *pravaras*, duties of *brahmacārin*, the daily duties from rising to going to bed, the five daily *mahāyajñas*, consecration of sacred fires, idols and dedication of tanks and works of public utility, *kalivarjya* ; the latter part of the third *pariccheda* dilates upon the details of *śrāddha*, impurity on birth and death, the rites after death, the duties of widows, *samnyāsa*.

Kāśinātha was a very learned man and a great devotee of God Viṭhobā at Pandharpur in the Sholapur District. He wrote several other works, such as the *Prāyaścittenduśekhara* (Bühler 3. 110), an exposition of the *Vedastuti* in the *Bhāgavatapurāṇa* (X. 87)

1159 I. L. R. 49 Bom. 739 at p. 756.

1160 नत्कार्यं चित्तोमि माधवमुखात् अर्माब्धिसारं मितम् ॥ 3rd Intro verse ; तद्वानन्ताभिधानस्योपाध्यायस्य सुतः कृती । काशीनाथाभिधो अर्माब्धिसारं समा-
त्मनो ॥ last verse ; दृष्ट्वा पूर्वनिबन्धान् निर्णयसिन्धुकमेण सिद्धयान् । प्रायेण मूल-
वचनान्पुष्किल्या लिखामि बालबोधाय ॥ 4th Intro. verse.

and a work called Viṭṭhala-rūmantrasārabhāṣya.¹¹⁶¹ In the latter he takes several Rk verses (such as Rgveda I. 95. 1-11 and I. 164. 31) and explains them as applying to God Viṭṭhala.

We know a good deal about the family of Kāśinātha Pādhye from his own works and from the biography of the great Marathi poet Moropant published by Mr. L. R. Pangarkar (ed. of 1908, chap. 16 pp. 107-119). His family hailed from Golavali, a village in the Ratnagiri District. They were Karhādā Brāhmanas and had the Joshi and Upadhye *vṛtti* of seventy-two villages in the Saṅgameśvara taluka of the Ratnagiri District. At the end of the Dharmasindhu he says that his grandfather was Kaśyupādhyāya who had two sons Yajñeśvara and Ananta. Ananta was a very pious man and a great devotee and left his native land Koṅkana, and resided at Pandharpur on the banks of the Bhīmā. The Dharmasindhu does not give the reason for Ananta's migration from Koṅkana. But it is said that the Pādhyes had a dispute with another family about the *upadhye vṛtti*, took it for decision to the Peshwa's Court at Poona and were defeated, on which they cursed the Peshwa, vowed not to stay in the territories under the Peshwa's rule and migrated to Pandharpur. The Dharmasindhu was composed¹¹⁶² in *śake* 1712 i. e. 1790-1 A. D. Kāśinātha was related to the great Marathi poet Moropant, as his daughter Āvaḍī was married to Rāma-kṛṣṇa, the second son of the poet. He had great veneration for Moropant and refers to the Mantrabhāgavata of the latter.¹¹⁶³

1161 Vide D. C. ms. No. 100 of 1869-70 dated *śake* 1731. In this विट्ठल is derived as 'विट् वेदने ज्ञानं तेन ठाः श्रुत्वाः तान् लानि स्वीकरोति.'

1162 'अवनाशाः ज्योतिर्मात्रे प्रसिद्धाः । ते चेदानीं द्वादशाधिकसप्तदशशतसंख्याके शालि-वाहनशके एकविंशतिरयनाशा इति ऋ०.' धर्मसिन्धु P. 3.

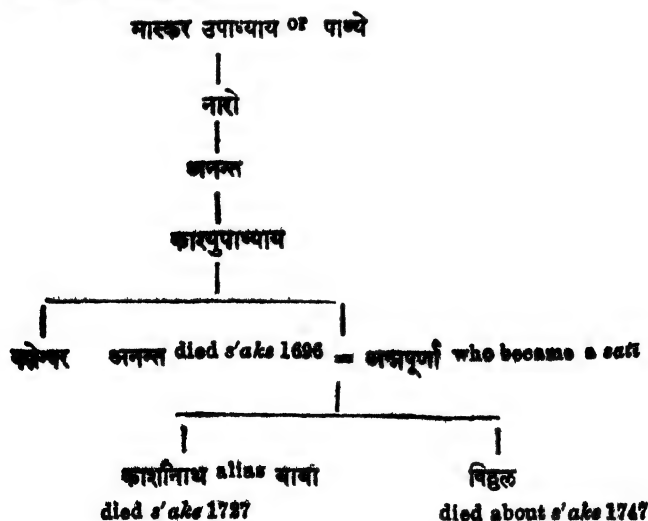
1163 एकैकेषु प्रकारिणैकत्रैव पद्ये क्रमेण वर्णोद्गारे व्यवधानेपि चमत्कारतिशयेनोपवर्तितो नापलपितुं शक्यः । अत एव श्रीमयूरेश्वरपण्डितकवीश्वरेण मन्त्रमयनागवते मन्त्रमद-रामवक्त्रे च द्वादशाक्षरमन्त्रवर्णाः श्रीसमेज्यरामेत्यादिप्रयोदशोक्षरवर्णाश्च क्रमेणोप-निबन्धन्य वर्णान्तररत्नमित्रेण कथार्थं बोधयन्तो मन्त्रानुपूर्वीनि बोधयन्तीति चमत्कार-विशेषमावृत्तकान्तरवर्णोपवर्तने । विट्ठलस्य मन्त्रमय folio 36a of D. C. ms. No. 100 of 1869-70.

Kaśinātha became a saṁnyāsin and died in śaka 1727 i. e. 1805-6 A. D.¹¹⁶⁴

113. Jagannātha Tarkapañcāna

After the British took over the administration of Bengal from the Nabobs, attempts were made to compile easily accessible digests of the personal law of the Hindus. The *Vivādārṇavaśetu*¹¹⁶⁵ compiled in 1773 for Warren Hastings by several *pandits* was translated into English from a Persian rendering and was published in 1774 A. D. as Halhed's *Gentoo Code*. But this was a very unsatisfactory work. Another attempt was made at the instance of Sir William Jones by Trivedi Sarvoruśarman who compiled in 1789 A. D. a digest of civil law called *Vivādasārṇava*¹¹⁶⁶ in nine *tarāṅgas*. But the most famous of such digests that owed their inspiration to the British is the *Vivādabhaṅgārṇava* compiled by Jagannātha Tarkapañcāna of Trivenī on the Ganges, son of Rudra Tarkavāgiśa. This digest was suggested by Sir William Jones and two parts of it on contracts and succession were translated by Cole-

1164 The pedigree is :—



1165 The *विवादार्णवसेतु* is published by the Venkatesvara Press in Bombay (s'aks 1810); vide also I. O. cat. p. 458.

1166 Vide I. O. cat. p. 457 for *विवादसारसंग्रह*,
M. D. 59.

brooke in 1796. The translation was first published in 1797 A. D. and is known to the legal profession as Colebrooke's Digest. This work exercised great influence over the courts in their administration of Hindu Law in the early days. The work is divided into *dvīpas*, each *dvīpa* being subdivided into *ratnas*. The principal topics dealt with are : recovery of debts, deposits, sale without ownership, partnership, rescission of gifts, non-payment of wages, rescission of sale and purchase, emancipation from slavery, disputes between master and servant, duties of man and wife, inheritance and partition. Jagannātha is said to have died at the venerable age of 111 in 1806.¹¹⁶⁷ Though Jagannātha exercised great influence in moulding Hindu Law in Bengal, his work has been held from very early times not to have any binding authority in Western India.¹¹⁶⁸

114. Conclusion

In the foregoing pages most of the classical works and the most prominent writers on Dharmasāstra during a period of about twenty five centuries have been passed in review. The number of authors and works on dharmasāstra is legion. All these numberless authors and works were actuated by the most laudable motives of regulating the Aryan society in all matters, civil, religious and moral, and of securing for the members of that society happiness in this world and the next. They laid the greatest emphasis on the duties of every man as a member of the whole Aryan society, as a member of the particular class to which he belonged and very little emphasis on the privileges of men. They created great solidarity and cohesion among the several classes of the Aryan society in India in spite of their conflicting interests and inclinations and enabled Hindu society to hold its own against successive aggressions of foreign invaders. They preserved Hindu culture and literature in the midst of alien cultures and in spite of bigoted foreign domination. There is no doubt that the authors on dharmasāstra in their desire to evolve order out of chaos and to adjust and harmonise the varying practices of people with the dicta of ancient sages were guilty of the faults of raising hair-splitting arguments, divisions and

1167 Vide 'Dawn of new India' by Mr. Brajendranath Banerjee, 1927, Calcutta (pp. 81-81).

1168 Vide *Vinayak v. Lakshmi Bai*, 1 Bom. H. C. R. 117 at p. 124.

sub-divisions and also of thinking that religious rites and formularies were the be-all and end-all of human existence. But living as most of the later writers did in the midst of aggressive and violently unsympathetic cultures and rulers and possessing no powerful central government that sympathised with their ideals, they were driven more and more to revolve within their own narrow grooves and could not see far in order to regulate society in a free and buoyant spirit. In spite of these defects, the work done by the writers on dharmaśāstra should excite our admiration and entitles them to the regard of all those that are interested in the study of the vicissitudes of Hindu society for thousands of years.

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- Yājñatantra-sudhānidhi**, of Sāyaṇa, p. 377.
- Yājñavalkya**, p. 168; dialogues of, with Janaka, p. 168; works ascribed to, p. 188; rupture of, with Vaiśampāyana, p. 168.
- Yājñavalkyasmṛti**, pp. 4, 168-190; and *Agnipurāṇa*, pp. 170-173; and *Garuḍa-purāṇa*, pp. 173-175 and Greek astrology, pp. 185-187; and white *Yajurveda*, pp. 168, 181-82; and *Mānavagṛhya*, pp. 180-81; and *Manu*, pp. 176-177, 180; and *Parāśara*, p. 182; borrows passages of *Bṛhadāraṇyakaopaniṣad*, pp. 181-182; com of *Mitramiśra* on, pp. 443-444; contents of, pp. 177-179; date of, pp. 183-187; earlier and later strata in, pp. 175-176; enumerates 19 smṛtikāras, p. 132; editions of, pp. 169-170; literature known to, p. 179; philosophy of, p. 187; various readings in, pp. 163-170; verses of, borrowed by *Viṣṇudharmasūtra*, p. 64.
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- Yajvan**, an author named by *Medhāsithi*, p. 271.
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- Yāska**, p. 8.
- Yati**, p. 121; six duties of, p. 274.
- Yatidharmasaṃgraha**, p. 274.
- Yatindramatadīpikā**, p. 264.
- Yautaka**, meaning of p. 280.
- Yavana**, a mixed caste, mentioned by Gautama, p. 19, 45; mentioned by *Manusmṛti*, p. 151.
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- Year**, of five kinds, p. 443.
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- Yogasūtra**, Bhoja's commentary on, called *Rājamārtanḍa*, p. 276.
- Yogasūtrābhāṣya**, p. 188.
- Yoga-Yājñavalkya**, p. 188; earlier than 800 A. D., p. 188.
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APPENDIX A.

List of Works on Dharmasastra¹⁻

It is necessary to say a few words about the methods followed in preparing this list of the works on dharmaśāstra. Purely śrauta works have generally been excluded, except where they have been profusely quoted or relied upon by dharmaśāstra writers. Works of the Tantra class and the Purāṇas have been passed over, inasmuch as they form in themselves independent and extensive branches of Sanskrit literature requiring an exhaustive and detailed treatment, which from considerations of space had to be abandoned here. All individual prayogas, mātṛnyas, vidhis, vratas, śāntis, stotras have been omitted, except where the names of the authors are well-known or there is some importance or peculiarity attaching to them. Purely astrological works on jāta, and tājika have not been included, but works of the muhūrta class that are closely connected with everyday religious practices have been included. Though the grhyasūtras and their commentaries were not dwelt upon in the body of the present work, they have been included in this list as their subject-matter is closely allied to dharmaśāstra. Only works up to about 1820 A. D. have been entered here. Works on politics (arthaśāstra) have also been included. I am afraid that all the restrictions set out above have not been rigorously observed in the following and crave the indulgence of scholars in this respect. I must gratefully acknowledge, as everyone engaged in preparing a similar list on any branch of post-Vedic literature must do, my indebtedness to the monumental *Catalogus Catalogorum* of Dr. Aufrecht. But even that catalogue leaves many things doubtful and necessarily gives meagre information. For removing such doubts I was compelled to read and compare the original catalogues of Sanskrit mss. such as that of the India Office, the *Notices of Sanskrit mss.* by Dr. Mitra and and M. M. Haraprasāda. Besides the third part of Aufrecht's Catalogue was published in 1903. Since then several other catalogues, such as the *Descriptive Catalogues and Triennial Catalogues of the Madras Govt. mss. Library, Notices of mss.* (new

series, part III) by M. M. Haraprasad Śāstri, Catalogue of Palmleaf and Paper mss. of Nepal Durbar Library by M. M. Haraprasad Śāstri, Hultzsch's Report (part III), Catalogue of Central Provinces Sanskrit mss. by Rai Bahadur Hiralal and Catalogue of the mss. collected by the Bihar and Orissa Govt. (vol. I), have been published. Moreover I have consulted hundreds of mss. from collections like those at the Deccan College (now in the Bhandarkar O. R. Institute at Poona), at the Ānandāśrama Institution (Poona), the Bhadkamkar memorial collection started by Prof. H. D. Velankar in Bombay at the Wilson College and the vast collection of the Baroda Oriental Institute. In preparing this list I give wherever possible and desirable the names of the authors and of their ancestors, the names of the works quoted by them or of the works that quote them, the age of the work (or of the mss.) their contents &c. In most cases the very name of the work indicates its subject-matter. In spite of all this many doubtful points are still left. Various circumstances tend to create confusion in preparing such lists as are offered here. The same work appears under two, three or even more names in the mss. and the catalogues. Sometimes the names of the authors and even their fathers' names are the same as in the case of Divākara, son of Mahādeva and Śaṅkara, son of Nīlakaṇṭha. Very often portions of a large work appear separately as distinct works in the Catalogues. The same author appears under several forms, as Narasiṃha and Nrsiṃha, Nāgeśa and Nagoji. I have made great efforts to remove such doubts as far as I could and hope that I have been able to make my own humble contributions to the work so ably done by Aufrecht and others. I do not give references to catalogues in the case of each work, nor do I give all possible references to catalogues against each entry. Only in imporant cases have I given references to catalogues. It has been my endeavour to give earlier references to works and authors wherever I could than those given by Aufrecht and to find out the age of a work or author by resort to various devices. Only a detailed comparison with Aufrecht can show this, which task I must in all humility leave to the readers who will use this list. One more feature of this list to which I wish to draw the attention of the reader is that I have pointed out what works have been printed. In doing this I generally refer only to well-known series and editions like the Bombay Sanskrit series,

the Benares Sanskrit series and have not set out editions to which very few can have access. For those who want exhaustive information on this point, the catalogues of printed works in the British Museum Library which have now been brought up to 1928 will be found helpful.

Besides the abbreviations given at the beginning of this work, the following abbreviations have been employed in this list and the next.

a = author of.

Ānan. sm. = The collection of smṛtis published by the Ānandaśrama Press, Poona.

Ānan. P. = Ānandaśrama Press (Series of books).

Ano. = Anonymous.

Aufrecht's Oxf. Cat. = Catalogue of Sanskrit mss. in the Bodleian Library at Oxford by Dr. Aufrecht (1864).

Baroda O. I. = Collection of Mss. at the Baroda Oriental Institute.

Ben. S. Series = Benares Sanskrit Series.

Bhad. col. = Bhadkamkar Memorial Collection made by Prof. H. D. Velankar of Wilson College, Bombay.

Bik. Cat. = Catalogue of Sanskrit mss. in the Library of H. H. the Maharaja of Bikaner by Rajendralal Mitra (1880).

B. O. cat. = Cat. of mss. collected for the Bihar and Orissa Government, vol. I.

Burnell's Tanj. Cat. = Classified Index to the Sanskrit mss. in the palace at Tanjore by Dr. A. C. Burnell (1880).

C = commentary (of a work under which this letter occurs).

CC = commentary on a commentary.

Ch. S. Series. = Chowkhamba Sanskrit Series.

com. = commentary or commentator, according to context.

C. P. cat. = Catalogue of Sanskrit and Prakrit mss. in the Central Provinces and Berar, by Rai Bahadur Hiralal (1926, Nagpur).

G. O. Series = Gaikwad's Oriental Series, Baroda.

Govt. O. Series. = Government Oriental Series, Poona.

Hultzsch's R. = Reports on Sanskrit mss. in Southern India by
Dr. Hultzsch, parts I-III.

Jivananda sm. = collection of smrtis edited by Jivananda in two parts.

m. = mentioned (by or in).

Mysore G. O. L. = Mysore Government Oriental Library Series.

N. = Notices of Sanskrit mss. in Bengal vol. I-XI (vol. I-IX by
Dr. R. Mitra and X-XI by M. M. Haraprasād Śāstri).

N. (new series) = Notices of Sanskrit mss., new series, vol. I-III
by M. M. Haraprasād Śāstri.

Nir. P. = Nirnayasāgara Press, Bombay.

pr. = printed.

q. = quotes.

Stein's cat. or Stein = Catalogue of the Sanskrit mss. in the Raghunath
temple Library of H. H. the Maharaja of Jammu and
Kashmir, by Dr. M. A. Stein (1894).

Ulwar cat. = Catalogue of mss. in the Library of the Maharaja of
Ulwar, by Dr. Peterson.

Venk. P. = Venkateśvara Press, Bombay.

W. and K. = Catalogue of Sanskrit mss. in the Bodleian Library,
vol. II (1905) by Dr. Winternitz and Prof. A. B. Keith.

List of Works on Dharmasāstra

अंशबलि gives propitiatory rites (Śānti) for any particular aṁśa of a man's rāśi.

अकालभास्कर by शम्भुनाथ सिद्धान्त-बागीश; composed in Śake 1636 (अङ्गग्निरसङ्कोची) on intercalary months, how to calculate them and on the special duties performed in them.

अक्षमालाप्रतिष्ठा.

अक्षण्डादर्श by अक्षण्ड (?) m. in स्मृति रत्नाकर of वेङ्कटनाथ. Divided into kāṇḍas on dharma and vyavahāra.

अगस्त्य or अगस्तिसंहिता-m. in कालविवेक of जीवतवाहन, in अपरार्क.

अग्निकार्य.

अग्निकार्यपद्धति.

अग्निनिर्णय by कमलाकर.

अग्निसंधानवचन on ceremonies performed to make up for omission in the daily performance of aupāsana.

अग्निस्थापन.

अग्निहोत्रकर्मन्.

अग्निहोत्रमन्त्रार्थचन्द्रिका by वैद्यनाथ, son of रामचन्द्र, son of विठ्ठल. About 1683 A. D.

अग्निहोत्रिवाहविधि.

अचदीपिका.

अचनिर्णय by वेङ्कटेश, son of रङ्गनाथ and grandson of सरस्वतीचङ्गुल; names विज्ञानेश्वर, अक्षण्ड, स्मृत्यर्थसार, वरदरसज.

C. by author.

C. called दीपिका by रामानुजयजुष.

C. by वैदिक सार्वभौम (this is probably the same as the author's own com.).

अचनिर्णय by वीरराघव of बसिष्ठगोत्र.

अचपञ्चविधेचन by मथुरानाथ.

अचपञ्चषष्टि by मथुरानाथ (in 65 verses).

अचपञ्चषष्टि by कीर्ति (-वि- or -जि-नाथ of the कौशिकगोत्र).

C. स्मृतिसिद्धान्तमुद्रा by रामचन्द्र मुद्र.

अचप्रकाशिका (in 11 khandas).

अचप्रदीप.

अचप्रदीपिका ascribed to याज्ञवल्क्य.

अचषाडव or दानसार by विश्वेश्वरभट्ट (Baroda O. I. No. 7129 C.).

अचविमोचन.

अचविवेक by नीलकण्ठदीक्षित, son of अप्ययदीक्षित अद्वैताचार्य of भारद्वाज-गोत्र (in 6 प्रकरणस).

अचविवेचन by रामचन्द्र, son of अनन्त of भारद्वाजकुल, in two परिच्छेदस.

C. refers to मुक्ताफल.

C. by रुचिदत्त.

अचशतक.

अचषट्.

अचसंशयतिमिरादित्यसूत्र.

अचसंग्रह.

अचसंग्रहदीपिका (Hultsch R. I. No. 270).

अङ्कुरार्पणप्रयोग (from प्रयोगरत्न of नारायणभट्ट).

अङ्कुरार्पणविधि (from वाञ्छरात्रागम).

„ (from शारदातिलक).

अक्षिर्त्स Vide sec. 39.

C. by कुलमणि छुह.

अचलनिबन्ध.

अछुल्लारीय by शेषाचार्य.

अण्णादीक्षितीय by अण्णादीक्षित.

अतिक्रान्तप्रायश्चित्त.

अतिक्रमशान्ति.

अतीचारनिर्णय by महेश (B. O. cat. vol. I, p. 2, No. 3).

अतीचारनिर्णय by भुजबलभीम (B. O. cat. vol. I, p. 3, No. 4).

अग्नि Vide sec. 19.

C. by कृष्णनाथ.

C. by तकनलाल. Later than 1686 A. D.

C. by हरिराम.

अनुतदर्पण or अनुतसंग्रह by माधव-
शर्मन् of the हुचबाण family, son of
रघुनाथ and elder brother of गोविन्द.
Based on the अनुतसागर of बल्लाल-
सेन. On दिव्य, नाभस and भौम
phenomena. Quotes मयूरचित्र. N
(new series) vol. I. pp. 2-4.

• अनुतविशेक by महीधर.

अनुतसागर by बल्लालसेन son of विजय-
सेन (printed in 1905 by Prabha-
kari and co, Calcutta); m. by रघु-
नन्दन, कमलाकर, नीलकण्ठ, अनन्तदेव;
begun in 1090 Śake (1068 A.D.)
and finished by लक्ष्मणसेन.

अनुतसागरसार by चतुर्भुज.

„ by श्रीपति.

अनुतसिन्धु; quoted by नारायण in
शान्तिप्रवाह.

अनुतासुत on उत्पात्त of three kinds,
दिव्य, आन्तरिक्ष, भौम.

अनुतोत्पातशान्ति of शौनक.

अधिकमासप्रकरण

अधिकमासनिर्णय- vide मलमासनिर्णय.

अधिकमासफल.

अधोमुखजननशान्ति attributed to
शौनक.

अध्यायोपाकर्मप्रयोग.

अनन्तभाष्य- m. in समयमयस.

अनन्तव्रतपूजापद्धति (from the व्रतार्क
of शाङ्कर).

अनन्तव्रतोपापन.

अनन्तभट्टी or स्मार्तानुष्ठानपद्धति of अन-
न्तभट्टदीक्षित son of विम्बनाथ, sur-
named यज्ञोपवीत. Vide under
प्रयोगरत्न.

अनन्ताह्निक.

अनाकुला, com. of हरदत्त on आपस्तम्ब-
यज्ञसूत्र. Vide sec. 86.

अनाचारनिर्णय.

अनादृष्टशान्ति of शौनक.

अनुभोगकल्पतरु by जगन्नाथ.

अनुमरणप्रदीप by गौरीशम्भु.

अनुमरणविशेक (quoted by रघुनन्दन
in शुद्धितरु).

अनुयागपद्धति by आनन्दतीर्थ, son of
जनार्दन.

अनुयागपद्धति by कृष्णानन्दसरस्वती.

C. by आर्याभरणीन्द्र (Baroda O. I.
No. 12537).

अनुष्ठानपद्धति.

C. by रघुनाथ.

अनुपशिलास or धर्मान्मोचि written
under Anūpasimha Rāthor by
मणिराम दीक्षित, son of गङ्गाराम, son
of शिवदत्त, divided into six parts,
आचाररत्न, समयरत्न, संस्काररत्न, वस्त्र-

रत्न, दानरत्न, छद्मिरत्न. Refers to Alamgir, emperor of Delhi. अक्षुपसिंह was contemporary of Shah Jehan. About 1660 A. D.

अक्षुपविशेष attributed to अक्षुपसिंहदेव of Bikaner. Treats of the शास्त्र-ग्रामपरीक्षण in five ullāsas. अक्षुपदेव ruled in 1673, son of कर्णसिंह (1634). Vide D. C. ms. 22 of 1902-1907 copied in śake 1691. Vide under दानरत्नाकर.

अन्तरिक्षबायुवीर्यप्रकाश.

अन्त्यकर्मदीपिका by हरिभट्ट दीक्षित.

अन्त्यकर्मपद्धति.

अन्त्यक्रियाविधि by मणिराम. Quotes छादिमयूख. Later than 1640 A. D.

अन्त्योष्टि.

अन्त्योष्टिक्रियापद्धति.

अन्त्योष्टिपद्धति.

अन्त्योष्टिपद्धति by अनन्तदेव, son of आपदेव. Vide sec. 109.

अन्त्योष्टिपद्धति by केशव, son of अनन्त-भट्ट of पुण्यस्तम्भ (Punāmbe on the Godāvari). Later than 1450 A. D.

अन्त्योष्टिपद्धति by महेश्वरभट्ट.

अन्त्योष्टिपद्धति by रामाचार्य.

अन्त्योष्टिपद्धति by हरिहर son of भास्कर alias भाट्टभट्ट, following भारद्वाजसूत्र and the भाष्य thereon; says there are a hundred पद्धतिस following भारद्वाज, but his is quite different.

अन्त्योष्टिपद्धति or और्ध्वदेहिकपद्धति by भट्टनारायण, son of रामेश्वर; vide sec. 103.

अन्त्योष्टिपद्धति or और्ध्वदेहिकपद्धति by विश्वनाथ, son of गोबाल.

अन्त्येष्टिप्रकाश by दिवाकर, of the नार-द्वाजगोत्र. N (new series) vol. III. p. 3.

अन्त्येष्टिप्रयोग (आपस्तम्बीय).

अन्त्येष्टिप्रयोग (हिरण्यकेशी) by केशवभट्ट from his प्रयोगमणि.

अन्त्येष्टिप्रयोग by नारायणभट्ट. Vide sec. 103.

अन्त्येष्टिप्रयोग by विश्वनाथ, based on आश्वलायन.

अन्त्येष्टिविधि by निकन, quoted by रघु-नन्दन in छुदितत्व.

अन्त्येष्टिप्रायश्चित्त.

अन्त्येष्टिसामग्री.

अन्त्येष्ट्यष्टक printed in Bombay in 1890 A. D.

अक्षदान.

अक्षप्राशन.

अक्षप्राशनप्रयोग.

अन्वष्टका.

अन्वष्टकानवमीभाद्रपद्धति.

अपचृत्युजयशान्ति ascribed to शौनक.

अपिपालपद्धति (or शूद्रपद्धति) of अपि-पाल m. in भाद्रतत्त्व of रघुनन्दन, भाद्रक्रियाकौमुदी of गोविन्दानन्द. Earlier than 1500 A. D.

अपिपालकारिका m. in मलमासतत्त्व of रघुनन्दन.

अपेक्षितार्थघोषितिनी, com. by नारायण; m. in मदनरत्न (शान्त्युद्घोषित).

अव्युत्तिप्रयोग or वर्षसिद्धि.

अव्युत्तिपूजा.

अग्नि by केदार (?); quoted by श्रीधर in स्तुत्यर्थसार.

अग्निभक्ष्यप्रकरण.

अभिनवप्रायश्चित्त.

अभिनवमाधवीय by माधवाचार्य.

अभिनववहशीति (on अशौच) by सुब्रह्मण्य, son of वेङ्कटेश of पोंन्नरिवंश (printed in Telugu script, Madras 1874). Vide Hultzsch's R. vol. II p. 113 and preface p. VI.

C. धर्मप्रदीपिका by the author himself; refers to चन्द्रिका, माधवीय and वहशीति of कौशिकवित्. Later than 1400 A. D.

अभिलषितार्थचिन्तामणि, alias मानसोल्लास by चालुक्य king सोमेश्वर (vol. I in G. O. S. and also in Mysore G. O. L); composed in 1051 śake (i. e. 1129 A. D.); has 100 chapters divided into five विंशतिस on 'means of acquiring rājya,' 'means of the stability of the kingdom,' 'royal enjoyments,' 'vinoda or recreations' and 'kriḍā (games and sports).

अभ्युदयभारद्.

अभ्युतन्याख्या m. in शुद्धिचन्द्रिका of नन्दपण्डित. Earlier than 1575 A.D.

अम्बिकार्चनचन्द्रिका m. in अहल्याकामधेनु.

अयननिर्णय by नारायणभट्ट.

अयाचितकालनिर्णय.

अयुतहोमलक्षहोमकोटिहोमा: by राम. a protegee of अन्वसिंह of Bikaner. About 1650 A. D.

अयुतहोमविधि by नारायणभट्ट. Vide sec. 103.

अरुणस्तुति m. in दानचन्द्रिका, निर्णयसिन्धु. Vide Ulwar cat. No. 1253 and extract 285, which show that

there are 149 verses on acceptance of gifts and प्रायश्चित्त connected therewith.

अर्कविवाहपद्धति by शौनक.

अर्कविवाह (on marriage with the Arka plant before marrying a third wife on the death of the first two). BBRAS. cat. p. 240.

अर्घ्यदान.

अर्घ्यप्रदानकारिका.

अर्घ्याहुष्टान.

अर्जुनार्चनकल्पलता by रामचन्द्र (on worship of कार्तवीर्य).

अर्जुनार्चापारिजात by रामचन्द्र.

अर्थकौमुदी of गोविन्दानन्द, a com. on शुद्धिदीपिका. Vide sec. 101.

अर्थशास्त्र of कौटिल्य; vide sec. 14.

C. प्रतिपदपाश्चिमा of भट्टस्वामिन् (ms. on chap. 8-36 of 2nd अधिकरण).

C. नयचन्द्रिका of माधवयज्वलिभ.

C. श्रीमूल by गणपतिशास्त्रिन् (Tri. S. S.).

अर्थप्रदीप m. in राजनीतिरत्नाकर of खण्डेश्वर.

अर्धोदयपर्वपुजन (Baroda O. I. No. 3742).

अर्हशीति of हेमाचार्य; 1088-1172 A.D. (printed at Ahmedabad, 1906).

अलङ्कारदान.

अलसकाजीर्णप्रकाश.

अल्पयम m. in स्तुतिसार of हरिनाथ.

अवधूताश्रम—Ano. Gives denominations of ten classes of saṁnyāsins and their duties. N (new

- series) vol III preface p. IX and p. 8.
- अवसानकालप्रायश्चित्त.
- अशुद्धिचन्द्रिका (or rather शुद्धिचन्द्रिका) by नन्दपण्डित. Vide sec. 105.
- अशौचनिर्णय by उमानाथ (B. O. cat No. 10 p. 7).
- अशौचप्रकाश- vide under आशौचप्रकाश. Many works on अशौच indiscriminately use the words अशौच and आशौच.
- अशौचसार by सत्यपण्डितश्रीबलभद्र; mentions कुबेरपण्डित, भीमोपाध्याय, भव-देवभट्ट and स्मृतिसहस्रय.
- अश्वत्थपूजा.
- अश्वत्थप्रतिष्ठा.
- अश्वत्थोपापन (from शौनकस्मृति) BBRAS cat. vol. II. p. 240.
- अश्वत्थोपनयनपद्धति-(acc. to शौनक) BBRAS cat. vol. II. p. 240.
- अश्वदान.
- अष्टककर्मन्.
- अष्टककर्मपद्धति.
- अष्टकाशौचभाष्य- vide सूतकनिर्णय.
- अष्टमहाद्वादशीनिर्णय by रघुनाथ, son of माधव (Baroda O. I. No. 12586 A). About 1550-1625 A. D.
- अष्टमहामन्त्रपद्धति quoted in स्मृत्यर्थ-सागर.
- अष्टविंशतिस्तुति (Baroda O. I. No. 12743).
- अष्टब्राह्मविधानविधि.
- अष्टादशगोत्र (Baroda O. I. No. 3854).
- अष्टादशजातिनिर्णय (Stein p. 82).
- अष्टादशविवादसंक्षेप (Stein p. 82).
- अष्टादशसंस्काराः by चतुर्भुज.
- अष्टादशस्मृतिसार.
- अष्टादशस्मृतिसारसंग्रहः (Baroda O. I. No. 10214).
- असगोत्रपुत्रपरिग्रहपरीक्षा by अहोबल. N (new series) vol. III. p. 11.
- असपिण्डासगोत्रपरीक्षा- probably the same as असगो...परीक्षा above.
- असपिण्डासगोत्रपुत्रपरिग्रहाविधि by अहो-बलशास्त्रिय.
- आश्विप्रक्षेप (from चन्द्रप्रकाश Baroda O. I. No. 5478).
- अस्थिशुद्धि.
- अस्थिशुद्धिप्रयोग.
- अस्थ्युद्धरण.
- अहर्विधि.
- अहल्याकामेधेनु (Ms. in Benares S. college) by केशवदास, called after अहल्या, wife of खण्डेराव, son of मल्लारिराव ; seems to refer to Ahilyābai, the famous ruler of Indore in the latter half of the 18th century).
- अहिर्बुध्न्यसंहिता (Pr. at Adyar by Schrader).
- अर्हत्तीति by हेमाचार्य, दायभाग portion, pr. at Lucknow in 1891.
- आग्रयणपद्धति by विठ्ठल दीक्षित- Part of यजुर्वेदभा (q. v.).
- आङ्गिरसस्मृति on प्रायश्चित्त in 12 chapters. (I. O. Cat. vol. III. p. 380 No. 1304).
- आचारकाण्ड.
- आचारकौस्तुभ by गोपाल (Baroda O. I. No. 11133).

आचारकौस्तुभ by राजाराम son of सोमेश्वर (Vaiṣṇavite treatise on good conduct and devotion to Viṣṇu) ms. (N. vol. VIII. 191) dated संवत् 1782 (1725-26 A. D.).

आचारखण्ड (Baroda O. I. No. 12796).

आचारचन्द्रिका by त्रिविक्रमसूरि.

आचारचन्द्रिका by पद्मनाभदत्त. In 1367 A.D. he composed his सुपन्न grammar and his पृथोदरादिहृति in 1375 A.D.

आचारचन्द्रिका by रत्नेश्वरमिश्र.

आचारचन्द्रिका by रमापति.

आचारचन्द्रिका by श्रीनाथार्यचूडामणि, son of श्रीकरार्य (on duties of ब्राह्म and द्विज), ms. copied in Śake 1410 (1488-89 A.D.); m. by रघुनन्दन; flourished about 1475 A.D.; vide I. O. cat. p. 524 for date Śake 1410 of the ms.

आचारचन्द्रोदय alias माधवप्रकाश by महेन्द्र, son of सारस्वतदुर्ग and pupil of विठ्ठल पुरुषोत्तम कविबर of मिथिला; divided into 8 परिच्छेद in relation to the duties of the eight parts of the day for Vājasaneyas; composed under माधव, youngest of the three sons of a chief named नन्द, king of लावपुर on the banks of इरावती on the Western coast of India. Later than 1500 A. D. Vide Mitra's Notices V. p. 97 and I. O. cat. p. 506.

आचारचन्द्रोदय by सद्दराम.

आचारचिन्तामणि by बाबुस्पतिमिश्र; m. by रघुनन्दन, श्रीदत्त. Vide sec. 98.

आचारतरङ्गिणी by रविनाथमिश्र.

आचारतत्त्व by हरिप्रसाद son of मकरन्द (Stein's cat. pp. 83 and 301).

आचारतिलक quoted in ब्रह्मसूत्रदीपिका and निर्णयदीपक; earlier than 1500 A. D.

आचारतिलक by गङ्गाधर in 108 verses. Vide D. C. Ms. No. 135 of 1886-92 for a fragment.

आचारदर्पण by श्रीदत्त—same as आचारादर्श; vide sec. 89.

आचारदर्पण of जोषदेव, m. in पूर्तदिनकरोद्योत.

आचारदर्शन.

आचारदीपिति part of the स्तुतिकौस्तुभ of अनन्तदेव.

आचारदीप-or प्रदीप by कमलाकर resident of कर्पूरग्राम (Kopargaoon) on the Godāvari.

आचारदीप by नामदेव on āhnika in 8 अध्याय; quoted by नीलकण्ठ in his आचारमयल and by अग्निहोत्रि-हरिहर on कात्यायन's स्नानविधिम्ब; ms. (B. O. cat. No. 22) dated 1436 A. D.

आचारदीपक of गंगाविष्णु, patronised by त्रिविक्रम; ms. copied 1752 A.D.

आचारदीपिका.

आचारदीपिका by कमलाकर.

आचारदीपिका, a com. by हरिलाल on the आचारादर्श of श्रीदत्त.

आचारदीपिका—from सारसङ्ख्य (Baroda O. I. No. 10910).

आचारद्वैतविवेक by विद्याकर, composed under king रामराज of मिथिला; solves doubts on आनन्द. About 1500 A. D.

आचारमवनीत by अप्पा दीक्षित, a native of गौरीमाधर; composed in the time of Shahaji (1684-1711 A.D.); divided into four kāṇḍas on आचार, भाव, ब्रह्मज्ञान and कालनिर्णय.

आचारनिर्णय by गोपाल.

आचारनिर्णय-- in 66 verses on duties of ब्राह्मण, origin of कायस्थs &c.

आचारपञ्चाशिका by महाशर्मद.

आचारपद्धति by बाबुदेवेन्द्र.

„ by विशाकर.

„ by श्रीधरस्वरि.

आचारप्रकाश by भास्कर, son of आप्पाजी (Baroda O. I. No. 12789).

आचारप्रकाशिका quoted in अहल्याकाम-धेलु.

आचारप्रदीप by केशवभट्ट, quoted in भावतत्त्व of रघुनन्दन.

आचारप्रदीप by नागदेव. He wrote निर्णयतत्त्व also.

आचारप्रदीप by भट्टोजि.

आचारप्रशंसा.

आचारदूषण of त्र्यम्बक राम ओक (in 1741 Śake) in 9 किरण; pr. in Ānan. P.

आचारमञ्जरी by मधुरानाथ.

आचारमण्डल of नीलकण्ठ (ed. by J. R. Gharpure, Bombay and by Gujarati P., Bombay). Vide sec. 107.

आचारमाधवीय of माधवाचार्य, the first part of his com. on पराक्षरस्मृति.

आचारमाला by निधिराम.

आचाररत्न m. in आह्निकतत्त्व of रघुनन्दन.

आचाररत्न by मणिराम (first part of अक्षयविलस).

H. D. 65.

आचाररत्न by लक्ष्मणभट्ट, son of राम-कृष्णभट्ट, son of नारायणभट्ट. He was younger brother of कमलाकरभट्ट and so flourished 1580-1640 A. D. Pr. at Nir. P.

आचाररत्न by चन्द्रमौलि.

आचाररत्नाकर quoted by रघुनन्दन in आह्निकतत्त्व.

आचारवाक्यसुधा.

आचारवारिधि by रमापति उपाध्यायसन्मिश्र. He wrote विवादवारिधि also.

आचारवारिधि.

आचारविशेष by मानसिंह.

आचारविशेष by मदनसिंह (part of मदनरत्न).

आचारव्रतादिरहस्य.

आचारसंग्रह by रत्नपाणिशर्मा, son of गंगोली संजीवेश्वरशर्मा.

आचारसंग्रह by हरिहरपण्डित, son of नारायण.

आचारसागर of बल्लालसेन quoted in the मदनपारिजात (p. 58), स्मृतिरत्नाकर of वेदाचार्य, and in author's own work दानसागर (composed about 1168 A. D.).

आचारसार—m. by हेमाद्रि (III. 2. 900.)

आचारसार by लक्ष्मणभट्ट, son of राम-कृष्ण, son of नारायण; seems to be the same work as आचाररत्न above.

आचारस्मृतिकान्तिका by सदाशिव, son of गदाधर.

आचारादर्श, by श्रीधर (मैथिल). About 1300 A.D. (pr. at Benares, samvat

1920 and by Ven. P.); m. in the छुद्धिविषेक of रुद्रधर and mentions कामधेनु, कल्पतरु and हरिहर; vide sec. 89.

C. by गौरीपति. son of दामोदर, composed in Benares in 1696 संवत् (1640 A.D.). Pr. by Ven. P.

C. आचारदीपिका by हरिलाल.

आचारार्दशिका, abridgment of the आचारार्दश.

आचारार्क- a part of धर्मशास्त्रसुधानिधि by विद्याकर, son of महादेव, son of बालकृष्ण; refers to नीलकण्ठ author of मयूख who was his maternal grandfather; composed in संवत् 1743 (i. e. 1686-87 A. D.).

C. by तकनलाल.

आचारार्कक्रम (अनुक्रमणिका of आचारार्क) by the author's son वैद्यनाथ who wrote अनुक्रमणिका to दानहीराबलि and आद्वचन्द्रिका also.

आचारार्क by मधुरानाथ.

आचारार्क by रामचन्द्रभट्ट.

आचारेन्दु of इयम्बक, son of नारायण, surnamed माटे. Composed in Śake 1760 (1838 A.D.) at सतर्षि (modern Satara). Pr. in Ānan.P.

आचारेन्दुशेखर by नागेशभट्ट, son of शिवभट्ट and सती. Vide sec. 110.

आचारोद्घोत by टोडरानन्द.

„ part of मदनरत्नप्रदीप by मदनसिंहदेव.

आचारोल्लास first part of the परछुराम-प्रकाश by सण्देशरव, son of नारायण-पण्डित. धर्माधिकारिक at Benares at the bidding of परछुराममित्र, who

was a शाकहीपीयब्राह्मण and son of होलिल (र) मिश्र, who was given the title बाजीरसालराय by the Emperor. The 25th मयूख speaks of the origin of शाकहीपीय-ब्राह्मण. N (new series) vol. II. pp. 10-12).

आचारोल्लास by मधुरानाथ छह.

आचार्यगुणादर्श, of वैष्णवाचार्य son of शतक्रतुताताचार्य (Madras ms. contains only the chap. called पंचकालक्रम dealing with rites and worships performed by वैष्णव during the day divided into five parts).

आचार्यचूडामणि.

C. on छलपाणि's आच्छिवेक, quoted by रघुनन्दन and in सूत्रकमलाकर.

आतिथ्येष्टि.

आतुरसंन्यास- Vide B. B. R. A. S. Cat. Vol. II. p. 241.

आतुरसंन्यासकारिका.

आतुरसंन्यासपद्धति (Baroda O. I. No. 5803).

आतुरसंन्यासविधि.

आतुरसंन्यासविधि by आक्षिरस.

आतुरसंन्यासविधि by कात्यायन.

आतुरादिपद्धति- D. C. Ms. No. 138 of 18886-92.

आत्रेयधर्मशास्त्र in 9 अध्याय (I. O. Cat. vol. III. p. 380 No. 1305). There is another in 6 chapters (I. O. Cat. vol. III. p. 381, No. 1308).

आत्रेयेधर्मशास्त्र m. by विश्वनाथ, हैमात्रि.

आत्रेयस्मृति (in 369 verses). I. O. Cat. vol. III. p. 381.

आथर्वण्युह्यसूत्र (ms. in Bom. University Library) in 14 adhyāyas and 141 khaṇḍikas; ends with anadhyaṃya (school holidays); m. in नीतिमयूख.

आथर्वण्यप्रमिताक्षरा by बाहुदेव, son of श्रीपति. (Baroda O. I. No. 7603). Mentions हेमाद्रि and त्रैषिकमीपद्धति.

आदिधर्मसारसंग्रह attributed to Tulājī-rāja (1765-88 A. D.).

आदिस्मृत्यर्थसार- Vide स्मृत्यर्थसार.

आनन्दकरनिबन्ध- m. in स्मृतिसारोद्धार of विश्वम्भर.

आपस्तम्बप्रायश्चित्तशतद्वयी- vide प्रायश्चित्तशतद्वयी.

आपस्तम्बयज्ञाजीय.

आपस्तम्बसूत्रध्वनितार्थकारिका or त्रिकाण्डमण्डन by भास्करमिश्र, son of कुमारस्वामिन्. It contains four काण्डs on अधिकार, प्रतिनिधि, पुनराधान, आपान (pr. B. I. series).

C. Vide Stein (Cat. p. 12).

C. पदप्रकाशिका or त्रिकाण्डमण्डन-विवरण ano. (Is it same as above?)

आपस्तम्बयज्ञसूत्र (ed. by Winternitz and tr. in S. B. E. vol. 30).

C. अनाकुला by हरदत्त (pr. in Mysore G. O. L. Series).

C. by कर्क.

C. कपर्दिकारिका (pr. at Kumbhakonam, 1916).

C. युह्यतात्पर्यदर्शन by सुदर्शनाचार्य (pr. Kashi S. series).

C. प्रयोगद्विती by तालवृत्तनिवासिन् (pr. at Kumbhakonam, 1902).

आपस्तम्बयज्ञप्रदीपिका.

आपस्तम्बयज्ञप्रयोग.

आपस्तम्बयज्ञभाष्यार्थसंग्रह quoted by हेमाद्रि.

आपस्तम्बयज्ञसार by महामहोपाध्याय-योनभट्ट (आन्ध्र).

आपस्तम्बयज्ञसूत्रकारिका by सुदर्शन, son of बागिबजय.

आपस्तम्बयज्ञसूत्रकारिकावृत्ति by नरसिंह (exposition of आपस्तम्बयज्ञ in 969 verses composed in Śake 1536, 1614-15 A. D.; pr. in 1922 with Telugu tr.).

आपस्तम्बजातकर्म by बापणभट्ट.

आपस्तम्बधर्मसूत्र Vide sec. 7.

C. उज्ज्वला by हरदत्त (pr. in B. S. Series and at Kumbhakonam).

आपस्तम्बपद्धति.

आपस्तम्बपद्धति by विश्वम्भरभट्ट.

आपस्तम्बपरिभाषासूत्र (edited with two com. in Mysore G. O. L. series 1894 and in Ānand. series No. 93).

C. by कपर्दिस्वामिन्.

C. by हरदत्त.

आपस्तम्बपूर्वप्रयोग.

आपस्तम्बपूर्वप्रयोगकारिका.

आपस्तम्बपूर्वप्रयोगपद्धति by हिल्त्सच (Hultzsch R. 1. No. 87).

आपस्तम्बप्रयोगरत्न by नारायणयज्वल्.

आपस्तम्बप्रयोगसार.

आपस्तम्बप्रयोगसार by भट्टभट्ट.

आपस्तम्बप्रायश्चित्तशतद्वयी.

C. by वेङ्कटबाजपेयिन्.

आपस्तम्बशास्त्रप्रयोग.

आपस्तम्बशास्त्रकारिका.

आपस्तम्बशास्त्रसंग्रह.

आपस्तम्बसूक्ति (in verse in 10 chapters) pr. by Jivananda.

आपस्तम्बसूक्ति, quoted by विज्ञानेश्वर, हेमाद्रि, माधव, हरदत्त.

आपस्तम्बाह्निक

आपस्तम्बाह्निक by काशीनाथभट्ट.

आपस्तम्बाह्निक by गोवर्धन कविमण्डन.

आपस्तम्बाह्निक by रुद्रदेव तोरो.

आपस्तम्बीयद्वादशसंस्काराः.

आपस्तम्बीयमन्त्रपाठ ed. by Dr. Winternitz.

आपस्तम्बीयसंस्कारप्रयोग.

आम्बिकनिर्णय.

आभ्युदयिकआह्न.

आभ्युदयिकआह्नपद्धति.

आरामादिप्रतिष्ठापद्धति by गङ्गागम महाडकर.

आरामोत्सर्गपद्धति-see जलाशयारामोत्सर्गपद्धति.

आरामोत्सर्गपद्धति by भट्टनारायण.

आरामोत्सर्गपद्धति by शिवराम.

आरामोत्सर्गप्रयोग (Baroda O. I. No. 5424).

आर्षचन्द्रिका.

आर्षचन्द्रिका by वैद्यनाथ.

आर्तिवेणसूक्ति m. by निर्णयसिन्धु.

आवसथ्याधानपद्धति of श्रीवत्त.

आशौच by वेङ्कटेश.

आशौचकाण्ड, part of दिनकरोद्घोत.

आशौचकाण्ड by वैद्यनाथ दीक्षित (a part of सूक्तिहस्ताकल).

आशौचकारिका.

आशौचगङ्गाधरी by गङ्गाधर.

आशौचचन्द्रिका.

आशौचचन्द्रिका by वेदाङ्गराय, son of त्यगलाभट्ट or तिगलाभट्ट, son of रत्नभट्ट (Stein's cat. p. 83).

आशौचचन्द्रिका by राजकृष्णतर्कवागीशभट्टाचार्य.

आशौचतत्त्व- vide शुद्धितत्त्व.

आशौचतत्त्व by महादेव, son of विश्वनाथ of the अगस्त्यगोत्र, in 48 verses. Hultzsch R. II. p. 143

C. by शिवदरि (महाजन), son of अयम्बक.

आशौचतत्त्वविचार.

आशौचत्रिंशच्छ्लोकी-see त्रिंशच्छ्लोकी ; pr. at Aligarh.

C. दीप by राघवभट्ट, whose guru was मुकुन्द ; quotes सूत्र्यर्थसार-निर्णयादृत.

C. by भट्टाचार्य (Baroda O. I. No. 3883 is dated संवत् 1579, 1522-23 A. D.).

C. by भट्टोजि.

आशौचदशक alias दशश्लोकी by विज्ञानेश्वर ; vide under दशश्लोकी also.

C. विवरण by भट्टोजि.

C. by रघुनाथ, son of माधव, son of रामेश्वर ; composed in A. D. 1578.

C. (विद्वति) by विश्वेश्वर, son of लक्ष्मीधर ; mentions विज्ञानेश्वर and वाचस्पति, भट्टोजि (Stein's cat. p. 302 for extract) ; later than 1650 A. D.

C. by वेङ्कटाचार्य.

C. by श्रीधर.

C. by हरिहर (I. O. ms dated संवत् 1589 i. e. 1532 A. D. ; vide cat. p. 565).

आशौचदीधिति, part of the स्मृतिकौस्तुभ by अनन्तदेव.

आशौचदीपक by a prince of कोटिलिङ्गपुरी (Cranganore).

C. by author.

आशौचदीपिका by अचोरशिवाचार्य.

आशौचदीपिका by विश्वेश्वरभट्ट alias गगामह. N. VI. p. 136. Portion of दिनकरोद्घोत on आशौच.

आशौचदीपिका by इयामहन्त्र-भट्टाचार्य.

आशौचदीपिका by केम्भास्त्र कृसिंह, who consulted हेमाद्रि, माधवीय, षडशीति, पारिजात.

आशौचनिर्णय or षडशीति. Aufrecht II. p. 11 identifies षडशीति with अभिनवषडशीति.

आशौचनिर्णय by आदित्याचार्य or कौशिकादित्य.

C. छुद्धिचन्द्रिका by नन्दपण्डित (pr. Ch. S. series) between 1590-1625 A. D.

आशौचनिर्णय of कौशिकाचार्य (in Bhadkamkar collection); contains 146 verses, refers to 86 verses of कौशिकादित्य and adds certain texts of गोभिल.

आशौचनिर्णय by गोपाल, composed in शके 1535 (1613 A. D.); quoted by him in छुद्धिनिर्णय. N. IX p. 267.

आशौचनिर्णय by गोविन्द, son of बृहर्षाचार्य who is styled मातामह also by गोविन्द.

आशौचनिर्णय by जीवदेव, son of अजदेव; born on the Godāvari ; probably brother of अनन्तदेव.

आशौचनिर्णय by इयम्बक पण्डित, son of रघुनाथ, son of नारायण of the आश्विरसगोत्र (divided into अंशः). (pr. at Nir. P.). Quotes निर्णयसिन्धु and नागोजिमट्टीय ; about 1760 A. D.

आशौचनिर्णय by नागोजि, son of शिवभट्ट.

आशौचनिर्णय by भट्टोजि (1560-1620 A. D.).

आशौचनिर्णय by माधव son of रामेश्वर; about 1515-1570 A. D.

आशौचनिर्णय by रघुनन्दन.

आशौचनिर्णय by रघुनाथपण्डित ; vide under त्रिंशच्छ्लोकी.

आशौचनिर्णय by रामचन्द्र.

आशौचनिर्णय by वरद, son of श्रीनिवास. Refers to आशौचदशक and आशौचशतक as his authorities.

आशौचनिर्णय by बीरेश्वर.

आशौचनिर्णय by बेङ्गटाचार्य ; see अचनिर्णय.

आशौचनिर्णय by वेदान्तरामाशुजतातदास, son of बेङ्गटेश्वरदत्ताताचार्य.

आशौचनिर्णय by वैदिकसार्वभौम (Is it same as आशौचशतक ?).

C. by शठकोपदास (Baroda O. L. No. 6380 b.).

आशौचनिर्णय by श्रीनिवासतर्कवागीश.

आशौचनिर्णय by सोमश्यास.

आशौचनिर्णय by हरि.

आशौचनिर्णय or स्मृतिकौस्तुभ by रायस बेङ्गटाद्रि.

आशौचनिर्णय or स्मृतिसंग्रह.

आशौचनिर्णय or स्मृतिसार, a com. on some work of वेङ्कटेश.

आशौचनिर्णयसंग्रह (Baroda O. I. No. 12600).

आशौचनिर्णयटीका by मधुरानाथ.

आशौचपरिच्छेद.

आशौचप्रकाश by चतुर्भुज भट्टाचार्य; probably the same as that m. in शुद्धितत्त्व of रघुनन्दन and so before 1500 A. D.

आशौचप्रकाश (from धर्मतत्त्वकलानिधि) by पृथ्वीचन्द्र.

आशौचमञ्जरी.

आशौचमाला by गोपालसिद्धान्त.

आशौचविशेषक.

आशौचव्यवस्था by राधानाथशर्मन्.

आशौचशतक.

आशौचशतक by रामेश्वर.

आशौचशतक by वेङ्कटाचार्य or वेङ्कटनाथ, son of रङ्गनाथ of the हारीतगोत्र, with his own com. Vide अच-निर्णय above. Hultzsch R. II. No. 1499.

C. आशौचनिर्णय by रामानुजदीक्षित.

आशौचशतक by मीलकण्ठ.

आशौचशतक by वैदिकसार्वभौम (probably same as वेङ्कटाचार्य above).

आशौचपट्टशीति- see above आशौच-निर्णय.

आशौचसंक्षेप by मधुरानाथस्वामि.

आशौचसंग्रह by सत्याशीशशिष्य (Baroda O. I. 5862).

आशौचसंग्रह by चतुर्भुज भट्टाचार्य.

आशौचसंग्रहविहित by भट्टाचार्य.

आशौचसंग्रह by रामचन्द्रशेखर, son of वेङ्कटनारायण.

आशौचसंग्रह by वेङ्कटेश; quotes आचार-नवनीत, अचनिर्णय, अचविशेषक, अभिनव-पट्टशीति.

आशौचसंग्रहत्रिशच्छ्लोकी- Vide under त्रिशच्छ्लोकी.

आशौचसागर of कुल्लूक- m. in his आश-सागर.

आशौचसार by बलभद्र.

आशौचसिद्धान्त.

आशौचस्मृतिचन्द्रिका.

आशौचस्मृतिचन्द्रिका by सदाशिव sur-named दशपुत्र, son of गदाधर; compiled for prince जयसिंह (of जय-नगर). The author also wrote लिङ्गार्चनचन्द्रिका.

आशौचादर्श quoted in सारसंग्रह.

आशौचाष्टक by बररुचि (pr. in Tri. S. series).

C. anonymous. Names निर्णयकार, मस्करिन् on गौतमधर्मसूत्र and सहस्र-स्वामिन्.

आशौचादिनिर्णय by रामदैवज्ञ.

आशौचीयदशश्लोकीविहित by विश्वेश्वर, son of लक्ष्मीधर ; see आशौचदशक alias दशश्लोकी above.

आशौचेन्दुशेखर by रामदैवज्ञ.

आशौचेन्दुशेखर by नामोजिभट्ट.

आश्वलायनयज्ञसूत्र (pr. Nir. P. and B. I. series and translated in S B E, vol. 29).

C. अनामिका by हरदत्त (pr. Tri S. series).

- C. by आनन्दरायबाजपेययज्वद, minister of Tanjore king Shahji and Sarfoji I.
- C. by गदाधर.
- C. विमलोदयमाला by जयन्तस्वामिन्, father of अभिनन्द and son of कान्त, son of कल्याणस्वामिन्. N. vol. X. p. 163. About end of 8th century.
- C. by देवस्वामिन्; m. by नारायण. About 1000-1050 A. D.
- C. by नारायण, son of दिवाकर of नैधुवगोत्र (pr. B. I. series and Nir. P.); refers to bhāṣya of देवस्वामी. Doubtful whether he is identical with नारायण, son of नरसिंह, commentator of आश्वलायन-श्रौत. Vide B B R A S. cat. vol. II. p. 202.
- C. by विष्णुगुडस्वामिन्. Follows देवस्वामिन्, नारायण and others.
- आश्वलायनगृह्यकारिका in 22 adhyāyas and 1296 verses.
- C. विवरण by a pupil of बुध्यदेव or उपदेवभट्ट.
- C. by नारायण.
- आश्वलायनगृह्यकारिका by कुमारिलस्वामिन् (? कुमारस्वामिन्). Refers to नारायणवृत्ति on आश्वलायनगृह्य and to जयन्तस्वामिन्. B.B.R.A.S. cat. vol. II. p. 203 ; pr. in Bombay, 1894.
- आश्वलायनगृह्यकारिका by रघुनाथदीक्षित.
- आश्वलायनगृह्यकारिकाबली by गोपाल.
- आश्वलायनगृह्यपरिशिष्ट (pr. Nir. P. and B. I. series at end of गृह्यसूत्र).

- आश्वलायनगृह्यपरिभाषा.
- आश्वलायनगृह्यप्रयोग.
- आश्वलायनगृह्योक्तवास्तुशान्ति by रामकृष्णभट्ट.
- आश्वलायनधर्मशास्त्र in 22 अध्यायस on duties of द्विजस and on श्राद्ध, प्रायश्चित्त, जातिनिर्णय &c. (Baroda O. I. No. 8708).
- आश्वलायनपूर्यप्रयोग (Hultzsch R. I. No. 431).
- आश्वलायनप्रयोग.
- C. वृत्ति by विष्णु.
- आश्वलायनप्रयोगदीपिका by तिरुमल सोमयाजिन्, son of तिरुमलयज्वन्.
- आश्वलायनपात्रिकपद्धति.
- आश्वलायनशास्त्रश्राद्धप्रयोग by कमलाकर, son of रामकृष्ण.
- आश्वलायनसूत्रपद्धति by नारायण.
- आश्वलायनसूत्रप्रयोग by त्रैविद्यवृन्द.
- आश्वलायनसूत्रप्रयोगदीपिका by मन्मनाचार्यभट्ट (pr. Benares S. series).
- आश्वलायनसूति (ms. in Bombay University Library) in eleven adhyāyas and about 2000 verses; refers to आश्वलायनगृह्यसूत्र and वृत्ति thereon and कारिका also. Quoted by हेमाद्रि and माधवाचार्य.
- आहिताग्निमरणे दाहादि (आश्वलायनीय).
- आहिताग्निमरणे दाहादि by भट्टनारायण, son of रामेश्वरभट्ट. Vide sec. 102.
- आहिताग्नेर्दाहादिनिर्णय by रामभट्ट, son of विश्वनाथ हेसिंग.
- आहिताग्न्यन्येष्टिप्रयोग.
- आहुततीर्थकस्नानप्रयोग.
- आह्निक- numerous works are so styled. Only some are noted below.

आह्निक by आनन्द, son of प्रभाकर, of the दशपुत्रकुल.

आह्निक by आपदेव.

आह्निक by कमलाकर son of रामकृष्ण. Sec. 106; same as बहुआह्निक.

आह्निक by गङ्गाधर.

आह्निक by गोपालदेशिकाचार्य.

आह्निक by छल्लारि वृत्तिह for followers of मध्वाचार्य.

आह्निक by ज्ञानभास्कर. He wrote आह्निकसंक्षेप also.

आह्निक by दिवाकरभट्ट.

आह्निक by बलभद्र.

आह्निक by भट्टोजि (from चतुर्विंशति-मतटीका).

आह्निक by रघुनाथ, son of माधवभट्ट.

आह्निक by विठ्ठलाचार्य.

आह्निक (बोधायनीय) by विश्वपतिभट्ट.

आह्निक by वैद्यनाथ दीक्षित.

आह्निक by ब्रजराज (for followers of बल्लभाचार्य).

आह्निककारिका.

आह्निककृत्य of दिवाकर; m. in मलमास-तत्त्व of रघुनन्दन and so before 1500 A. D.

आह्निककौस्तुभ (from हरिवंशविलास).

आह्निककौस्तुभ by श्रीनिवास pupil of वादवाचार्य (Baroda O. I. No. 8809). This is a com. on सदा-चारस्वृति of आनन्दतीर्थ.

आह्निकचान्द्रिका by काशीनाथ.

आह्निकचान्द्रिका by कुलमणि शुक्ल (Is it चान्द्रिका or चान्द्रिकाटीका?).

आह्निकचान्द्रिका by request of मोकुल-चन्द्रवर्मन.

आह्निकचान्द्रिका by गोपीनाथ.

आह्निकचान्द्रिका by दिवाकर, son of महा-देव काल, son of रामेशभट्ट; men- tions भट्टोजीय (pr. at. Nir. P. with extracts from सायण on Vedic mantras). Same as संक्षे- पाह्निकचान्द्रिका.

आह्निकचान्द्रिका by देवराज.

आह्निकचिन्तामणि quoted by रघुनन्दन in आह्निकतत्त्व (and so earlier than 1500 A. D.).

आह्निकतत्त्व or आह्निकाचारतत्त्व by रघु- नन्दन; pr. by Jivananda. C. by मधुसूदन.

आह्निकदर्पण of रामकृष्ण (pr. with Ma- rathi tr. in Bombay, 1876).

आह्निकदीपक.

आह्निकदीपक by अचल residing, at आनन्दपुर, son of बन्तराज, son of गोविन्द, son of लक्ष्मीधर, son of अनन्त surnamed मढोद. About 1518 A.D. Vide Ulwar cat. extract No. 291.

आह्निकपद्धति by शिवराम. See आह्निक-संक्षेप.

आह्निकपद्धति by रघुनाथ सद्भाद्रस्थपति, son of माधव, son of रामेश्वर; he was younger brother of विश्वनाथ and प्रभाकर.

आह्निकपद्धति by विठ्ठलदीक्षित. Vide पञ्च-वैलम्बा below.

आह्निकपारिजात by अनन्तभट्ट.

आह्निकप्रकाश- from the वीरभिक्षोदय.

आह्निकप्रदीप- quoted by कमलाकर.

आह्निकप्रयोग by कमलाकर of कर्पूरग्राम (Kopargaon on the मोठावरी). There is confusion of author- ship in Baroda O. I. No. 277.

आह्निकप्रयोग by काशीदीक्षित, son of सदाशिवदीक्षित; quoted by अनन्त in his रुद्रकल्पद्रुम.

आह्निकप्रयोग by गोवर्धन कविमण्डन (for आपस्तम्बीय).

आह्निकप्रयोग by मनोहरभट्ट, son of महादेवभट्ट (for हिरण्यकेशीय).

आह्निकप्रयोग by रघुनाथ, son of माधव, son of रामेश्वरभट्ट; his younger brother प्रभाकर composed रसप्रदीप in 1583 A. D. at the age of 19.

आह्निकप्रयोगरत्नमाला by विश्वम्भरदीक्षित थिटे, son of मयूरेश्वरभट्ट resident of बैराज (modern Wai in Satara District). Mentions भट्टोजिदीक्षित, आचार्य.

आह्निकप्रायश्चित्त— mentions कमलाकर (I. O. cat. III. p. 555).

आह्निकभास्कर by इन्द्रगणित सूर्यनारायण.

आह्निकमञ्जरीटीका by वीरेश्वर, son of हरिपण्डित, son of शिवपण्डित at पुण्यस्तम्भ (modern Puntāmbē) on the Godāvari; composed in śake विजयशतरेन्दुमिते i. e. 1598 A. D.

आह्निकरत्न (on daily duties).

आह्निकरत्न by दाक्षिणात्य शिरोमणिभट्ट. In three प्रकाश.

आह्निकरत्नचषक by गङ्गाधरछुत (Baroda O. I. No. 12306-7).

आह्निकविधि by कमलाकर.

आह्निकविधि by नारायणभट्ट.

आह्निकसंक्षेप of कौमुदिशाखा.

आह्निकसंक्षेप of ज्ञानभास्कर.

आह्निकसंक्षेप by बामदेव, written for Lala Thakkura. H. D. 66.

आह्निकसंक्षेप by शिवराम, an abridgement of वैद्यनाथ's आह्निक.

आह्निकसंग्रह of अनन्तभट्ट, son of नागेशभट्ट, son of यज्ञभट्ट, for शुक्लयजुर्वेद.

आह्निकसार by दलपतिराज (2nd chap. of नृसिंहप्रसाद).

आह्निकमार by बालम्भट्ट (probably same as author of आह्निकसार-मञ्जरी below).

आह्निकसार by सुदर्शनाचार्य.

आह्निकसार by हरिराम.

आह्निकसारमञ्जरी by बालम्भट्ट, son of विश्वनाथभट्ट दातार.

आह्निकसूत्र of गौतम in 17 खण्डs on duties of ब्राह्मणs; vide BBRAS. cat. p. 204 No. 651.

आह्निकस्मृतिसंग्रह.

आह्निकाचारराज by रामानन्द वाचस्पति, great-great-grandson of पुष्कराक्ष of the family of सर्वानन्द; compiled under राजा कृष्णचंद्रराय of Nadiā about 1750 A. D.

आह्निकाश्रुत of बाखुदेवभट्टाचार्य, son of रघुनाथ, on duties and ritual of the वैखानस school of वैष्णवs.

आह्निकोद्धार quoted by रघुनन्दन in आह्निकतत्त्व.

इन्द्रदत्तस्मृति.

इष्टिकाल by दामोदर.

ईशानसंहिता m. in समयमूल.

ईश्वरसंहिता quoted by रघुनन्दन in तिथितत्त्व.

उज्ज्वला by हरदत्त, com. on आपस्तम्भ-धर्मसूत्र.

C. कालाश्रुतटीका by वेङ्कटचरण.

उत्तरकालादृत by कालिदास (on marriage, विरुद्धसंबन्ध &c.).

उत्तरक्रियापद्धति by याज्ञिकदेव.

उत्तरीयकर्मवृत्ति (काण्वीय).

उत्पातशान्ति attributed to बृहद्गर्ग.

उत्सर्गकमलाकर of कमलाकरभट्ट.

उत्सर्गकर्मवृत्ति.

उत्सर्गकौस्तुभ, part of स्मृतिकौस्तुभ of अनन्तदेव.

उत्सर्गनिर्णय by कृष्णराम.

उत्सर्गपद्धति by अनन्तदेव.

उत्सर्गपरिशिष्ट.

उत्सर्गप्रयोग by नारायणभट्ट.

उत्सर्गमयूख by नीलकण्ठ (pr. by J. R. Gharpure in Bombay).

उत्सर्गोपाकर्मप्रयोग by रामकृष्ण, son of नारायणभट्ट.

उत्सर्जनपद्धति.

उत्सर्जनोपाकर्मप्रयोग by बापूभट्ट, son of महादेव.

उत्सर्गनिर्णय by तुलजाराम.

उत्सर्गनिर्णय by पुरुषोत्तम.

उत्सर्गनिर्णयमञ्जरी by गङ्गाधर, composed in śake 1554 i. e. 1632 A. D. (Baroda O. I. 2375).

उत्सर्गप्रकाश.

उत्सर्गप्रतान by पुरुषोत्तम.

उत्सर्गप्रदान.

उत्सर्गपद्धतिप्रकाश by ज्वालाधरमिश्र.

उत्सर्गपद्धति (तन्त्र) quoted in माला-संस्कार.

उत्सर्गप्रकाश (Baroda O. I. No. 8016).

उत्सर्गप्रतिष्ठा.

उत्सर्गपद्धतिनिर्णय.

उत्सर्गपद्धतिस्वरूपनिर्णय.

उत्सर्गचन्द्रिका by गोवर्धन उपाध्याय.

उत्सर्गहस्त- see विवाहहस्त.

C. by काशीराम-वाचस्पति-भट्टाचार्य (printed in 1877 at Calcutta in Bengali characters and in 1916).

उत्सर्गनिर्णय by गोपालन्यायप्रधान.

उत्सर्गहलक्षण.

उत्सर्गविवेक by गणेशभट्ट.

उत्सर्गव्यवस्था N. vol. H. p. 77.

उत्सर्गव्यवस्था-विदे संबन्धव्यवस्थाविकाश.

उत्सर्गव्यवस्थासंक्षेप.

उत्सर्गाधिकालनिर्णय by गोपीनाथ (Baroda O. I. No. 10226).

उत्सर्गपद्धति.

उत्सर्गपद्धतिशरत्नमाला (महादेवपरिचर्या-सूत्रव्याख्या) by हरेश्वरस्वामिश्र, pupil of रघुरामतीर्थ).

उत्सर्गपद्धतिप्रयोग.

उत्सर्गपद्धतिप्रकाश anonymous.

उत्सर्गपद्धतिचिन्तामणि by शिवानन्द.

उत्सर्गपद्धतिचिन्ता by गोभिल.

उत्सर्गपद्धतिचिन्ता by रामदत्त.

उत्सर्गपद्धतिचिन्ता by लौगाक्षि.

उत्सर्गपद्धति by रामदत्त (for बाजसनेधि followers).

उत्सर्गपद्धति by विष्णुनाथदीक्षित.

उत्सर्गप्रदान.

उत्सर्गकर्मनिर्णय.

उत्सर्गकर्मकारिका (Stein's cat. p. 12).

उत्सर्गकर्मपद्धति (कात्यायनीय) by वैद्यनाथ.

उत्सर्गकर्मप्रमाण by बालदीक्षित.

उत्सर्गकर्मप्रयोग (आपस्तम्बीय).

उपाकर्मप्रयोग (आम्बलायनीय).

उपाकर्मप्रयोग by द्वारकानाथ, son of टीकाभट्ट.

उपाकर्मविधि.

उपाकृतितत्त्व by बालम्भट्ट alias बालकृष्ण पायगुण्ड ; ms. dated संवत् 1848 (1792 A. D.) in Stein's cat. p. 302.

उपाकर्मविधि by व्यासभट्ट.

उपाङ्गिरःस्मृति.

ऊर्ध्वपुण्ड्रधारण.

ऊर्ध्वपुण्ड्रनिर्णय by एकचोतम (ms. No. 3862 in Baroda O. I. is dated संवत् 1764).

ऊर्ध्वमूल.

कग्बेदाह्निक by काशीनाथ. Also called कग्बेदाह्निकचन्द्रिका.

कग्बेदाह्निक by शिरोमणि.

कग्बेदाह्निकचन्द्रिका by काशीनाथ.

कजुप्रयोग by भट्टराम, son of विश्वनाथ होसिंग (following तीर्थदर्पण). Baroda O. I. No. 8515 ms. dated 1676 (śake).

ककुमिताक्षरा- same as मिताक्षरा.

कणमोक्षण.

कतुलक्षण.

कतुशान्ति.

कविग्बरणनिर्णय by अनन्तदेव.

कपितर्पण.

कपितर्पणकारिका.

कविभट्टी ; see संस्कारभास्कर.

कप्यशृङ्गविधान (rite for inducing rainfall). Baroda O. I. 11047 A and C.

कप्यशृङ्गस्मृति- vide sec. 40.

एकदण्डसंन्यासविधि by शौनक.

एकनक्षत्रजननशान्ति by गर्ग (Baroda O. I. No. 5661).

एकवस्त्रस्नानविधि by भाट्टभट्ट, son of नीलकण्ठ, son of शङ्करभट्ट. About 1640-1680 A. D.

एकग्निकाण्ड (यजुर्वेदीय) also known as मन्त्रपाठ, मन्त्रप्रपाठक and मन्त्रप्रश्न. (pr. in Mysore G. O. L. series, 1902). Vide आपस्तम्बीयमन्त्रपाठ.

एकग्निकाण्डमन्त्रव्याख्या by हरदत्त.

एकग्नदानपद्धति of श्रीदत्तमिश्र ; ms. copied under देवसिंह of मिथिला in ल. सं. 299 i. e. 1418 A. D.

एकादशाहकृत्य.

एकादशिनीप्रयोग (chanting of रुद्राध्याय eleven times).

एकादशीतत्त्व by रघुनन्दन.

C. by काशीराम वाचस्पति.

C. दीप by राधामोहन गोस्वामी, a friend of Colebrooke, residing at Śāntipura. He was a descendant of अद्वैत, associate of चैतन्य.

एकादशीनिर्णय (several works are so called and are ano. in the catalogues).

एकादशीनिर्णय or निर्णयसार by धरणीधर, son of मुरारि ; composed in śake 1408 (1486 A. D.) ; refers to महाराजाधिराज वीरलदेव ; mentions अनन्तभट्ट, बोधदेवपण्डित, विश्वरूप

(verses on varieties of बुद्धा and विद्धा एकादशी), विशानेश्वर (three अष्टावरा verses on एकादशी). Baroda O. I. ms. No. 12052 is dated संवत् 1620.

एकादशीनिर्णय of हरि, son of नरसिंह, of अष्टपुत्र family, at विराटनगर (Wai) on the Kṛṣṇā.

एकादशीनिर्णय by शङ्कर, son of नीलकण्ठ (part of सदाचारसंग्रह).

एकादशीनिर्णयव्याख्या of अच्युतानन्द (a pupil of आनन्दगिरि).

एकादशीविवेक by शूलपाणि- sec. 95.

एकादशीव्रतनिर्णय by देवकीनन्दन.

एकादशीव्रतोपापनपद्धति.

एकादशीहोमनिर्णय (Baroda O. I. 8332).

एकादशीहोमनिर्णय by रामनवरत्न (Baroda O. I. 8656).

एकोद्दिष्टश्राद्ध.

एकोद्दिष्टश्राद्धपद्धति.

एकोद्दिष्टश्राद्धप्रयोग.

एकोद्दिष्टसारिणी by रत्नपाणिमिश्र, son of गंगोलीसजीवेश्वर, composed for securing the favour of the king of मिथिला.

ऐन्दवमासनिर्णय by गणेशदत्त.

औदीच्यप्रकाश by बेणीदत्त.

औपासनप्रायश्चित्त (from संस्कारदीधिति of अनन्तदेव).

और्ध्वदेहिककल्पबल्ली by विश्वनाथ.

और्ध्वदेहिकक्रियापद्धति by विश्वनाथ, son of ज्योतिर्विद् गोबाल (according to ब्रह्मयजुर्वेद भाष्यमन्दिनशाखा). He was बौद्धमतीपालज्ञातीय.

और्ध्वदेहिकनिर्णय by बाह्यदेवाभ्रम.

और्ध्वदेहिकपद्धति of कमलाकरभट्ट, son of रामकृष्ण; sec. 106.

और्ध्वदेहिकपद्धति or-प्रयोग by कृष्ण-दीक्षित, son of यज्ञेश्वर (according to सामवेद).

और्ध्वदेहिकपद्धति by दयाशङ्कर.

और्ध्वदेहिकपद्धति or अन्त्येष्टिपद्धति by नारायणभट्ट, son of रामेश्वर.

और्ध्वदेहिकप्रकरण.

और्ध्वदेहिकाधिकारनिर्णय.

कठपरिशिष्ट quoted by हेमाद्रि in परिशेषखण्ड.

कठसूत्र quoted by हेमाद्रि in परिशेष-खण्ड and संस्कारमयूख.

कठसूत्र by वैदिकसार्वभौम, m. in प्रयोगचन्द्रिका. It is a com. on गृह्यरत्न.

कण्वस्मृति- m. by हरदत्त on गौ. ध. सू., आचारमयूख, श्राद्धमयूख.

कदलीव्रतोपापन.

कन्यागततीर्थविधि.

कन्यादानपद्धति.

कन्यादानप्रयोग.

कन्याविवाह.

कन्यासंस्कार.

कर्पादिकारिका m. by नि. सि., संस्कार-मयूख of सिद्धेश्वर.

कपालमोचनश्राद्ध.

कपिलगोदान.

कपिलसंहिता m. in संस्कारमयूख.

कपिलस्मृति in 10 अध्याय, each with 100 verses, on degeneration of ब्राह्मण in Kali, श्राद्ध, purifying ceremonies, adopted son, विवाह, gifts, penances.

कपिलादान.

कपिलादानपद्धति.

कर्णवैद्यविधान (from प्रयोगपारिजात).

कर्मकाण्डपद्धति.

कर्मकाण्डसारसङ्ख्य (Baroda O. I. 9506 dated संवत् 1618, i.e. 1561-62 A. D.).

कर्मकालप्रकाश by कृष्णराम.

कर्मकौस्तुभ by कृष्णवत्स, son of आषस-थिक ब्रह्मवत्स.

कर्मकौस्तुभ by मिश्रविष्णुशर्मन.

कर्मक्रियाकाण्ड (शैब) composed by सोमशम्भु in 1073 A.D.; ms. copied in 1206 A. D.; vide Hp. p. 95.

कर्मतत्त्वप्रदीपिका alias लघुपद्धति by कृष्णभट्ट, son of पुरुषोत्तम, son of रघुनाथ, on कलिबर्ज्य, आह्निक, संस्कार, आशु; quotes माधवीय, वामनभाष्य, चन्द्रिका, जयन्त, कालादर्श, मदन-पारिजात. About 1400-1550 A. D. (Stein's cat. p. 304, extract).

कर्मदीप quoted in त्रिकाण्डमण्डन.

कर्मदीपिका of रघुरामतीर्थ. Incomplete ms. in BBRAS. cat. p. 211-213; a vast work; over 73 adhyāyas on वर्णाश्रमधर्म, व्यवहार, प्रायश्चित्त. Names विज्ञानेश्वर.

कर्मदीपिका of हरिवत्स, son of सुधर (Baroda O. I. No. 6892) on कृण्ड, वेदि, मनुष्यकर्म, कन्यादान, चतुर्थी-कर्म.

कर्मनिर्णय by आनन्दतीर्थ.

C. by जयतीर्थ.

CC. by राघवेन्द्र.

कर्मपद्धति by चिद्वनानन्द.

कर्मपीठ m. in अहल्याकामधेनु.

कर्मप्रकाश by कलायसज.

कर्मप्रकाश m. by रघुनन्दन in ज्योतिस्तत्त्व.

कर्मप्रकाशिका of पञ्चाक्षर गुरुनाथ (on पाकयज्ञ, कृष्माण्डहोम, पुत्रस्वीकार-विधि, छलगत).

कर्मप्रदीप attributed to कात्यायन or गोभिल. Also called, छन्दोगपरि-शिष्ट; quoted by हूलपाणि, माधव, रघुनन्दन, कमलाकर.

C. by आशादित्य or आशार्क, son of चक्रधर.

C. परिशिष्टप्रकाश by नारायणोपाध्याय, son of गोण (B. I. series 1909).

C. by शिवराम, son of विद्याम.

कर्मप्रदीपिका, a पद्धति to पारस्करयज्ञसूत्र, by कामदेव.

कर्मप्रायश्चित्त by वेदभूषणविजयिन्.

कर्ममञ्जरी (Ulwar cat. No. 1277).

कर्मलोचन 108 stanzas on duties of householders.

कर्मविपाक.

कर्मविपाक by ब्रह्मदेव who is said to have instructed नारद on the fruits of कर्म in 12 अध्याय (Ulwar cat. extract 293).

कर्मविपाक by भरत who is instructed by भृगु.

कर्मविपाक by भृगु who is instructed by बसिष्ठ.

कर्मविपाक by माधवाचार्य.

कर्मविपाक by मान्वाह—see महाश्वर्यकर्म-विपाक.

कर्मविपाक by मौडुगिभूपति m. in कर्म-विपाकसारग्राह and दुस्तिष्ठप्रस्ताव; earlier than 1380 A. D.

कर्मविपाक by रवि to अरुण (Ulwar cat. No. 1278 and extract No. 293).

कर्मविपाक by रामकृष्णाचार्य.

कर्मविपाक by विश्वेश्वरभट्ट- see महार्णव-कर्मविपाक; m. in शुद्धितत्त्व p. 242.

कर्मविपाक by शङ्करभट्ट, son of नीलकण्ठ भट्ट (I. O. cat. vol. III. p. 575).

कर्मविपाक by the eldest son of काह्लड-देव, son of पद्मनाभ. Vide under सारग्राहकर्मविपाक:.

कर्मविपाक from the ज्ञानभास्कर.

कर्मविपाक from शातातपस्तुति (pr. Jivananda II. p. 435 ff).

कर्मविपाक from the सूर्यार्णव.

कर्मविपाकचिकित्सासुतसागर by पण्डित देवीदास.

कर्मविपाकपरिपाटी.

कर्मविपाकप्रायश्चित्त.

कर्मविपाकमहार्णव; vide महार्णवकर्मविपाक,

कर्मविपाकरत्न by कमलाकर, son of राम-कृष्ण.

कर्मविपाकसंहिता (pr. at Venk. P.), a part of ब्रह्मपुराण.

कर्मविपाकसंग्रह from महार्णवकर्मविपाक, quoted by शङ्कर in कर्मविपाक and in मदनरत्न.

कर्मविपाकसमुच्चय m. in महार्णव of मान्धातु, son of मदनपाल and in नित्याचारप्रदीप. Earlier than 1350 A. D.

कर्मविपाकसार quoted by शङ्कर in कर्म-विपाक and in नित्याचारप्रदीप pp. 140 and 207.

कर्मविपाकसार by दलपतिराज (about 1510 A. D.).

कर्मविपाकसार by दिनकर, son of राम-कृष्ण, son of नारायणभट्ट (I. O. ms. dated संवत् 1696; vide cat. p. 573). About 1585-1640 A. D.

कर्मविपाकसार by सूर्यराम.

कर्मविपाकसारग्राह by eldest son of कान्हड or काह्लड, son of पद्मनाभ; vide under सारग्राहकर्मविपाक and कर्मविपाक.

कर्मविपाकार्क by शङ्कर. See कर्मविपाक.

कर्मविपाकसारोद्धार.

कर्मसंग्रह m. in अहल्याकामधेय.

कर्मसरणि by विठ्ठल दीक्षित: vide under यज्ञवल्गुभा. Said to have been born about 1519 A. D.

कर्मसिद्धिसिद्धान्त by उरुपोत्तम (Baroda O. I. 8361) on आन्ध्र, स्वप्नाध्याय &c.

कर्माजुष्टानपद्धति by भवदेव (vide sec. 73).

C. संसारपद्धतिरहस्य.

कर्मोपदेशिनी of अनिरुद्ध (sec. 82); quoted by रघुनन्दन and कमलाकर.

कर्मोपदेशिनी of हलायुध (sec. 72).

कलानिधि m. in स्मृतिसारोद्धार of विश्व-म्भर.

कलिका- vide दीपकलिका; quoted by कमलाकर.

कलिधर्मनिर्णय.

कलिधर्मप्रकरण by कमलाकरभट्ट.

कलिधर्मसारसंग्रह by विश्वेश्वरसरस्वती.

कलियुगधर्मसार of विश्वेश्वरसरस्वती in two parts, first on worship of विष्णु and 2nd on शिवपूजा, गंगा-स्नानफल &c.

कलियुगधर्माधर्म.

कलिचर्चनिर्णय by दामोदर, eldest brother of नीलकण्ठ; quoted in आचारमयूख. About 1610 A. D. Mentions मांसमीमांसा of नारायण-भट्ट, शास्त्रदीपिकाटीका of his father, रामचन्द्राचार्य, आश्वदीपकालिका etc. (Baroda O. I. No. 10793).

कल्पतरु by लक्ष्मीधर; vide sec. 77.

कल्पद्रु quoted in मदनपारिजात and by देवदास.

कल्पद्रुम- see दानकल्पद्रुम, रामकल्पद्रुम and आश्वकल्पद्रुम; quoted by चण्डेश्वर and मदनपारिजात (who both mean कल्पतरु of लक्ष्मीधर).

कल्पलता-vide कृत्यकल्पलता.

कल्पलता by लोलुट (?); quoted by श्रीधर, आश्वसंग्रह of रामकृष्ण, by रघुनन्दन in मलमासतत्त्व.

कल्पवृक्षदान.

कवचस्थिति quoted in पराशरस्थिति-व्याख्या and मस्करिभाष्य on गौ.ध.सू.

कविरहस्य by कृष्णभट्ट.

कविराजकौतुक by कविराजगिरि.

कव्यपस्थिति quoted in हेमाद्रि, माधव, विज्ञानेश्वर and मदनपारिजात.

कव्यपोत्तरसंहिता.

कस्तुरिस्थिति or स्थितिशेखर by कस्तुरि.

कांस्यपात्रदान.

काकचण्डेश्वरी.

काठकयुग्य quoted by हेमाद्रि, रघु० in मलमासतत्त्व, आश्वमयूख.

काठकयुग्यपञ्चिका.

काठकयुग्यपरिशिष्ट m. by हेमाद्रि and रघुनन्दन.

काठकयुग्यसूत्र by लौगाक्षि (ed. by Dr. Caland in D. A. V. College series, Lahore 1925, with extracts from three com.).

C. (भाष्य) by देवपाल, son of हरिपालभट्ट.

C. विवरण by आदित्यदर्शन.

C पद्धति of ब्राह्मणबल, son of माधवाध्वर्यु.

काठकाह्निक by गङ्गाधर.

काण्व quoted in आप. ध. सू. I. 19. 7.

कातीययुग्य- see पारस्करयुग्य; m. in संस्कारमयूख.

कात्यायनयुग्यकारिका.

कात्यायनयुग्यपरिशिष्ट.

कात्यायनस्थिति m. by याज्ञवल्क्य, विज्ञानेश्वर, हेमाद्रि, माधव. See वृद्धकात्यायन; m. by रघुनन्दन; pr. Jivananda Sm. part I pp. 603-644. This is also called कर्मप्रदीप and गोभिल-स्थिति in Ānan. Sm. pp. 49-71.

कादम्बरी, a com. on the द्वैतनिर्णय by गोकुलनाथ.

कामधेनु of गोपाल; vide sec. 71.

कामधेनु of यतीश, son of टेकचन्द्र, on धर्म, अर्थ, काम and मोक्ष. Compiled under विजयपाल son of अशुतपाल in four स्तन (on धर्म, अर्थ, काम, मोक्ष); ms. in Stein's cat. pp. 84 and 303 contains 283 verses on धर्म and breaks off after 206 on अर्थ.

कामधेनुदीपिका by नारायण, commentator of मनुस्थिति (vide मनु V, 56, 80, 104).

कामन्दकीयनीतिसार (pr. in B. I. series and Tri. S. series) m. in महाभारत,

बामन's काव्यालंकार. In 19 सर्गs and 1087 verses. Some mss have 20 सर्गs.

C. by आत्माराम.

C. उपाध्यायनिरपेक्षा (vide Ulwar cat. extract 295 which begins work with the first verse of काव्यादर्श and derives कौटिल्य as कुटिर्षट उच्यते तं लान्ति संगृह्णन्ति ...नाधिक... इति कुटिलाः ..., कुटिलानामपत्यं कौटिल्यः विष्णुगुप्तः).

C. by जयराम.

C. जयमङ्गला by शङ्करार्य (pr. in Tri. S. series).

C. नयप्रकाश by वरदराज.

कामरूपनिबन्ध quoted by रघुनन्दन in मलमासतत्त्व and by कमलाकर.

कामरूपयात्रापद्धति by हलिरामशर्मन् in ten पटलs.

कामिक m. by हेमाद्रि, कालमाधव, नृसिंह-प्रसाद, नि. सि.

काम्यकर्मकमला.

काम्यसामान्यप्रयोगरत्न.

कायस्थक्षत्रियत्वद्रुमदलनकुठार by लक्ष्मी-नारायणपाण्डित.

कायस्थतत्त्व.

कायस्थधर्मदीप or -प्रकाश by विश्वेश्वर alias गंगाभट्ट (composed about 1674 A. D.).

कव्यरश्मिर्जय.

कायस्थपद्धति by विश्वेश्वर. Printed at Bombay in 1873. Same as कायस्थ-धर्मदीप. Baroda O. I. ms. No. 9670 is dated संवत् 1727 (1670-71 A. D.).

कव्यरश्मिर्जय.

कार्यस्थोत्पत्ति by गङ्गाधर.

कारणप्रायश्चित्त.

कारिका by अनन्तदेव.

कारिकाटीका (लघु) by माधव.

कारिकामञ्जरी by कनकसभापति, son of वैद्यनाथ, of मौड्लगोत्र.

C. प्रयोगदर्श by author himself.

कारिकासमुच्चय.

कार्तवीर्यार्जुनदीपदान by कमलाकर, son of रामकृष्ण.

कार्तवीर्यार्जुनदीपदानपद्धति by रघुनाथ, son of विश्वामित्र.

कार्तवीर्यार्जुनदीपदानपद्धति by लक्ष्मण-देशिक, son of कृष्ण.

कार्यनिर्णयसंक्षेप on भ्रातृ.

कार्णाजिनिरमुक्ति m. by हेमाद्रि, माधव, जीवतवाहन, मिता०.

कालकौमुदी m. in द्रुगोत्सवविवेक.

कालकौमुदी by गोपालभट्ट, son of हरि-वंशभट्ट, who was a ब्राह्मण. M. by रघुनन्दन, रायमुकुट, कमलाकर ; ear-lier than 1400 A. D.

कालकौमुदी by नीलाम्बर, son of गदाधर, author of कालसार ; m. in छुडि-कौमुदी of गोविन्दानन्द.

कालगुणोत्तर m. in शान्तिमयस.

कालचन्द्रिका by कृष्णभट्टमौनिय.

कालचन्द्रिका by पाण्डुरङ्ग मोरेश्वरभट्ट.

कालचिन्तामणि m. in छुडिकौमुदी of गोविन्दानन्द (so earlier than 1500 A. D.).

कालतत्त्वविधेयन by रघुनाथभट्ट styled सद्भाद्रपति, son of भट्टमाधव (and ललिता), son of भट्टराजेश्वर. His elder brother was विश्वनाथ. Composed in संवत् 1677 i.e. 1620 A.D.; dealg with तिथिs, मास, अधिकमास.

कालतत्त्वविवेचनसारसंग्रह or -सारोद्धार
(based on विवेचन) by शम्भुभट्ट,
son of बालकृष्ण and pupil of
मीमांसक खण्डदेव. About 1700 A.D.
कालतत्त्वार्णव.

C. रामप्रकाश by रामदेव.

कालतरङ्ग first part of स्तुत्यर्थसागर by
छलारिदुसिंह.

कालदानपद्धति.

कालदिवाकर by चन्द्रचूडदीक्षित.

कालदीप m. in संस्कारमयूख and वृत्तिह-
प्रसाद (संस्कारसार). Earlier than
1500 A. D.

C. m. in प्रयोगपारिजात of वृत्तिह.

कालदीप of दिव्यसिंह महापात्र.

कालनिरूपण by वैद्यनाथ.

कालनिर्णय by आदित्यभट्ट कविबल्लभ.

कालनिर्णय by गोपालन्यायपञ्चानन.

कालनिर्णय by तोटकाचार्य.

कालनिर्णय (लघु) by दामोदर.

कालनिर्णय by नारायणभट्ट (? probably
same as कालनिर्णयसंग्रहश्लोकाविवरण).

कालनिर्णय (संक्षिप्त) by भट्टोजि (Baroda
O. I. No. 5373).

कालनिर्णय by माधव (called काल-
माधवीय). Pr. in B. I. series and
Ch. S. series.

C. by मिश्रमोहनतर्कतिलक, son of
झारकादास; written in संवत् 1670
(सङ्कानिरसेन्दुमितेन्द्वे) i. e. 1614
A.D. (D. C. No. 264 of 1886-92).

C. कालनिर्णयसंग्रहश्लोकाविवरण by
नारायणभट्ट, son of रामेश्वर.

C. कालमाधवचान्द्रिका by मधुरानाथ
झक.

H. D. 67.

C. दीपिका-wide कालनिर्णयदीपिका of
रामचन्द्राचार्य below.

C. by धरणीधर.

C. लक्ष्मी by लक्ष्मीदेवी, wife of वैद्य-
नाथ पायगुण्ड.

कालनिर्णय from परिशेषखण्ड of हेमाद्रि.

कालनिर्णयकारिका (130 कारिकाs of
माधवाचार्य taken from कालमाधव).

C. ano. (N. vol. X. pp. 239-
240).

C. by वैद्यनाथ (Stein's cat. p.85),
son of रामचन्द्र.

कालनिर्णयकौतुक, a part of हरिवंश-
विलास of नन्ददाण्डित.

कालनिर्णयचन्द्रिका by दिवाकरभट्ट, son
of महादेव, surnamed काल. About
1660. He was daughters's son of
रामकृष्ण, father of कमलाकर.

(2) by सीतारामचन्द्र of कौण्डिन्यगोत्र,
son of श्रीधर्माभट्ट and कामळा and
grandson of वृत्तिह.

कालनिर्णयदीपिका by काशीनाथभट्ट also
called शिवानन्दनाथ, son of जयराम-
भट्ट and grandson of शिवरामभट्ट
and pupil of अनन्त.

कालनिर्णयदीपिका by कृष्णभट्ट.

कालनिर्णयदीपिका a com. on माधवीय-
कालनिर्णय by रामचन्द्राचार्य, son of
कृष्णाचार्य and great-grandson of
अनन्ताचार्य and pupil of परमहंस-
श्रीगोपाल. About 1400 A. D. He
wrote प्रक्रियाकौमुदी.

C. विवरण by his son वृत्तिह; ms.
dated 1548 A.D.; m. in वृत्तिहप्रसाद.
This gives a detailed pedigree
of the शेष family (Baroda O. I.

Ms. No. 10410, which says it was composed in śake 1331.

शशाङ्ककालानलविश्वसंमिमे विरोधिबर्षे).

C. रामप्रकाश by राघवेन्द्र, composed by order of कृपारामवृषति.

C. by सूर्यपण्डित.

कालनिर्णयप्रकाश by रामचन्द्र, son of विह्वल and grandson of बालकृष्ण-तत्सत्. His mother was daughter of रघुनाथभट्ट, author of कालतत्त्व-विवेचन. So about 1670 A. D. Baroda O. I. No. 8455 is dated śake 1603 माघ (February 1682 A. D.).

कालनिर्णयसंक्षेप by भट्टेजि, son of लक्ष्मीधर; based on हेमाद्रि's work.

कालनिर्णयसार by दलपतिराज (part of वृत्तिहप्रसाद); sec. 99.

कालनिर्णयसिद्धान्त in 118 verses by महादेवविद् son of कालजिद्; based on prose materials collected by रघुराम, son of जयराम, in बेलाबटपुर near modern Sihor; composed in 1709 संवत्, i. e. 1652-53 A. D. in the city of Bhuja (modern Bhuj). Vide D. C. Ms. No. 275 of 1887-91.

C. by same; composed in संवत् 1710.

कालनिर्णयसौख्य or समयनिर्णयसौख्य (part of टोडरानन्द).

कालनिर्णयबोध by अनन्तवैद्य.

कालप्रदीप m. in प्रयोगपारिजात of वृत्तिह.

कालप्रदीप by दिव्यसिंह.

कालभाष्यनिर्णय by गौरीनाथ चक्रवर्तिन (Baroda O. I. 10260).

कालभास्कर by शम्भुनाथमिश्र (Baroda O. I. 10155).

कालभेद.

कालमयूख or समयमयूख of नीलकण्ठ; sec. 107.

कालमाधव (pr. Kashi S. series and B. I. series). Vide कालनिर्णय above.

कालमाधवकारिका or लघुमाधव.

C. by वैद्यनाथसूरि, son of रामचन्द्र-तत्सत्, son of विह्वल. Ulwar cat. No. 1293.

कालमार्तण्ड by कृष्णमित्राचार्य, son of रामसेवक and grandson of देवीदत्त-भट्ट.

कालविधान m. in आनन्दकल्पलता of नन्दपण्डित.

कालविधान of श्रीधर.

कालविधानपद्धति of श्रीधर.

कालविवेक by जीवतबाइन (B. I. series).

Vide sec. 78; m. by वृत्तिह, रघुनन्दन and कमलाकर.

कालविवेचनसारसंग्रह by शम्भुभट्ट.

कालसर्वस्व of कृष्णमिश्र of the कौत्स-गोत्र.

कालसार of गदाधर, son of नीलाम्बर and जानकी and nephew of इन्द्रधर who was guru of the queen of इन्द्रेण्यवृषति; pr. in B. I. series. Between 1450-1500 A. D. Mentions कालमाधवीय, कालादर्श, कद्वधर.

कालसिद्धान्त or सिद्धान्तनिर्णय by चन्द्रचूड, son of उमापति or उमजयभट्ट, son of धर्माभट्ट, surnamed वीराजिह. Later than 1550 A. D.

कालादर्श or कालनिर्णय by आदित्यभट्ट कविबल्लभ of नर्गनोत्र, pupil of विष्णु-

श्वराचार्य; ms. dated संवत् 1581; quoted by वृत्तिह, अल्लाहनाथ, रघु-
नन्दन, कालमाधव, दुर्गोत्सवविभेक;
composed between 1200-1325
A. D., as it mentions स्मृति-
चन्द्रिका, स्मृतिमहार्णव, विश्वादर्श.

कालावृत्त (and C. उज्ज्वला) by वेङ्कट-
यज्वन्, one of whose four bro-
thers was बल्लुयज्वन्.

(1) (pr. at Madras in Telugu and
Grantha characters) Hultzsch
R. I. p. 72.

(2) by सुखमदुलक्ष्मीनरसिंह and com.
by author; pr. at Madras in 1880.

कालावलि m. in अष्टुतसामर.

कालिकार्चनपद्धति.

कालिकार्चनप्रदीप m. in अहल्याकामधेनु.

कालिकार्चनसंहिता m. in अहल्याकामधेनु.

कालिकार्चादीपिका.

कालोत्तर m. in हेमाद्रि, मलमांसतत्त्व of
रघु०; seems to be the Tantric
work of that name.

काल्यार्चनचन्द्रिका by नीलकमल लाहाडी;
pr. at Murshidabad, 1877-79, in
Bengali characters.

काशीसण्डकथाकेलि by प्रभाकर.

काशीतत्त्व by रघुनाथेन्द्रसरस्वती.

काशीतत्त्वदीपिका by प्रभाकर (Is it the
same as केलि above?).

काशीतत्त्वप्रकाशिका or काशीसारोद्धार
by रघुनाथेन्द्रशिषयोगिन् (Stein's
cat. pp. 86, 303). Divided into
उद्धारस. Probably the same as
काशीतत्त्व above.

काशीप्रकरण (from the त्रिस्थलीसेतु).

काशीप्रकाश by नन्दपण्डित. See 105.

काशीमरणमुक्तिविचार by नारायणभट्ट.

काशीमाहात्म्यकौस्तुभ by रघुनाथदास.

काशीमुक्तिप्रकाशिका.

काशीस्मृतिमोक्षनिर्णय or काशीमोक्षनिर्णय
by हरेश्वराचार्य.

काशीस्मृतिमोक्षनिर्णय by विश्वनाथान्ध्याचार्य.

काशीरहस्यप्रकाश, by भट्टनारायण, son
of राम, son of नारायण, composed
at राजनगर by order of कामदेव.

काश्यपधर्मशास्त्र-vidē sec. 19 (Vide I.
O. cat. vol. III. p. 384 No. 1317).

कीर्तिचन्द्रोदय by दामोदरपण्डित under
the patronage of चूहदमल in the
reign of Akbar (latter half of
16th century).

कीर्तितत्त्व.

कीर्तिप्रकाश of विष्णुशर्मन्; vidē under
समयप्रकाश (I. O. cat. p. 538 No.
1682).

कुण्डकल्पप्रम of माधवशुक्ल, son of कृक,
son of व्यासनारायण; composed in
1577 Śake (1655-56 A. D.).
BBRAS cat. p. 138. He was
उदीच्यब्राह्मण of the काश्यपगोत्र,
mentions कुण्डतत्त्वप्रदीप, कुण्ड-
शिरोमणि, कुण्डसिद्धि, विश्वनाथ; pr.
at Benares in 1879 A. D.
C. by author.

कुण्डकल्पलता by द्विपिंदराज, son of सुक-
शोत्तम, son of रामकृष्ण. He was
pupil of रामपण्डित, father of नन्द-
पण्डित. About 1600 A. D.

कुण्डकारिका by भट्टलक्ष्मीधर.

कुण्डकौस्तुभ or कुण्डमण्डपकौस्तुभ in 103
verses of विश्वनाथ, son of शम्भु.

He is different from विश्वनाथ, a. of कुण्डरलाकर ; between 1520-1600 A. D., as m. in मण्डपकुण्ड-सिद्धि and as he mentions मदनरत्न and रूपनारायण.

C. by author.

कुण्डकौस्तुभ by शिबसूरि son of अयम्बक (महाजन).

C. कुण्डालोक by same. Vide Hultzsch's Report No. III. p. V. and p.80; mentions कौस्तुभ, मयूख, कुण्डसिद्धि and रामबाजपय. Later than 1680 A. D.

कुण्डगणपति.

कुण्डचमत्कृति.

C. by बासुदेव of the महाजन family, son of शिबसूरि, son of अयम्बक.

कुण्डतत्त्वप्रकाश or -प्रकाशिका by रामानन्दतीर्थ.

कुण्डतत्त्वप्रदीप by बलभद्रसूरि शुक्ल, son of स्थावर of वत्सगोत्र ; composed at खम्बतीर्थ (Khambayat) in 1623 A. D. Has 164 verses.

C. by author composed in 1632 A. D. Vide D. C. Ms. No. 204 of 1884-87.

कुण्डदिक्पाल by बाबाजी पाडे.

C. by author.

कुण्डनिर्माणश्लोक by रामबाजपेय, an inhabitant of नैमिषारण्य ; composed in संवत् 1506 i. e. 1449-50 A. D.

C. by author.

कुण्डनिर्माणश्लोकदीपिका by मणिराम-दीक्षित.

कुण्डपञ्चति of नागोजिभट्ट.

कुण्डपरिमाण ano. (BBRAS cat. p. 138).

कुण्डप्रकाश by रुद्रदेव, son of नारायण of तोरो family (from the प्रतापनारसिंह). Vide Ulwar cat. extra t 299. About 1710 A. D.

कुण्डप्रदीप in 21 verses by महादेव राजगुरु, son of काह्मजिह्वाडव.

C. by same ; quotes कामिक.

कुण्डप्रदीप by महादेव राजगुरु, son of काह्मजिह्वा and teacher of हैबतराज (Haibatrao) in 20 fine verses in शाईलपिच्छोदित, स्रग्धरा and अनुष्टुप्.

C. by author.

कुण्डप्रबन्ध by कालिदास, son of बलभद्र in 73 verses. Composed in śake 1544 (1632 A. D.) D. C. Ms. No. 42 of 1882-83.

कुण्डभास्कर vide कुण्डोद्घोतदर्शन.

कुण्डमण्डप by वाचस्पति.

कुण्डमण्डपकौस्तुभ vide कुण्डकौस्तुभ by शिबसूरि.

कुण्डमण्डपचन्द्रिका by यज्ञसूरि, son of विश्वनाथ.

कुण्डमण्डपदर्पण by नारायण, son of अनन्त ; composed in śake 1500 1578 A. D. ; in 49 श्लोकाः written at टापरग्राम, while his प्रपितामह dwelt at मणौरग्राम.

C. मनोरमा by गङ्गाधर, son of author.

कुण्डमण्डपनिर्णय from परशुरामसूक्ति.

कुण्डमण्डपनिर्णय by नीलकण्ठ, son of शाङ्करभट्ट (Stein p. 86),

कुण्डमण्डपपद्धति.

कुण्डमण्डपमण्डनप्रकाशिका by नरहरिभट्ट
surnamed सप्तर्षि. Peterson (Ul-
war cat. extract No. 300) wrong-
ly says that the work is called
सप्तर्षि.

C. by author.

कुण्डमण्डपलक्षण (same as कुण्डनिर्माण-
श्लोक above) of रामबाजपेयी, son of
सूर्यदास; composed in संवत् 1506
(1449-50 A. D.) at the order of
the king of रत्नपुर. In 74 श्लोक.

C. by same.

कुण्डमण्डपविधान by अनन्तभट्ट.

कुण्डमण्डपविधान by नीलकण्ठ.

कुण्डमण्डपविधि by केशवभट्ट, son of
गोपालदीक्षित.

कुण्डमण्डपविधि by बाबूदीक्षित जडे.

कुण्डमण्डपविधि by रामबाजपेयी (pro-
bably same as कुण्डमण्डपलक्षण
above).

कुण्डमण्डपविधि by लक्ष्मण देशिकेन्द्र.

कुण्डमण्डपसंग्रह by रामकृष्ण.

कुण्डमण्डपसिद्धि by नीलकण्ठ.

कुण्डमण्डपसिद्धि or कुण्डसिद्धि by विठ्ठल
दीक्षित, son of दूधशर्मन् of San-
gamner (in Ahmednagar Dis-
trict) of the कृष्णाभिगोत्र; com-
posed in Śake 1541 (संक्षिप्तगणतिथि-
गणने) i. e. 1619-20 A. D. Vide
BBRAS cat. p. 141.

C. by same; pr. at Bombay in
1892.

C. by राम.

कुण्डमण्डपहोमविधि.

कुण्डमरीचिमाला by विष्णु. Based on
the कुण्डाकृति of राम.

कुण्डमार्तण्ड of गोविन्दवैद्य, son of
गदाधर of माध्यन्दिनशास्त्रा and गोवर्ध-
नगोत्र; composed at Junnar in
1691-92 A. D. in 71 verses.

C. प्रभा by अनन्त, son of सिद्धेश्वर
residing at पल्लीपत्तन (Pali iu Bhor
State). D. C. Ms. No. 43 of A
1882-83. Composed in 1693
A. D.

कुण्डमार्तण्ड of रामबाजपेयी. Probably
same as कुण्डमण्डपलक्षण.

कुण्डसूक्त by गोपाल (Ulwar cat.
No. 1303 and extract 301).

कुण्डरचना.

C.

कुण्डरचनारीति by बालसूरि son of ज्ञेय-
भट्ट.

कुण्डरत्नाकर of विश्वनाथ द्विवेदिन्, son
of श्रीपति, son of जयन्नाथ; quotes
कुण्डाकृति of रामबाजपेयी and is
quoted in कुण्डमण्डपसिद्धि of विठ्ठल;
flourished between 1450-1615
A. D. In 84 verses.

C. by विश्वनाथ (the author).

कुण्डरत्नावलि by रामचन्द्र जडे, son of
कृष्ण alias Bābū; composed in
Śake 1790. Pr. at Nir. P.

कुण्डलक्षण by राम नैमिषारण्यवासिन्.
Probably same as कुण्डनिर्माण-
श्लोक above.

कुण्डलक्ष्मविहृति of राम, son of सूर्यदास
(रघुदेव in Stein's cat. p. 186);
same as कुण्डनिर्माणश्लोकटीका and
कुण्डमण्डपलक्षणटीका above; m. in
आचारमयूख. About 1449 A. D.

कुण्डविचार from तत्त्वसार.

कुण्डविधान by विश्वनाथ

कुण्डशिरोमणि m. in कुण्डकल्पद्रुम.

Earlier than 1640 A. D.

कुण्डश्लोकदीपिका of रामचन्द्र ; m. in प्रतापनारसिंह (प्रतियकाश).

कुण्डश्लोकप्रकाशिका by रामचरण.

कुण्डसाधनविधि.

कुण्डसिद्धि vide कुण्डमण्डपसिद्धि above.

कुण्डसिद्धि by विश्वेश्वरभट्ट.

कुण्डसिद्धि by रामभट्ट.

कुण्डाकृति by रामबाजपेयिन् नैमिषस्थ, son of सूर्यदास ; in 1449 A. D. (at bidding of prince रामचन्द्र of रत्नपुर). Probably same as कुण्डनिर्माणश्लोकविहृति above.

C. by author.

कुण्डार्क by कृष्णाचार्य.

कुण्डार्क by शङ्करभट्ट son of नीलकण्ठ of the चतुर्धर family ; pr. at Ratnagiri in 1873.

C. मरीचिमाला by रघुवीर, son of विठ्ठल who was author of कुण्डमण्डपसिद्धि ; pr. at Bombay in 1902. He wrote हृदयसर्वस्व in 1635-36 A. D.

कुण्डार्कमणिविपिका by बलभद्रचरि.

C. by author.

कुण्डार्क by श्रीचर अग्निहोत्रिन्, son of श्रीसूर्य, son of नागेश ; ms. copied in Śake 1661 (1739 A. D.).

कुण्डोदधि in 9 अक्षरा verses by रामचन्द्र.

कुण्डोद्घोत by नीलकण्ठ, son of शङ्करभट्ट.

C. कुण्डभास्कर by शङ्कर, son of the author.

कुण्डोद्घोतदर्शन by अनन्तदेव.

कुण्डोद्घोतदर्शन alias कुण्डभास्कर of शङ्करभट्ट, son of नीलकण्ठ ; same as com. on कुण्डोद्घोत, composed in 1671 A. D.

कुथुमिस्तुति m. in अपरार्क, कालविशेष of जीवतवाहन, हेमाद्रि.

कुमारतन्त्र, of the son of रावण ; m. in मदनरत्न (शान्त्युद्घोत).

कुमारस्तुति m. in मितक्षरा, अपरार्क, प्रायश्चित्ततत्त्व.

कुरुक्षेत्रतीर्थनिर्णय by रामचन्द्र.

कुरुक्षेत्रप्रदीप by वनमालिमिश्र, alias कृष्णदासमिश्र, son of महेशमिश्र and disciple of भट्टोजिदीक्षित ; about 1650 A. D.

कुरुक्षेत्रप्रदीप or क्षेत्रमाहात्म्य by माधवाचार्य.

कुरुक्षेत्ररत्नाकर by शङ्कर.

कुरुक्षेत्रावुक्रमणिका of हरिविरि.

कुशकण्डिका by बंशीधर.

कृपप्रतिष्ठा.

कृष्णान्धहोम.

कृष्णान्धहोमप्रयोग.

कृष्णचान्द्रायणलक्षण.

कृष्णलक्षण.

कृष्णादिद्युप्रबोधिनीपद्यति by रामचन्द्र, son of विष्णु (Baroda O. I. 10629).

कृतिवत्सर by मणिरामदीक्षित.

कृतिसारसङ्ग्रह by मधुतनाथमिश्र.

कृत्यकल्पतक alias कल्पतक by कृष्णवीर ; vide sec. 77.

कृत्यकल्पद्रुम by महाधर, m. by वाचस्पति-
मिश्र. Earlier than 1500 A. D.

कृत्यकल्पलता of वाचस्पति; m. by रघु-
नन्दन in मलमासतत्त्व.

कृत्यकालविनिर्णय of श्रीनाथ, son of
श्रीकराचार्य; vide under कृत्यतत्त्वार्णव.

कृत्यकौस्तुभे विदे sec. 101 on गोविन्द-
नन्द. It is this that is m. in मल-
मासतत्त्व of रघु०.

कृत्यकौस्तुभे by गोपीनाथमिश्र.

कृत्यकौस्तुभे by जगदानन्द. He men-
tions छुद्दिदीपिका.

कृत्यकौस्तुभे by सिद्धान्तबागीशभट्टाचार्य
(Baroda O. I. No. 10152 on
एकोद्दिष्टभाद्र portion of it).

कृत्यचन्द्रिका by रामचन्द्र चक्रवर्तिन.

कृत्यचन्द्रिका by रुद्रधर महामहोपाध्याय,
pupil of चण्डेश्वर (a calendar of
fasts and feasts enjoined in the
स्थिति and the rites appropriate to
them). About 1360-1400 A. D.

कृत्याचिन्तामणि by चण्डेश्वर; m. in his
युहस्थरत्नाकर; vide sec. 90. Deals
with तारादिछुद्दि, गोचर, वेपछुद्दि,
संबत्सर, करण, नक्षत्र, छहूर्त, अधि-
मास, गर्भाधान and other संस्कारs,
बलशान्ति, षष्ठिकापूजा, शनैश्चरचार,
संक्रान्ति, ग्रहणफल.

कृत्याचिन्तामणि of वाचस्पति; sec. 98.

कृत्याचिन्तामणि by शिवराम छुद्दि, son of
विश्राम. In five प्रकाशs for सामवेद
followers. Based on गोपिकयुद्दि,
deals with परिभाषा, छुद्दिभाद्र,
गणेशपूजा, पञ्चमहायज्ञ, अष्टका, संस्कारs.
Stein's cat. (Intro. p. XV and p.
86) gives the date of composition

as śake 1562 (1640-41 A. D.),
but B. O. cat. vol. I. No. 72
and J B O R S. for 1927 parts
III-IV p. IX give 1500 śake
(1578-79 A. D.) as the date.

कृत्यतत्त्व of रघुनन्दन.

कृत्यतत्त्व alias प्रयोगसार of कृष्णदेव
स्मार्तबागीश.

कृत्यतत्त्वार्णव alias कृत्यकालविनिर्णय of
श्रीनाथ, son of श्रीकराचार्य; m. in
छुद्दिदत्त्व and प्रायश्चित्ततत्त्व, नि. सि.,
रामप्रकाश and quotes महार्णव.
About 1475-1525 A. D.

कृत्यदर्पण of आनन्दशर्मा, son of राम-
शर्मा; m. in his व्यवस्थादर्पण.

कृत्यदीप m. in देवदासप्रकाश.

कृत्यप्रतिमञ्जरी by रामचन्द्र (pr. at
Bombay in 1855).

कृत्यप्रदीप of कृष्णमित्राचार्य.

कृत्यप्रदीप of केशवभट्ट (this is pro-
bably the कृत्यप्रदीप quoted in
छुद्दिदत्त्व, आद्यतत्त्व, and other
तत्त्वs).

कृत्यमञ्जरी by चापूभट्ट, son of महादेव
केळकर; composed in śake 1640
पौषमास on नित्य, नैमित्तिक, कान्य rites
and observances in the 12 months
of the year, on संक्रान्ति, eclipses
&c. at सत्तर्षि (modern Satara).
N. vol. X. pp. 217-219.

कृत्यमहार्णव of वाचस्पतिमिश्र under
हरिनारायणदेव of मिथिला. Deals
with feasts and fasts on impor-
tant days of the twelve months
of the year; m. in आचारमनुस; vide
sec. 98.

कृत्यसुक्तावली विदे सत्कृत्यसुक्तावली.

कृत्यरत्न m. in नि. सि., भाद्रपद.

कृत्यरत्न of खण्डेराय, son of हरिभट्ट, son of नारायणभट्ट who was honoured by the king of बिर्मे. In 8 प्रकाशs. Mentions हेमाद्रि, माधवीय and his own संस्काररत्न. Baroda O. I. No. 1953.

कृत्यरत्नाकर of चण्डेश्वर; vide sec. 90 (pr. B. I. series, 1921).

कृत्यरत्नाकर of मुदाकरसूरी.

कृत्यरत्नावली of रामचन्द्र, son of विठ्ठल and grandson of बालकृष्ण तत्सत्. He was daughter's son of रघुनाथ, author of कालतत्त्वविवेचन. Composed in संवत् 1705 (1648-49 A. D.). Deals with religious observances of तिथिs from प्रतिपद् and of months from चैत्र to फाल्गुन; quotes हेमाद्रि, मदनरत्न, नारायणभट्ट.

कृत्यरत्नाकर of लक्ष्मीधर.

कृत्यरत्नाकर of लोकनाथ.

कृत्यराज a manual of ceremonial observances for different months of the year compiled under prince कृष्णचन्द्र of नवद्वीप about 1750 A. D.

कृत्यविलासमञ्जरी.

कृत्यसमुच्चय of रूपाल m. in कृत्यरत्नाकर p. 499.

कृत्यसागर m. in वर्धमान and स्मृतिरत्नाकर of वेदाचार्य. Earlier than 1400 A. D.

कृत्यसार by मधुरानाथ शुक्ल.

कृत्यसारसमुच्चय of अशुतनाथ ओझा (pr. at Bombay).

कृत्यसारसमुच्चय of वाचस्पति.

कृत्यापल्लवदीपिका; vide शान्तिकल्पप्रदीप.

कृत्यार्णव m. in देवदासप्रकाश.

कृष्णपद्धति by चतुर्भुज.

कृष्णभक्तिकल्पवल्ली alias भक्तिमञ्जरी or हरिभक्तिमञ्जरी— a work on कृष्ण worship in four parts (मञ्जरीs).

कृष्णभट्टीय the same as कर्मतत्त्वप्रदीपिका; m. in प्रयोगरत्न of नारायणभट्ट and in आत्मिकचन्द्रिका. Earlier than 1500 A. D.

कृष्णार्चनचन्द्रिका of रत्नपाणि, son of सजीवेश्वर.

कृष्णाद्युत्तमहार्णव by आनन्दतीर्थ. N. (new series) vol. III. preface VI.

केशवार्णव by केशव.

कोटचक्र on eight kinds of forts.

कोटिहोमप्रयोग by रामकृष्ण, son of नारायणभट्ट.

कौतुकचिन्तामणि by प्रतापरुद्रदेव. In three वृत्तिs on magic charms and expedients for protecting the king's person and for various other purposes, and on various startling, interesting experiments on women, plants, food. N. IX. pp. 189-190 and D. C. Ms. No. 981 of 1887-91 and 1031 of 1884-87. About 1520 A. D.

कौस्तुभनिर्णय.

कौशिकयज्ञसूत्र in 14 अध्याय (ed. by Bloomfield, 1889).

C. by मधुरिभट्ट.

C. by दारि.

C. by वाङ्मदेव.

कौशिकयज्ञसूत्रपद्धति of केशव, son of सोमेश्वर, son of अनन्त; composed at भोजपुर (Stein's cat. p. 248).

कौशिकसूत्रप्रयोगदीपिकाहृति.

कौशिकसूति m. in निर्णयदीपक, मस्क-
रिमाण्य on गौतम, हेमाद्रि, माधव.

कौषीतकियज्ञकारिका.

कौषीतकियज्ञसूत्र (pr. in Ben. S. series). Vide under शाङ्खन्य-
यज्ञसूत्र.

क्रमसूति m. by the मिताक्षरा.

क्रमदीपिका m. in वर्षक्रियाकौमुदी
(p. 121) and देवप्रतिष्ठातत्त्व;
before 1500 A. D.

क्रमदीपिका (on worship of कृष्ण)
by केशवाचार्य in 8 पटलs. About
1500 A. D.

C. by केशवभट्टगोस्वामी.

C. by गोविन्दभट्ट (pr. in Ch. S. series).

क्रमदीपिका by नित्यानन्द.

क्रियाकाण्डशेखर m. in हेमाद्रि.

क्रियाकैरवचन्त्रिका.

क्रियाकौमुदी of गोविन्दानन्द (pr. in
B. I. series). Vide sec. 101.

क्रियाकौमुदी of मथुरानाथ.

क्रियानिबन्ध m. in शूद्रकमलाकर.

क्रियापद्धति by विश्वनाथ. Describes
rites from the day of death to
सपिण्डीकरण for माध्यन्दिनीयs. D.
C. Ms. No. 207 of 1884-87,

क्रियापद्धति or ब्रह्मव्याख्याविपद्धति
N. X. p. 237.

क्रियाप्रदीप.

H. D. 68.

क्रियाभय (astrological work in re-
lation to dharma) m. by अपरार्क.

क्रियासार m. in नि. सि. and कुण्ड-
मण्डपसिद्धि; earlier than 1600 A.D.

क्षत्रियसंख्या.

क्षयमासकृत्यनिर्णय.

क्षयमासनिर्णय.

क्षयमाससंस्पर्कार्याकार्यनिर्णय by परशुराम
(Stein's cat. p. 87).

क्षयमाससंस्पर्कार्याकार्यनिर्णयखण्डन by
परशुराम (Stein's cat. p. 87).

क्षयमासादिविवेक of रत्नपाणिशर्मा, son of
गंगोलीसंजीवेश्वर; composed dur-
ing the reign of छत्रसिंह of मिथिला.
Gives a long list of authorities,
such as वाचस्पति, वर्षमान, अनन्त-
पण्डित, महेश, सूतिविवेक &c.
Vide N. vol. VI p. 44.

क्षयाधिकमासविवृति by गणेशदत्त.

क्षेमप्रकाश by क्षेमवर्मन्; composed in
Vikrama 1568 (1512 A. D.)
at वीरसिंहपुर, where he was go-
vernor. On आचार, विष्णुपूजा, शिव-
पूजा, दान, उत्सर्ग, व्रत; ms. copied
in संवत् 1582 (1526 A. D.) when
वीरसिंहदेव was ruler (Stein's cat.
p. 305, extract).

क्षौरनिर्णय or -दर्पण by son of गङ्गाधर.

खड्गविवाह (Baroda O. I. 1142.)

खादिरयज्ञ (pr. in Mysore G. O. L.
series and translated in S. B. E.
vol. 29). Agrees closely with
गोभिलयज्ञ.

C. of रुद्रस्कन्द, son of नारायण re-
siding at मन्नाबाद (pr. in above.).

खादिरयज्ञकारिका by बाहान.

खेटपीठमाला by आपदेव.

गङ्गाकृत्यविवेक by वर्धमान for king राम-भद्रदेव of मिथिला. 1450-1500 A. D.

गङ्गाधरपद्धति by गङ्गाधर (Stein's cat. p. 87) m. in रुद्रकल्पद्रुम (vide BBRAS cat. vol. II. p. 226).

गङ्गाभक्तितरङ्गिणी by गणपति, son of धारेश्वर, in 3 chapters. He says that king नान्य of मिथिला gave हृत्ति to his grandfather. N. vol. V. p. 183; ms. dated 1766 संवत् (1710 A. D.).

गङ्गाभक्तितरङ्गिणी by चतुर्भुजाचार्य.

गङ्गाभक्तिप्रकाश by हरिनन्दन; composed in संवत् 1852 (1795-96 A. D.).

गङ्गाभक्तिरसोदय by शिवदत्तशर्मा.

गङ्गाहृत m. in रघुनन्दन and वर्धमान in गङ्गाकृत्यविवेक.

गङ्गावाक्यावलि by विद्यापति, under the patronage of महादेवी विश्वासदेवी, wife of पद्मसिंह of मिथिला, son of शिवसिंह, son of देवसिंह, son of भवसिंह; m. by गोविन्दानन्द and रघुनन्दन (in प्रायश्चित्तमय). About 1400-1450 A. D. Speaks of the advantage of visiting and worshipping the Ganges and bathing therein.

गणपतितत्त्वविवेक.

गणेशपद्धति by सोमेश्वरगुप्त (Ulwar cat. No. 1309).

गणेशविमर्शिनी m. in कुण्डमण्डपसिद्धि.

गणेशशान्ति.

गवधरपद्धति (आचारसार) pr. in B. I. series.

गद्यदेवल m. in प्रायश्चित्तमयूख.

गद्यविष्णु m. in नि. सि.

गद्यव्यास m. by कालविवेक of जीवत-वाहन.

गन्धर्वप्रयोग (Stein's cat. p. 87).

गमस्तिस्मृति m. by अपरार्क, स्मृतिच०, हेमाद्रि.

गयादासनविनय m. by भट्टोजि. Earlier than 1600 A. D.

गयादुष्टानपद्धति- part of त्रिस्थलीसेतु of नारायणभट्ट.

गयादुष्टानपद्धति alias गयापद्धति by रघुनाथ. Vide गयापद्धति.

गयापद्धति by अनन्तदेव.

गयापद्धति by रघुनाथ, son of माधव, son of रामेश्वर; flourished between 1550-1625 A. D.

गयापद्धतिदीपिका by प्रभाकर.

गयाप्रकरण from the त्रिस्थलीसेतु by नारायण.

गयाप्रकाश N. (new series) vol. I. p. 84.

गयाप्रयोग by वाचस्पतिमिश्र.

गयायात्राप्रयोग by मणिरामदीक्षित.

गयावाराणसीपद्धति.

गयाभ्रातृपद्धति.

गयाभ्रातृपद्धति by अनन्तदेव, son of उद्धवद्विषेदिक् (for वाजसनेयवेद्).

गयाभ्रातृपद्धति by रघुनन्दन. Vide p. 417 above.

गयाभ्रातृप्रकरण m. in मलमासतत्त्व.

गयाभ्रातृविधि by गोकुलदेव (Baroda O. I. 8688).

गयाभ्रातृविपद्धति of वाचस्पति. The first verse specially mentions

- वायुपुराण, गरुडपुराण and कल्पवृक्ष (i. e. कल्पतरु) as its authorities.
- गर्भपद्धति or गृह्यपद्धति, manual of domestic rites (for पारस्करगृह्य) by स्थपतिगर्भ on स्थालीपाकहोम, बलिदान, पिण्डपितृयज्ञ, अश्वनाकर्म, शूलगव, वैश्वदेव, मासआहु, चूडाकरण, उपनयन, ब्रह्मचारिव्रतानि, सीतायज्ञ, शालाकर्म; expressly states that it follows भट्टयज्ञमत ; m. in गदाधरभाष्य on पारस्करगृह्य and in आहृततत्त्व. I. O. ms. dated संवत् 1575 i. e. 1519 A. D. (Vide I. O. cat. p. 515 No. 1633).
- गर्भसूति m. in सूतिचन्द्रिका, नित्याचार-प्रदीप.
- गर्भाधानादिविशसंस्कारपद्धति by रामदत्त, son of गणेश्वर ; completed by स्वामिठाकुर. About first half of 14th century.
- गर्भाधानादिविवाहपोडशकर्मपद्धति attributed to शौनक ; mentions जयन्त.
- गागाभट्टपद्धति by गागाभट्ट.
- गायत्रीपद्धति of भूषणभट्ट.
- गायत्रीपुरश्चरण or -पद्धति by शाङ्कर, son of बल्लाळ, surnamed चारे. He wrote ब्रह्मोपासनकौमुदी in शके 1675 (1753 A. D.).
- गायत्रीपुरश्चरण by शिवराम.
- गायत्रीपुरश्चरण by साम्बभट्ट.
- गायत्रीपुरश्चरणचन्द्रिका by काशिनाथ, son of जयरामभट्ट and बाराणसी, surnamed भट्ट. His guru was अनन्त. Ulwar cat. extract 618.
- गायत्रीपुरश्चरणप्रयोग by कृष्णभट्ट, son of नारायणभट्ट ; composed in 1757. A. D.
- गायत्रीपुरश्चरणविधि by अनन्तदेव.
- गायत्रीपुरश्चरणविधि by गीर्वाणेश्वरसरस्वती.
- गायत्रीपुरश्चरणविधि from the गायत्री-पुरश्चरणचन्द्रिका (vide Ulwar cat. extract 302).
- गायत्रीपुरश्चरणविधि from शारदातिलक.
- गायत्रीभाष्यनिर्णय (Ulwar cat. No. 1312 and extract 304).
- गार्गीयपद्धति m. in आहृततत्त्व (vol. I. p. 213).
- गार्ग्यसूति m. by विश्वरूप, मिता०, अप-रार्क, सूतिच०.
- गार्हस्थ्यदीपिका by ज्यम्बक, pupil of यज्ञेश.
- गालवसूति m. in सूतिच०, कालमाधव.
- गुणमञ्जरी by त्रिपाठिबालकृष्ण, son of काशीराम of the महारङ्ग family. On प्रायश्चित्त.
- गुणिसर्वस्व m. in आहृतविवेक of रुद्रधर and in तिथितत्त्व and मलमासतत्त्व. Earlier than 1400 A. D.
- गृहदीपिका of श्रीनाथ आचार्य m. in his कृत्यतत्त्वाणव.
- गृहार्थदीपिका by रामदेव. Vide सूति-दीपिका ; on doubtful points of rites and ceremonies.
- गृहपतिधर्म by विश्वेश्वर.
- गृहप्रतिष्ठातत्त्व.
- गृहवास्तु by चन्द्रचूड (portion of संस्कारनिर्णय).
- गृहस्थमुक्ताफल.
- गृहस्थरत्नाकर by चण्डेश्वर a large work in 589 pages (pr. in B. I. series, 1928) ; sec. 90.

गृह्यकल्पतरु.

गृह्यकारिका.

(1) आश्वलायनीय by जयन्त.

(2) बौधायनीय by कनकसभापति.

(3) सामवेदीय by भृवाक, son of विशाखभट्ट.

गृह्यकारिका by कर्क.

गृह्यकारिका by रेणुक, composed in 1266 A. D.

गृह्यकौमुदी m. in गोविन्दार्णव.

गृह्यतात्पर्यदर्शन com. on आपस्तम्बगृह्यसूत्र by सुदर्शनाचार्य.

गृह्यपदार्थानुक्रम, summary of matters connected with domestic rites, according to मैत्रायणीयगृह्यसूत्र.

गृह्यपद्धति.

गृह्यपद्धति (यजुःशास्त्रीय) by भास्करदीक्षित. Ulwar cat. extract 54.

गृह्यपद्धति by रामेश्वर.

गृह्यपद्धति by बासुदेवदीक्षित, in three kandas on संस्कारs, अष्टका &c.; ms. copied in शके 1720.

गृह्यपरिशिष्ट- vide under बहुचरगृह्यपरिशिष्ट, छन्दोगगृह्यपरिशिष्ट.

गृह्यपरिशिष्ट by अनन्तभट्ट.

गृह्यपरिशिष्ट by वैकुण्ठनाथाचार्य.

गृह्यप्रदीपकभाष्य, a com. on शाङ्खनयन-गृह्यसूत्र, by नारायण.

गृह्यप्रयोग (आपस्तम्बीय) by ब्रह्मविद्यातीर्थ. He quotes सुदर्शनाचार्य. Ulwar cat. extract 14.

गृह्यप्रयोग

बौधायनीय.

वाजसनेय.

गृह्यप्रायश्चित्तसूत्र (Hultzsch R. I. No. 637).

गृह्यभाष्यसंग्रह or गृह्यभाष्यार्थसंग्रह m. by हेमाद्रि.

गृह्यरत्न by वैदिकसर्वभौम (i. e. probably वेङ्कटेश) in 21 khandas; deals with बाह्यसंस्कारs like गर्भाधान, पुंसवन, सीमन्तोन्नयन, जातकर्म, नामकरण, अक्षप्राशन, चूडाकर्म, उपनयन, चत्वारि वेदव्रतानि and दैवसंस्कारs like पाकयज्ञ.

C. विबुधकण्ठक्षुण्ण or कण्ठभूषा by वेङ्कटनाथ वैदिकसर्वभौम, son of रङ्गनाथ of हारीतगोत्र. Hultzsch R. I. No. 603 and extract, p. 88. Refers to his पितृमेधसार and its टीका and आशौचशतक and its व्याख्या.

गृह्यसंग्रह m. by जयराम in his भाष्य on पारस्करगृह्य III. 1. 1.

गृह्यसूत्रपद्धति.

गृह्यसूत्रप्रकाशिका (on पारस्करगृह्य) by विश्वनाथ, son of नृसिंह. About 1600 A. D.

गृह्याग्निसागर alias प्रयोगसार by नारायणभट्ट, son of लक्ष्मीचरभट्ट, sur-named आरढ (आरडे); quotes रामाण्डारव्याख्या on घृत्तस्वामी's भाष्य on आपस्तम्ब, प्रयोगपारिजात, प्रयोगरत्न, निर्णयसिन्धु, मद्रोजिदीक्षित, वरहुरामप्रताप and रामबाजपेयी and his own गृह्याग्निसागर. Later than 1650 A. D.

गृह्यासंग्रह by गोभिलपुत्र (pr. in B. I. series as appendix to गोभिलगृह्य); m. in कृत्यचिन्तामणि of शिवराम and in the छन्दोगहोतृवर्णनम् and मठप्रतिष्ठातरु.

- C. by रामकृष्ण, son of दामोदर.
 यज्ञासंग्रहपरिशिष्ट m. in छन्दोगबृहोत्सर्ग-
 तत्त्व and edited by Bloomfield in
 Z D M G. vol. 35 pp. 537-548
 in 209 verses and two प्रपाठकs.
 Begins अथातः संप्रवक्ष्यामि यदुक्तं पद्म-
 योनिना । ब्राह्मणानां हितार्थाय संस्कारार्थं
 तु भाषितम् ॥. Text same as in
 B. I. series.
- यह्योक्तकर्मपद्धति.
- गोत्रनिर्णय by केशवदैवज्ञ of नन्दिपुर in
 27 श्लोकs.
- C. वाक्पुष्पमाला by प्रभाकर दैवज्ञ ;
 mentions प्रवरमञ्जरी of श्रीधर.
- गोत्रनिर्णय by बालभट्ट.
- गोत्रनिर्णय by महादेव दैवज्ञ.
- गोत्रप्रवर (Bik. cat. p. 391).
- C. भास्कर.
- गोत्रप्रवर by प्रभाकर दैवज्ञ (probably
 same as वाक्पुष्पमाला, a com. on
 गोत्रप्रवरनिर्णय of केशव).
- गोत्रप्रवरकारिका.
- गोत्रप्रवरखण्ड (taken from आपस्तम्ब-
 सूत्र).
- गोत्रप्रवरखण्ड (taken from धर्मसिन्धु).
- गोत्रप्रवरवर्षण.
- गोत्रप्रवरदीप by विष्णुपाण्डित.
- गोत्रप्रवरनिर्णय by अनन्तदेव (in संस्कार-
 कौस्तुभ, which is taken from his
 brother's work).
- गोत्रप्रवरनिर्णय by आपदेव (probably
 a mistake, as जीवदेव was a son of
 आपदेव). Vide Baroda O. I. No.
 1870.
- गोत्रप्रवरनिर्णय by कमलाकर son of
 रामकृष्ण (also styled गोत्रप्रवरवर्षण)

- (pr. by Chentsalrao, Mysore
 1900). First half of 17 century.
- गोत्रप्रवरनिर्णय by केशवदैवज्ञ of नन्दि-
 ग्राम (ms. in Baroda O. I. 8131
 dated शके 1600). Each verse
 ends with the words कुर्वन्तु वो
 मङ्गलम्.
- C. वाक्पुष्पमाला by प्रभाकर दैवज्ञ.
- गोत्रप्रवरनिर्णय by गोपीनाथ (Baroda
 O. I. 11041).
- गोत्रप्रवरनिर्णय by जीवदेव, son of आप-
 देव and younger brother of
 अनन्तदेव, author of संस्कारकौस्तुभ ;
 quotes प्रवरमञ्जरी, आश्वलायनसूत्र-
 वृत्तिकार, नागयणवृत्ति. About 1660-
 1680 ; says मातृगोत्र is to be avoid-
 ed in marriage by माध्यन्दिनीयस
 alone as सत्याषाढ says and as the
 शिष्टाचार is to the same effect.
- गोत्रप्रवरनिर्णय by नागेशभट्ट.
- गोत्रप्रवरनिर्णय by नारायणभट्ट m. in.
 गोत्रप्रवरनिर्णय by भट्टोजि.
- गोत्रप्रवरनिर्णय by पद्मनाभ (Baroda O.
 I. 8789).
- गोत्रप्रवरनिर्णय by भट्टोजिदीक्षित ; first
 half of 17th century (also sty-
 led गोत्रप्रवरभास्कर).
- गोत्रप्रवरनिर्णय by (अभिनव) माधवा-
 चार्य.
- C. by नारायणार्य, son of मण्डूरि-
 रघुनाथार्य (pr. by Chentsalrao,
 Mysore, 1900).
- गोत्रप्रवरनिर्णय by रघुनाथ, son of माधव,
 son of रामेश्वर. 1550-1625 A. D.
- गोत्रप्रवरनिर्णय by विश्वनाथदेव or विश्वे-
 श्वर, son of शम्भुदेव and younger
 brother of रामदेव ; finished at

Benares (I. O. cat. vol. III. p. 580). Composed in Śake 1506 (Baroda O. I. 11055). In verse and prose.

गोत्रप्रवरनिर्णय by सदाराम.

गोत्रप्रवरनिर्णयवाक्यसुधारण by विश्वनाथ-
देव (Baroda O. I. 9375).
Different from गोत्रप्रवरनिर्णय.

गोत्रप्रवरभास्कर by भट्टोजि; same as
गोत्रप्रवरनिर्णय.

गोत्रप्रवरमञ्जरी by केशव, who also
wrote सुहृत्तत्त्व.

C. by राम; quotes स्मृत्यर्थसार,
प्रयोगपारिजात.

गोत्रप्रवरमञ्जरी alias प्रवरमञ्जरी by पुरु-
षोत्तमपण्डित (standard work on
this subject). Pr. by Chentsal-
rao, Mysore, 1900. Under each of
the eight original gotras quotes
passages from आपस्तम्ब, आश्वला-
यन, कात्यायन, बौधायन, मत्स्यपुराण,
लौगाक्षि, सत्याषाढ; mentions धृति-
स्वामी, कर्पाद्विस्वामी, and ग्रहदेवस्वामी
as भाष्यकार on आपस्तम्बसूत्र; m. in
नि. सि., वृत्तिहप्रसाद, दत्तकमीमांसा.
Earlier than 1450 A. D.

गोत्रप्रवरमञ्जरी by शङ्करतान्त्रिक; gives
exhaustive enumeration of divi-
sions and sub-divisions of go-
tras; mentions ज्योतिर्निबन्ध, प्रवर-
दीपिका, व्याख्याकार of बौधायन.
(Baroda O. I. No. 7657).

गोत्रप्रवरमञ्जरीसारोद्धार by शङ्करदैवज्ञ,
son of शिव.

गोत्रप्रवररत्न by लक्ष्मणभट्ट, son of राम-
कृष्णभट्ट and younger brother of
कमलाकरभट्ट. About 1585-1630
A. D.

गोत्रप्रवरविवेक (from the धर्मप्रदीप by
धनञ्जय).

गोत्रप्रवराध्याय vide प्रवराध्याय.

गोत्रप्रवरोच्चार (from the औदीच्य-
प्रकाश).

गोत्रासूत by वृत्तिहपण्डित.

गोदानविधिस्तग्रह by मधुसूदनगोस्वामिन,
son of ब्रजराज.

गोपालकारिका (बौधायनीय) 420 verses
on various matters connected
with religious observances, such
as the measurement and con-
struction of altars.

गोपालपद्धति He is m. even by नारा-
यण. Earlier than 1000 A. D.
BBRAS. cat. vol. II. p. 183.

गोपालपूजापद्धति by दिनकर, son of
वृत्तिह belonging to दशार्ण coun-
try (on worship of कृष्ण). I. O.
ms. (cat. p. 587) dated संवत्
1664.

गोपालरत्नाकर by गोपाल.

गोपालसिद्धान्त m. in आचाररत्न.

गोपालार्चनचन्द्रिका.

गोपालार्चनचन्द्रिका by लक्ष्मीनाथ.

गोभिलयुगसूत्र (pr. in B. I. series
and by Dr. Knauer and tr. in
S. B. E. vol. 30.).

C. (भाष्य) by भट्टनारायण son of
महाबल; m. in आश्वतथ of रघुनन्दन;
ms. copied in ल. सं. 431
(1549-50 A. D.).

C. (भाष्य) by बक्षोषर, m. in दान-
क्रियाकौमुदी of गोविन्दानन्द and in
आश्वतथ. Earlier than 1500 A. D.

C. सरला m. in तिथितथ and आश्व-
तथ. Earlier than 1500 A. D.

C. by सायण.

C. छबोधिनीपद्धति by शिवराम, son of विआम (different from the author's कारिकार्थबोधिनी). About 1640 A. D. (Stein's cat. p. 86).

C. पद्धति by अग्निहोत्रिविष्णु, of मथुरा.

C. कारिकार्थबोधिनी by शिवराम, son of विआम (Stein's cat. p. 15 and p. 250).

गोभिलपरिशिष्ट (pr. in B. I. series with com.) on सन्ध्यासूत्र, स्नानसूत्र and आश्वकल्प.

C. प्रकाश by नारायण; m. by रघुनन्दन.

गोभिलआश्वसूत्रभाष्य m. by रघुनन्दन in तिथितत्त्व and आश्वतत्त्व. Probably same as भाष्य of महायज्ञस्.

गोभिलसंध्यासूत्र.

गोभिलस्मृति-same as कर्मप्रदीप of कात्यायन. Anan. Sm. pp. 49-71.

गोभिलीपरिशिष्ट (on rites for propitiating the planets in their evil positions, on ग्रहयोग etc.) N. vol. X. pp. 201-202.

गोभिलीयआश्वकल्प.

C. (भाष्य) by महायज्ञस्, m. in आश्वतत्त्व of रघुनन्दन. महायज्ञस् is probably same as यशोधर above.

C. by समुद्रकर m. in आश्वकला of भवदेव's स्मृतिचन्द्र.

गोबधमायश्रित.

गोविन्दमानसोल्लास m. in एकादशीतत्त्व and मलमासतत्त्व. So earlier than 1500 A. D.

गोविन्दार्चनचन्द्रिका (pr. at Bombay).

गोविन्दार्णव alias स्मृतिसागर or धर्मतत्त्वावलोक by शेषद्वर्सिंह son of रामचन्द्र; compiled under the orders of महाराजाधिराज गोविन्दचन्द्र of Kāśī, divided into six बीचis (waves) on संस्कार, आह्निक, आश्व, ह्यदि, काल and प्रायश्चित्त; quotes कल्पतरु, अपरार्क, माधवाचार्य, विन्धेश्वरभट्ट and is quoted in the निर्णयसिन्धु, आचाररत्न of लक्ष्मणभट्ट; compiled between 1400 and 1450 A. D. Vide Ulwar cat. extract, 304 for a long description of a town ताण्डेतिका near Benares, which is said to have surpassed Delhi and Kalpi and of the श्रीवास्तक family of kings, of which गोविन्दचन्द्र was a scion and of the शेष family. The Ulwar ms. (verse 85) speaks of only five बीचis (omitting प्रायश्चित्त). It appears that शेषकृष्ण in his सूत्राचारशिरोमणि claims the गोविन्दार्णव as his work. Vide Ind. Ant. for 1912 p. 248.

गौडनिबन्ध m. in the पितृभक्ति of श्रीदत्त.

गौडनिबन्धसागर m. in नि. सि. (probably the आश्वसागर of कुल्लूकभट्ट).

गौडआश्वकौमुदी m. in निर्णयसिन्धु (probably the आश्वकौमुदी of गोविन्दानन्द).

गौडसंस्तरप्रदीप m. in the कालसार of गदाधर.

गौडीयचिन्तामणि m. in कालसार of गदाधर.

गौतमधर्मसूत्र- vide sec. 5 ; pr. in B. S. series and Jivananda Sm. part II. pp. 403-434.

C. by कुलमणि गुरु.

C. (भाष्य) by मस्करिच (pr. in Mysore G. O. L. series).

C. मिताक्षरा by हरदत्त (pr. in Ānan. P.)

गौतमस्मृति.

ग्रन्थराज or स्मृतिग्रन्थराज.

ग्रन्थविधानधर्मकुसुम by शङ्करशर्मन्.

ग्रहणक्रियाक्रम.

ग्रहणनिर्णय (from the प्रयोगरत्न of नारायणभट्ट).

ग्रहणभ्रातृनिर्णय.

ग्रहदानप्रयोग ; refers to माधव.

ग्रहमखतिलक by माधव, son of कृष्णाचार्य, of भारद्वाजगोत्र. Peterson's 5th Report p. 176.

ग्रहमखप्रयोग (N. X. p. 200).

ग्रहयज्ञकारिका.

ग्रहयज्ञतत्त्व by रघुनन्दन. Mentions दीपिका.

ग्रहयज्ञदीपिका by सदाशिव दीक्षित.

ग्रहयज्ञनिरूपण from संस्कारकौस्तुभ of अनन्तदेव.

ग्रहयज्ञपद्धति.

ग्रहयज्ञप्रयोग.

ग्रहयज्ञविधान by अनन्तदेवभट्ट, son of नागदेवभट्ट.

ग्रहयागकौस्तुभ by रामकृष्णभट्टाचार्य.

ग्रहयागप्रयोगतत्त्व or ग्रहयागतत्त्व by रघुनन्दन, son of हरिभट्ट ; pr. in Ben-

gali type by Sanskrit Sahitya-parishad, Calcutta (No. 10). This is over and 'above his 28 तत्त्वः.

ग्रहयोगशान्ति.

ग्रहशान्ति according to शाङ्खनयन and गोभिल.

ग्रहशान्तिपद्धति or वासिष्ठीशान्ति by गणपति रावल, son of हरिशङ्कर. About 1686 A. D.

ग्रहशान्तिपद्धति by योद्धाराज.

ग्रहस्थापनपद्धति (Peterson's 5th Report p. 98).

ग्रामनिर्णय or पातित्यग्रामनिर्णय (from the सहास्रिखण्ड of the स्कन्दपुराण).

धृतप्रदानरत्न by प्रेमनिधि.

चक्रनारायणीय m. in दुर्गोत्सवविदेक of शूलपाणि. So earlier than 1400.

चक्रनारायणीयनिबन्ध or स्मृतिसारोद्धार by विश्वम्भरत्रिवेदिन् in 12 उद्धारः on सामान्यनिर्णय, एकभक्तादिनिर्णय, तिथिसामान्यनिर्णय, प्रतिपदादितिथिनिर्णय, व्रत, संक्रान्ति, भ्रातृ, आशौच, गर्भाधानादिकालनिर्णय, आह्निक, व्यवहार, प्रायश्चित्त, under orders of prince नारायणमह, son of भीममह ; mentions प्रतापमार्तण्ड, होरिलस्मृति, रूपनारायणीय, अनन्तभट्टीय. First half of 17th century ; pr. in Ch. S. series.

चण्डिकार्चनदीपिका by काशीनाथभट्ट, son of जयरामभट्ट, son of शिवरामभट्ट, of the ऋषि family. (Ulwar cat. extract 620).

चण्डीप्रयोग by कमलाकर, son of रामकृष्ण,

चण्डीप्रयोग by नागोजिभट्ट.

चण्डकानिबन्ध or स्मार्तकर्मालुप्तानक्रमविवरण by महामात्य श्रीसद्वाद चण्डक.
On daily duties, आर्य, मलमास, त्रयोदशीनिर्णय &c. (Baroda O. I. No. 296 dated संवत् 1593).

चतुर्शीतिज्ञातिप्रशस्ति by सदाशिव.

चतुर्थीकर्मन् (on the ceremonies to be performed on the fourth night after marriage).

चतुर्दशश्लोकी by भट्टोजि (Baroda O. I. 1488). In fourteen verses on आर्य.

C. by महेश्वर.

चतुर्वर्गचिन्तामणि of हेमाद्रि. Vide sec. 87 (pr. in B. I. series). Hultsch R. I. No. 658 contains प्रायश्चित्त and व्यवहार, but they are most probably by a different author.

चतुर्विंशतिमत or -स्मृति. Vide sec. 42.

C. by भट्टोजि (Ben. S. series publishes on संस्कार and आर्य). The I. O. cat. ms. p. 475 (on संस्कारकाण्ड only) ascribes it in the colophons to रामचन्द्र, son of नारायणभट्ट. Mss. of आह्निक, आचार and प्रायश्चित्तकाण्ड are known.

C. by रामचन्द्र, son of नारायण.

चतुर्विंशतिस्मृतिमतसार (Baroda O. I. 2247 and 10540).

चतुर्विंशतिस्मृतिधर्मसारसमुच्चय.

चतुष्पत्वारिंशत्संस्काराः

चन्दनधेनुदानप्रमाण or -सत्य by बाह्यस्पति.

Rites on the occasion of the first śrāddha of a woman dying ; H. D. 69.

before her husband and son. Based on रत्नाकर. N. (new series) I. p. 100.

चन्दनधेनुत्सर्गपद्धति by रत्नाथ भट्टाचार्य of नवद्वीप. N. (new series) I. p. 101 ; ms. dated 1765 A. D.

चन्द्रकमलाकर.

चन्द्रकालिका.

चन्द्रनिबन्ध quoted in निर्णयदीपक.

चन्द्रप्रकाश m. by नि. सि., नन्दपण्डित's आर्यकल्पलता, भट्टोजि. Earlier than 1570 A. D.

चन्द्रस्मृति m. in निर्णयदीपक.

चन्द्रोदय m. in नि. सि. (probably पृथ्वीचन्द्रोदय or आचारचन्द्रोदय).

चमत्कारचिन्तामणि by नारायणभट्ट (pr. at Benares, 1870); m. in आचारमयख, समयमयख.

C. मिताक्षरा.

C. अन्वयार्थदीपिका by धर्मेश्वर (pr. at Benares, 1870).

C. by नारायण.

चमत्कारचिन्तामणि by राजर्षिभट्ट ; (is probably the work so m. by नि. सि.). It is on astrology. Earlier than 1550 A. D.

C. (ms. dated संवत् 1657 i. e. 1600-1601 A. D.).

चमत्कारचिन्तामणि by वैष्णवाथ. On संस्कारs of two kinds, ब्राह्म (गर्भाधान and others) and दैव (such as पाकयज्ञ), on छुट्टेs for गर्भाधान and other संस्कारs and on मलमासकृत्याहुत्य ; D. C. No. 112 of 1895-1902 copied in संवत् 1719.

चलाचलवर्तिप्रतिष्ठा.

चलार्चा (acc. to बौधायन); vide B.B.R.A.S. cat. vol. II. p. 243.

चलार्चापद्धति by अनन्तदेव.

चलार्चापद्धति of नारायण based on गृह्य-परिशिष्ट, त्रिविक्रमपद्धति, कालादर्श, पुरुषार्थप्रबोध, शारदातिलक and बोप-देव. Later than 1450 A. D.

चाणक्यनीति (ed. by Kressler).

चाणक्यनीति or चाणक्यराजनीति or चा-णक्यशतक. There is a दृष्टचाणक्य in 660 verses. There is a लघु-चाणक्य also.

चाणक्यनीतिदर्पण of गजानन.

चाणक्यनीतिसारसंग्रह in 108 stanzas. It begins 'सुलसूत्रं प्रवक्ष्यामि चाणक्येन यथोदितम्'.

चाणक्यराजनीतिशास्त्र (pr. in Calcutta O. series No. 2, 1921).

चाणक्यसप्तति.

चाणक्यसारसंग्रह.

चाणक्यसूत्र (pr. at end of the कौटिलीय in Dr. Sham Sastri's edition).

चातुराश्रमधर्म by श्रीकण्ठायन.

चातुर्मास्यकरिका by गोपाल.

चातुर्वर्ण्यधर्मसंग्रह.

चातुर्वर्ण्यविचार by गङ्गनदत्त.

चातुर्वर्ण्यविवरण by गङ्गनधर.

चातुर्वर्ण्यविशेषण by धरणीधर.

चातुर्वर्ण्यन्यवस्था by धरणीधर.

चारावणीयसूत्रपरिशिष्ट m. by हेमाद्रि.

चारुचर्या by क्षेमेन्द्र (pr. in Kāvya-mālā series).

चारुचर्या by भोजराज.

चूडाकरणकेशान्तो.

चूडाकर्म by दत्तपण्डित.

चूडाकर्मप्रयोग.

चौलोपनयन from the विश्वप्रकाशपद्धति of विश्वनाथ.

चौलोपनयनप्रयोग.

छन्दोगकर्माहुष्टानपद्धति by भवदेवभट्ट. Vide छन्दोगपद्धति.

छन्दोगसूत्र. Vide गोभिलसूत्र.

C. (भाष्य) m. by हरदत्त in his अनामिका.

छन्दोगपद्धति by भवदेवभट्ट; vide sec. 73.

C. संस्कारपद्धतिरहस्य of रामनाथ, composed in Śāke 1544 (1622 A. D.).

छन्दोगपरिशिष्ट- same as कर्मप्रदीप. (It is in verse).

छन्दोगपरिशिष्ट m. by हेमाद्रि.

C. m. in आश्विषेक of कृष्णधर.

C. प्रकाश by महामहोपाध्याय नारायण, son of गणेश and grandson of उमापति, who was a great प्राचाकर and patronised by king जयपाल. Vide under कर्मप्रदीप.

CC. सारमञ्जरी by श्रीनाथ, son of श्रीकराचार्य.

CC. by हरिराम.

CC. by हरिहर.

C. by आशाधर or आशार्क, son of चक्रधर.

छन्दोगप्रायश्चित्त.

छन्दोगप्राश्न.

छन्दोगप्राश्नसूत्र by रघुनन्दन.

C. by काशीराम, son of राधावल्लभ, son of रामकृष्ण.

उन्दागभास्वदीपिका by श्रीनाथ, son of श्रीकर.

उन्दागभास्वरुत m. by रघुनन्दन.

उन्दागानीयाह्निक by शिवराम, son of विश्राम. (I. O. cat. I. p. 95 ms. dated संवत् 1810 i. e. 1753-4 A. D.). Composed about 1640.

उन्दागह्निक by गोवर्धनदीक्षित, son of बेणीदास (Baroda O. I. No. 1026). Ms. dated संवत् 1860.

उन्दागह्निक by श्रीदत्त, m. by रघुनन्दन in आह्निकतरव.

उन्दागह्निक by सदानन्द.

उन्दागह्निकपद्धति by रामकृष्ण त्रिपाठिव.

उन्दागह्निकोद्धार of शङ्करामिश्र, son of भवनाथमिश्र. Vide under प्रायश्चित्त-प्रदीप.

उन्दापहारावलि.

छागलेयस्मृति m. in मिताक्षरा, हेमाद्रि, माधवाचार्य.

जगद्गुप्ता by श्रीबल्लभाचार्य of the भारद्वाजगोत्र (in more than 24 प्रकरणS).

जगन्नाथकारिका m. in गदाधर's भाष्य on पारस्करयुह्य.

जगन्नाथप्रकाश by सुरमिश्र, composed under orders of जगन्नाथ, of Kāmboja family. Vide Mitra's Notices vol. V p. 109 for contents (the ms. was copied in संवत् 1838 i. e. 1782-3 A. D.); in ten प्रभाS.

जटमल्लविलास by श्रीधर compiled under the patronage of prince

(महाठक्कर) जटमल्ल, younger brother of चायमल्ल, who was son of बालचन्द्र, son of बौल who was sole minister of the king of Delhi. The family was Mandira from Kosala country and their capital was स्वर्णपुरी. Deals with आचार, काल, शास्त्र, संक्रान्ति, मलमास, संस्कार, आशौच and छुद्दि. The date in the I. O. ms. is corrupt 'बानाक्षबाणक्षिति' (? रत्नाक्षबाणक्षिति 1559) of the विक्रम era. About 1500 A. D. Names काल-निर्णय, कालादर्श, प्रासाददीपिका.

जनिदोषप्रतिकार-ms. (Baroda O. I. No. 2365) dated 1565 संवत् (1508-9 A. D.).

जन्मदिनकृत्यपद्धति.

जन्मदिवसपूजापद्धति.

जन्ममरणविधेय by बाचस्पति (Baroda O. I. No. 12774). On अशौच and शास्त्र.

जन्माष्टमीतरव or जन्माष्टमीव्रततरव by रघुनन्दन.

जन्माष्टमीनिर्णय by विठ्ठलेश्वर.

जयतुङ्ग m. in निर्णयसिन्धु.

जयन्तकारिका.

जयन्तीनिर्णय (on कृष्णजन्माष्टमी) by आनन्दतीर्थ.

जयन्तीनिर्णय by गोपालदेशिक, pupil of रामानुजयोगीन्द्र and son of आश्वेय कृष्णार्थ.

जयमाधवमानसोल्लास by जयसिंहदेव of गोरखपुर (modern Gorakhpur). He was a devotee of नारायण; deals with all religious acts

(nitya, naimittika, and kāmya) about बासुदेव. The प्रशस्ति at the end of D. C. ms. No. 241 of A 1881-82 is by हरिदास राजपण्डित ; ms. copied संबत् 1827 (1771 A. D.).

जयसिंहकल्पद्रुम by रत्नाकर of the शाण्डिल्यगोत्र, son of पण्डितश्रीदेव-भट्ट of Benares (extensive work in 900 pages pr. by Lakṣmīvenka-tesvara Press at Kalyan in 1925). A digest in 19 स्तवकs on काल, व्रत, भास्व, दान etc. the first being on काल, compiled under the patronage of जयसिंह who per- formed ज्योतिष्टोम in उज्जयिनी and also पौण्डरीक. His city अम्बिका (Amber) is also referred to. Composed in Vikrama 1770 (1713 A. D.). Gives genealogy as जयसिंह (who brought Shivaji to Delhi) - रामसिंह-कृष्णसिंह-बिष्णु-सिंह-जयसिंह. Sometimes called 'ब्रुमोद्योत' (Ulwar cat. extract 305) ; pr. in Bombay, 1903.

जयानिर्घन्ध (निबन्ध ?) m. in कृत्य-रत्नाकर of चण्डेश्वर (p. 166).

जयाभिषेकप्रयोग by रघुनाथ.

जयार्णव m. by नि. सि. and by गदाधर in पारस्करयज्ञसूत्रभाष्य. Vide युद्ध-जयार्णव.

जलयात्रा.

जलाशयप्रतिष्ठा by भागुणिमिश्र.

जलाशयारामोत्सर्गविधि or -पद्धति.

(1) by नारायणभट्ट, son of रामेश्वर ; quotes रूपनारायण ; 1513-1575 A. D. ; sec. 103.

(2) by कमलाकर ; sec. 106.

जलाशयोत्सर्गप्रकाश pr. at Ratnagarh (1893 A. D.).

जलाशयोत्सर्गतत्त्व of रघुनन्दन (pr. by Jivananda). Sec. 102.

जातकर्मन् from the संस्कारभास्कर.

जातकर्मपद्धति by केशवभट्ट.

जातकर्मपद्धति by दामोदर.

जातकर्मादिपालाशकर्मान्त by बापणभट्ट.

जातरिष्ट्यादिनिर्णय by विश्वार्णव ; N (new series) II p. 55-56.

जातिनिर्णय (Baroda O. I. No. 11003) on कायस्थs etc.

जातिमाला (part of रुद्रयामलतन्त्र).

जातिमाला (vide N. vol. II. p. 151) on the origin of different Hindu castes.

जातिमाला by सोमनाथ, son of सुब्रह्म and झापाभिका, surnamed सकलकल and inhabitant of जलझाम. Divided into three parts in verse on लक्ष्मीनिन्दा, वैराग्य, पार्वतीस्तुति ; but contains nothing on धर्म or जातिस. D. C. Ms. No. 302 of 1884-86.

जातिमाला (from पराशरपद्धति) ; Stein's cat. p. 94.

जातिविशेक m. in सुश्रवणशिशोमणि of शेषकृष्ण and in कृषिप्रसाद.

जातिविशेक by कृष्णगोविन्द पाण्डित. Part of a larger work callen बर्णा-धर्मधर्मदीपिका.

जातिविशेक by व्यम्बक.

जातिविशेक by नारायणभट्ट (Baroda O. I. 11147).

जातिविशेष by पराहार.

जातिविशेष by रघुनाथ.

जातिविशेष by विश्वनाथ (N. vol. IX p. 179). Stein's cat. calls it 'विशेषसंग्रह' (p. 89).

जातिविशेष by विश्वेश्वरभट्ट (probably same as first part of कायस्थधर्म-दीप).

जातिविशेष by व्यासगोपीनाथकवि of बसिष्ठमोक्ष, son of शार्ङ्गधर, grandson of विश्वनाथ, of प्रत्युद्धपुर (Parāṇḍa in Mahārāṣṭra ?). In three उल्लास; ms. (I. O. cat. vol. III p. 519 No. 1639) is dated śake 1564 (1642 A. D.). Peterson (in Ulwar cat. No. 1323) says that it is part of विश्वम्भरबास्तु-शास्त्र, which is quoted by हेमाद्रि and he gives the father's name as व्यासराज previously called विश्वनाथ and grandfather as ' Samara-ja '.

जातिविशेषकशतप्रश्न attributed to सायण.

जातिविशेषकसंग्रह by विश्वनाथ.

जातिसाङ्ख्य by शिवलाल छकुल.

जातिसाङ्ख्यवाद by अनन्तालवार.

जातिसाङ्ख्यवाद by बेनीराम शाकदीपिन्.

जिकनीयनिबन्ध m. in दुर्गोत्सविशेष of शूलपाणि and by कुल्लु.

जीर्णोद्धारविधि (according to विधिक्रम) on repairing temples, images of gods &c. N. vol. X. p. 271.

जीवक्याद्यप्रयोग by नारायणभट्ट, son of रामेश्वरभट्ट.

जीवक्याद्यप्रयोग by शौनक.

जीवत्पितृकर्तव्यनिर्णय by बालकृष्णभट्ट, son of रत्नोजिभट्ट. N. (new series) vol. III p. 64 (ms. dated संवत् 1785).

जीवत्पितृकर्तव्यनिर्णय by बालकृष्ण पाय-गुण्डे (Baioda O. I. Nos. 358 and 5549).

जीवत्पितृकर्तव्यनिर्णय or-कर्मनिर्णय by रामकृष्णभट्ट, son of नारायणभट्ट, son of रामेश्वर. About 1570-1590 A. D.

जीवत्पितृकर्तव्यसंचय by कृष्णभट्ट.

जीवत्पितृकविभागव्यवस्था by मधुसूदन-गोस्वामिन्, son of ब्रजराज.

जीवत्पितृकविभागव्यवस्थासार by मधुसूदन-गोस्वामिन्, son of ब्रजराज.

जीवत्पितृकविभागव्यवस्था-सारसंग्रह- abridgment of the above ms. (Ulwar cat. No. 1324) copied in संवत् 1812 (1755-6 A. D.).

जीवभ्रातृ Aufrecht's Leipzig cat. 611.

जैमिनियुद्ध (ed. by Dr. Caland, Pan- jab Oriental Series 1922).

C. सुबोधिनी by श्रीनिवास (extracts printed in above).

जैमिनियुद्धमन्त्रवृत्ति.

जातिभेदविशेष.

ज्ञानभास्कर (in the form of a dialo- gue between सूर्य and भस्म). Divided into प्रकाश on प्रायश्चित्त, कर्म &c.; vide Bik. cat. p. 398. Burnell (Tanjore ms. cat. p. 136 b) says that the author's name appears to be दिङ्मणि. Ba- roda O. I. 1136 is a part of it (कर्मप्रकाश on रोमाधिकार) and ex-

tends over 10000 ग्रंथ and No. 10546 is another in 14000 ग्रंथ.

ज्ञानमाला by भद्रोत्पल m. in the धर्म-
प्रदीप of भोज and in आह्निकतत्त्व of
रघुनन्दन and in आचारमयूख.

ज्ञानरत्नावलि m. in हेमाद्रि, वृत्तिह्रदसाद
(दानसार), कुण्डकौस्तुभ. Earlier
than 1250 A. D.

ज्ञानाङ्कुर by चूडामणि, son of राघवेन्द्र-
चन्द्र, in four स्तवकs.

ज्ञानानन्दतरङ्गिणी by कृष्णानन्द on
संस्कारs.

ज्येष्ठाविधान.

ज्योतिःकालकौस्तुभ m. by रघुनन्दन.

ज्योतिःसागर m. in कालसार of गदाधर,
नि. सि.

ज्योतिःसागरसार by मधुरेश.

ज्योतिःसागरसार by विद्यानिधि; N.
(new series) vol. I p. 134, ms.
dated śake 1670 (1748 A. D.).

ज्योतिःसार m. in धर्मप्रवृत्ति and
गोविन्दार्णव.

ज्योतिःसारसंग्रह m. by रघुनन्दन in
ज्योतिस्तत्त्व and मदनपारिजात.

ज्योतिःसारसंग्रह by हृदयानन्द बिद्यालङ्कार.

ज्योतिःसारसमुच्चय m. by रघुनन्दन.

ज्योतिःसारसमुच्चय by नन्द, son of देव-
शर्मन्.

ज्योतिरर्णव m. in गोविन्दार्णव, सं. कौ.

ज्योतिर्निबन्ध m. in शूद्रकमलाकर and
संस्कारमयूख and मुक्तिमयूख.

ज्योतिर्द्विसिंह m. in गोविन्दार्णव and चतु-
र्विंशतिमत्तव्याख्यान of भद्रोजि.

ज्योतिषरत्न m. in संस्कारभास्कर of सिद्धे-
श्वर.

ज्योतिषरत्न by केशवतर्कपञ्चानन N.
(new series) II. p. 58.

ज्योतिषार्णव m. by दुर्गात्सवधिवेक of
शूलपाणि, by रघुनन्दन.

ज्योतिषकाश m by प्रयोगरत्न of नारा-
यणभट्ट, नि. सि., गोविन्दार्णव.

ज्योतिस्तत्त्व by रघुनन्दन.

टोडरप्रकाश by रघुनन्दनमिश्र, under
Raja Tōdaramalla.

टोडरानन्द vide sec. 104.

दुण्डिप्रताप by विश्वनाथ under the
patronage of Mahārāja दुण्डि. On
the rites for every day of the
year; ms. written in śake 1589
i. e. 1667-68 A. D. (Burnell's
Tanjore cat. p. 136b.).

दुण्डुपद्धति m. in the अन्त्येष्टिपद्धति of
नारायणभट्ट, by रघुनन्दन in आर्यतत्त्व
(vol. I p. 213) and in शूद्र-
कमलाकर; earlier than 1525 A. D.

तडागप्रतिष्ठा.

तडागादिपद्धति of टोडरमल्ल (part of
टोडरानन्द).

तडागादिप्रतिष्ठापद्धति by धर्मकर उपाध्याय.

तडागादिप्रतिष्ठाविधि by मधुसूदन गो-
स्वामी.

तडागोत्सर्गतत्त्व by रघुनन्दन.

तत्त्वकौस्तुभ by गोविन्दानन्दकविकृष्ण-
णाचार्य. It is a com. on आर्यविवेक
of शूलपाणि.

तत्त्वकौस्तुभ by भद्रोजिदीक्षित (Baroda
O. I. No. 376). Written at the
bidding of केलदी वेङ्कटेश. Dilates

on the question as to who should observe तन्त्र rites, discourses on the inadvisability of तत्तुष्टाधारण and लिङ्गधारण.

तत्त्वदीप by इयम्बक.

तत्त्वनिर्णय by पक्षधरमिश्र, son of महा-महोपाध्याय बटेश्वर. Vide Mitra's Notices vol. V. p. 155 for contents; ms. copied in śake 1661.

तत्त्वप्रकाश-vidē शिवतत्त्वप्रकाशिका.

तत्त्वमुक्तावली vide BBRAS cat. p. 217 No. 687, probably same as the next.

C. vide BBRAS cat. p. 217 No. 687.

तत्त्वमुक्तावली of नन्दपण्डित vide sec. 105. Gives summary of his स्वृतिसिन्धु.

C. बालभूषा by बालकृष्ण.

C. बालभूषा by वेणीदत्त.

तत्त्वसंग्रह by कोनेरिभट्ट.

तत्त्वसागर m. by हेमाद्रि and रघुनन्दन in पञ्चादशीतत्त्व and तिथितत्त्व and in आचारमयत्त्व.

तत्त्वसार m. in मलमासतत्त्व of रघु०.

तत्त्वसारसंहिता m. by हेमाद्रि.

तत्त्वामृतधर्मशास्त्र- vide स्वृतितत्त्वामृत.

तत्त्वामृतसारोद्धार by बर्बमान. An abridgment of his स्वृतितत्त्वविवेक or तत्त्वामृत divided into four कोशas on आचार, भास्व, छुद्दि and व्यवहार. Composed when king राम of मिथिला was reigning. Latter half of 15th century; mentions his वृत्तविवेक in व्यवहारकोश.

तत्त्वार्थकौस्तुभ by गोविन्दानन्दकविकृष्ण-णाचार्य, a com. on प्रापञ्चित-विवेक of झलपाणि (pr. by Jivanda).

तत्त्वार्थदीप.

तन्त्रप्रकाश m. by रघुनन्दन in आह्निक-तत्त्व.

तन्त्रसारपञ्चरत्न.

C. तन्त्रसारप्रकाशिका.

तत्तुष्टासङ्गणन by अप्ययदीक्षित (against the practice of branding the body with marks, as वैष्णवs do).

तत्तुष्टाधारण or चक्रमीमांसा from स्वृतिकौस्तुभ.

तत्तुष्टाविश्रावण by भास्करदीक्षित.

तत्तुष्टाविवेक by हरिरायगोस्वामिन् (Baroda O. I. 11575).

तर्पणचन्द्रिका by रामचरण.

तारकोपदेशन्यवस्था by असुतानन्दतीर्थ.

तिथिकल्पद्रुम by कल्याण.

तिथिकौस्तुभ or तिथिदीधितिचौस्तुभ of अनन्तदेव, son of आपदेव.

तिथिचक्र by विश्वनाथ ; Baroda O. I, 8336).

तिथिचन्द्रिका by पक्षधरमिश्र ; (B. O. mss. cat. vol. I No. 145; ms. copied in ल. सं. 345 i. e. 1464 A. D.

तिथिचन्द्रिका by हरिदत्तमिश्र.

तिथिचन्द्रोदय m. in अहल्याकामधेनु.

तिथितत्त्व by रघुनन्दन.

C. by काशीनाथ तर्कालङ्कार. N. (new series) I. p. 155

C. by काशीराम वाचस्पति. N. (new series) II p. 71.

- C. by रामचरण विद्यावाचस्पति ; N. (new series) II, p. 72.
- तिथितत्त्वचिन्तामणि by महेशठकुर (pr. at Benares in 1887 A. D.).
- तिथितत्त्वसार by आपदेव.
- तिथिवर्णन.
- तिथिदीप्ति (part of स्मृतिकौस्तुभ of अनन्तदेव).
- तिथिदीपिका by काशीनाथ, son of जयरामभट्ट (Baroda O.I. No. 10724).
- तिथिद्वैतनिर्णय (or तिथिविवेक) by झूलपाणि. Same as above.
- तिथिद्वैतप्रकरण alias तिथिविवेक by झूलपाणि. Names संबत्सरप्रदीप, स्मृतिसङ्ख्यय.
- C. by श्रीनाथशर्मन्, son of श्रीकर.
- तिथिनिर्णय from the कालमाधव.
- तिथिनिर्णय by अनन्तभट्ट (Baroda O. I. No. 10611 is dated संबत् 1583 i. e. 1526-27 A. D.).
- तिथिनिर्णय by कमलाकर.
- तिथिनिर्णय by गङ्गधर..
- तिथिनिर्णय by गोपाल.
- तिथिनिर्णय by गोविन्दभट्टबुद्धिल (Ulwar cat. No. 1326). Peterson is wrong in saying that he praises one कालरघूत्तम. रघूत्तम is here राम the incarnation of विष्णु, identified with काल(Time) and ब्रह्म.
- तिथिनिर्णय by व्यासाङ्कुर.
- तिथिनिर्णय by देवदासमिश्र.
- तिथिनिर्णय by नागदेव, son of शिव; based upon निर्णयसिन्धु.

- तिथिनिर्णय by नागोजिभट्ट.
- तिथिनिर्णय by नारायणभट्ट.
- तिथिनिर्णय by पद्मधरमिश्र.
- तिथिनिर्णय by बालकृष्ण भारद्वाज. Relies on हेमाद्रि.
- तिथिनिर्णय by भट्टोजि (pr. at Benares and Bombay).
- तिथिनिर्णय by मधुरानाथ झुल.
- तिथिनिर्णय by महादेव.
- तिथिनिर्णय by माधव (part of कालनिर्णय).
- तिथिनिर्णय by रघुनाथ (probably same as राघवभट्ट). W. and K. cat. II p. 282 notes that रघुनाथ is written on title page of राघव's तिथिनिर्णय.
- तिथिनिर्णय by रमापति सिद्धान्त; N. (new series) I. p. 156 ; composed in śake 1633.
- तिथिनिर्णय by राघवभट्ट ; names निर्णय-सिन्धु and नीलकण्ठ. So later than 1640 A. D. ; ms. copied in śake 1681 (1766 A. D.); pr. at Bombay in 1864.
- तिथिनिर्णय of रामचन्द्र, pupil of गोपाल, Baroda O. I. No. 1524. About 1400 A. D.
- C by हृसिह, son of the author. Ms. dated संबत् 1638 (1582 A. D.).
- तिथिनिर्णय by रामप्रसाद.
- तिथिनिर्णय by वाचस्पति.
- तिथिनिर्णय by विष्णेश ; names हेमाद्रि, माधव, चम्पकारचिन्तामणि, कुराण-सङ्ख्यय.

तिथिनिर्णय by वैद्यनाथ (from चमत्कार-
चिन्तामणि).

तिथिनिर्णय by शिवानन्दभट्टगोस्वामी (U-
war cat. No. 1329).

तिथिनिर्णय by हनुमन्.

तिथिनिर्णय by सिद्धलक्ष्मण.

तिथिनिर्णय by हनुमन्.

तिथिनिर्णय from the लघुमाधवीय of
माधवाचार्य.

तिथिनिर्णय from the स्तुत्यार्चसार.

तिथिनिर्णयकारिका by श्रीनिवासाचार्य, son
of मोविन्दार्य of the कौशिकगोत्र.

तिथिनिर्णयचक्र by विश्वनाथ (Baroda
O. I. No. 8336).

तिथिनिर्णयतत्त्व by शिवनन्दननाथ.

तिथिनिर्णयदीपिका by रामदेव, son of
हनुमन्.

तिथिनिर्णयमार्तण्ड by कृष्णमित्राचार्य.

तिथिनिर्णयसंक्षेप or तिथिनिर्णय by
भट्टोजि, son of लक्ष्मीधर.

तिथिनिर्णयसंग्रह by रामचन्द्र. A sum-
mary of the तिथिनिर्णय of अमल-
भट्ट.

C. by नृसिंह (Baroda O. I. ms.
No. 1524 is dated संवत् 1683).
Later than 1400 A. D.

तिथिनिर्णयसर्वसङ्ख्यचय.

तिथिनिर्णयसार by मदनपाल. Vide sec.
93.

तिथिनिर्णयेन्दुशेखर by नागोजिभट्ट.

तिथिनिर्णयोद्धार or लघुतिथिनिर्णय or
निर्णयोद्धार by राघवभट्ट. Vide तिथि-
निर्णय above. Also called तिथि-
सारसंग्रह.

तिथिमकर by नृपराज द्विवेदि.
H. D. 70.

तिथिप्रकाशप्रकाशिका.

तिथिप्रदीपक by भट्टोजि.

तिथिप्रदीपिका by नृसिंह. Refers to
विद्यारण्य.

तिथिप्रदीपिका by रामसेवक.

तिथिमञ्जरी of गणेश, son of ज्ञानेश्वर,
son of महादेव, son of लालभट्ट.

तिथिरत्न by महादेव.

तिथिरत्नमाला by नीलकण्ठ, son of
अनन्त, son of चिन्तामणि.

तिथिवाक्यनिर्णय—Vide तिथिनिर्णय of
नारायणभट्ट.

तिथिविशेषक of भूलपाणि m. in रघुनन्दन's
तिथितत्त्व.

C. तात्पर्यदीपिका by श्रीनाथ आचार्य-
चुडामणि, son of श्रीकर; about
1475-1525 A.D. N. (new series)
vol. II. pp. 73-74 ms. copied in
1512-13 A. D.

तिथिव्यवस्थासंक्षेप.

तिथिसंग्रह or तिथिनिर्णय by राघव. Vide
above (pr. in Bombay 1864).

तिथिसंग्रह ano. N. (new series) II.
P. 75.

तिथिस्वरूप or सर्वतिथिस्वरूप by हरेश्वर.

तिथीन्दुशेखर by नागेशभट्ट.

तिथ्यर्क by दिवाकर, son of महादेव,
son of बालकृष्ण of भारद्वाजगोत्र;
author of आचारार्क (both being
parts of धर्मशास्त्रचूडामणि). About
1683 A. D.

अष्टकमणिका by his son वैद्यनाथ.

तिथ्यर्कसर्वनिर्णय (Baroda O. I. No.
5947). The author says that
नारायणभट्ट author of सर्वोपनिषद् was

the great-grand-father (प्रपितामह) of his mother. So author flourished about 1650 A. D.

तिथ्यर्कप्रकाश by विबाकर (same as तिथ्यर्क above ?).

तिथ्यादितत्त्वनिर्णय by लौगाक्षि भास्कर (Baroda O. I. ms. No. 5772 is dated 1605 संवत् i. e. 1548-9 A. D.). Mentions दीपिका, काला-दर्श, माधव and निर्णयासुत. So later than 1400 A. D.

तिथ्यादिनिर्णय by गोपीनाथ.

तिथ्यादिनिर्णय of पद्मनाभ (part of योगी-श्वरसंग्रह; ms. copied in 1707 A. D.).

तिथ्यादिविधिसंग्रह by रघूनाथ तर्कशिरो-मणि. N. (new series) vol. II. p. 75.

तिथ्युक्तिरत्नावली by हरिलालमिश्र.

तीर्थकमलाकर alias सर्वतीर्थविधि of कम-लाकरभट्ट, son of रामकृष्ण. Vide sec. 106.

तीर्थकल्पलता by गोकुलदेव, son of अनन्तदेव.

तीर्थकल्पलता by नन्दपण्डित. Sec. 105.

तीर्थकल्पलता by बाचस्पति.

तीर्थकाशिका m. by गङ्गाधर.

तीर्थकौस्तुभ of हाङ्गर, son of बल्लाल; mentions तीर्थचिन्तामणि. Same as तीर्थोपापनकौस्तुभ.

तीर्थकौस्तुभ of सिद्धान्तबागीशमहाराय.

तीर्थचिन्तामणि by बाचस्पतिमिश्र, in five प्रकाशा (pr. in B. I. series); m. in the हस्तितत्त्व of रघुनन्दन and in वि. सि. Vide sec. 98.

तीर्थतत्त्व or तीर्थयात्राविधितत्त्व of रघु०.

This is over and above his स्तुति-तत्त्व in 28 तत्त्व.

तीर्थदर्पण (vide under कलुषप्रयोग) of भट्टाराम, son of विश्वनाथ, surnam-
ed होसिङ्ग.

तीर्थनिर्णय or कुरुक्षेत्रतीर्थनिर्णय of राम-चन्द्र.

तीर्थपरिभाषा by व्यास.

तीर्थमञ्जरी by मुकुन्दलाल.

तीर्थयात्रातत्त्व by रघुनन्दन. Same as तीर्थतत्त्व; sec. 102.

तीर्थयात्रानिर्णय.

तीर्थरत्नाकर by अनन्तभट्ट, son of यदु-भट्ट, at the request of अनुपसिंह.

तीर्थरत्नाकर or रामप्रसाद of रामकृष्ण, son of माधव, of पराशरगोत्र; ms. dated संवत् 1690 (1634-5 A. D.). He composed the शुक्तिस्नेहप्रपूर्णी, com. on शास्त्रदीपिका, at Benares in संवत् 1600. He is author of प्रतापमार्तण्ड; flourished between 1500-1545 A. D.

तीर्थसंग्रह m. in स्तुत्यर्थसार by श्रीधर.

तीर्थसंग्रह by साहेबराम.

तीर्थसार (part of वृत्तिहप्रसाद).

तीर्थसेतु by वृन्दावन शुक्ल.

तीर्थसौख्य (part of टोडरानन्द).

तीर्थेन्द्रशेखर of नागोजिमहट्ट, son of शिवभट्ट. Vide sec. 110.

तीर्थोपापनकौस्तुभ by हाङ्गर, son of बल्लालचरि. Vide under उतोपापन-कौस्तुभ. About 1753 A. D.

तुलसीकादमलाधारनिषेध by नरसिंह (Baroda O. I. No. 3894).

तुलसीचन्द्रिका by राजनारायण सुखो-
पाध्याय.

तुलसीविवाह (taken from प्रतापमार्तण्ड)
Ulwar cat. No. 1334 and ex-
tract 313.

तुलादान.

तुलादानपद्धति.

तुलादानपुरुषप्रयोग.

तुलादानप्रकरण by सिद्धनाथ.

तुलादानप्रयोग (माध्यन्दिनीय).

तुलादानप्रयोग by कमलाकर, son of राम-
कृष्ण. Sec. 106.

तुलादानविधि.

तुलापद्धति by कमलाकर.

तुलापुरुषदानपद्धति.

तुलापुरुषदानप्रयोग by विठ्ठल.

तुलापुरुषमहादानपद्धति by गोपीनाथ.

तुलापुरुषमहादानप्रयोग or तुलादानविधि
by नारायणभट्ट, son of रामेश्वर ;
sec. 103.

त्रिशङ्खोकी or आशौचत्रिशङ्खोकी by
वोपदेव. Is it the same as the
next ?

त्रिशङ्खोकी or आशौचत्रिशङ्खोकी or
सूतककारिका (pr. at Benares in
1876 with com.) in 30 स्रग्धरा
verses on आशौच. Ulwar cat. No.
1339 ascribes it to वोपदेव. Vide
BBRAS cat. vol. II pp. 209-210
where it is ascribed to हेमाद्रि.

C. विवरण by रघुनाथभट्ट, son of
माधव, son of रामेश्वर ; flourished
1560-1625 A. D.

CC. विवरणसारोद्धार by शम्भुभट्ट
कविमण्डन, son of बालकृष्ण. Names

नि. ति., मयस, भट्टोजिदीक्षित. Bet-
ween 1660-1710 A. D. He says
he follows com. of रघुनाथ on
the त्रिशङ्खोकी.

C. आशौचसंग्रह.

C. ascribed to विज्ञानेश्वर (wrong-
ly). Vide under दशश्लोकी.

C. by अनन्तभट्ट (Ulwar cat. No.
1340).

C. by भट्टाचार्य (Ulwar cat. No.
1341); ms. in Baroda O.L. 3883
is dated संवत् 1579 (1522-23 A. D.).

C. सुबोधिनी by अनन्त, son of कम-
लाकरभट्ट, son of रामकृष्ण. About
1610-1660 A. D.

C. by कृष्णमित्र.

C. by राघव.

C. by रामभट्ट.

C. by विश्वनाथ.

C. (vide I. O. cat. III p. 566,
No. 1750-51).

C. by रामेश्वरभारती.

C. by author

त्रिकाण्डमण्डन alias आपस्तम्बसूत्रव्यनि-
तार्थकारिका by भास्करमिश्रसोमयाजि,
son of कुमारस्वामि (pr. in B. I.
series). Printed text and mss. dif-
fer. Divided into four sections in
575 verses on अधिकारिनिरूपण,
प्रतिनिधि, पुनराधेय, निमित्त and प्रकी-
र्णक. He names ऋषिदेव, कर्क,
केशवसिद्धान्त, दामोदर, नारायणभट्ट
on आश्वलायनश्रौतसूत्र, भवनाग, भर-
द्वाजसूत्रव्याख्यकार, लौगाक्षिकारिका, भर्तृ-
यज्ञ, शालीकिनाथ (on पूर्वमीमांसा),
यज्ञोपनिषद्, 'कर्मदीप', विधिरत्न ; many

of his कारिकाs, though primarily concerned with śrauta rites, are quoted largely in धर्मशास्त्र works. He incidentally deals with many topics of धर्म, such as proper actions in मलमास (I. 165-177), what is गौणकाल for an act etc. He is named by हेमाद्रि and the मदनपारिजात. So he flourished after 1000 and before 1200 A. D. Vide Dr. Bhandarkar's Report for 1883-84 pp. 30-31 for date.

C. विचरण.

C. पदप्रकाशिका.

त्रिकालसन्ध्या.

त्रिपिण्डीभ्रातृप्रयोग (Aufrecht's Leipzig cat. 591).

त्रिपुष्करशान्तितत्त्व of रघु^०; vide p. 417 above.

त्रिविक्रमपद्धति m. in नि. सि.

त्रिविक्रमी (rules for the consecration of images when transferred from one place to another through fear of mlecchas or otherwise). N. vol. IX p. 295.

त्रिवेणीपद्धति by दिवाकरभट्ट (Baroda O. I. 5840).

त्रिस्थलीविधि by हेमाद्रि.

त्रिस्थलीसेतु of काशीनाथभट्ट, son of जयरामभट्ट.

त्रिस्थलीसेतु of नारायणभट्ट, son of रामेश्वरभट्ट (pr. at Anandāśrama Poona). The first part deals with rites common to all sacred places and then the special features of the pilgrimage to

प्रयाग, काशी and गया. Composed about 1550-60 A. D.

त्रिस्थलीसेतुप्रचट्टक by नागेश.

त्रिस्थलीसेतुसार or -सारसंग्रह or तीर्थ-यात्राविधि by भट्टोजि.

त्रैलोक्यसागर m. by बाबुस्पतिमिश्र in his द्वैतनिर्णय. So earlier than 1400 A. D.

त्रैलोक्यसार m. by हेमाद्रि, रघुनन्दन, and in दानमयूख.

त्रैवर्णिकसंन्यास by कैलासपति.

त्रैविक्रमी- vide त्रिविक्रमपद्धति.

दक्षस्मृति see sec. 43; pr. Jivananda Sm. part II, pp. 383-402, Anan. sm. pp. 72-84.

C. by कृष्णनाथ.

C. by तकनलाल.

दक्षिणद्वारनिर्णय by नारायण (Baroda O. I. 9175).

दण्डकशान्ति.

दण्डनीतिप्रकरण (extracted from the नीतिमञ्जरी of शम्भुराज).

दण्डविवेक of बर्धमान of बिल्वपञ्चगाम, son of भवेष्ट and younger brother of गण्डकमिश्र; in seven परिच्छेदs; latter half of 15th century; on penal offences, the propriety of inflicting punishments and the different forms of punishments to be inflicted. N. vol. V p. 225 No. 1910; composed for the king of मिथिला; mentions कल्प-तरु, कामवेष्ट, हलायुध, धर्मकोष, स्मृति-सार, कृत्यसागर, रत्नाकर, वारिजात, व्यवहारतिलक, प्रदीपिका and प्रदीप as among his authorities. It is a part of his स्मृतितत्त्वविवेक,

दत्तककुठार.

दत्तककौस्तुभ by रामजय तर्कालङ्कार (pr. at Calcutta in 1827 in Bengali characters). Summarised in दत्तक-शिरोमणि pr. under the patronage of P. C. Tagore.

दत्तककौस्तुभ by केदारनाथदत्त (pr. at Calcutta).

दत्तकचन्द्रिका of कुबेरपण्डित (pr. Calcutta 1857, text with Marathi translation pr. at Baroda, 1899). The last verse is interpreted as giving रघुमणि as the name of the author. Said to be fabricated by a pandit of Colebrooke's. The author says he wrote a स्मृति-चन्द्रिका.

C. by रामेश्वरशुक्ल.

दत्तकचन्द्रिका by कोलप्याचार्य.

दत्तकचन्द्रिका by तोळप्यर, son of श्रीनि-
वासाचार्य (Baroda O. I. 6572 B.)

दत्तकचन्द्रिकाटीका by तकनलाल.

दत्तकतत्त्वविनिर्णय or-निर्णय by हरिनाथ-
मिश्र. N. vol. XI. Intro. p. 5.

दत्तकतिलक of भवदेव (a part of his
व्यवहारतिलक). Summarised in the
दत्तकशिरोमणि.

दत्तकदर्पण by द्वैपायन (N. X. p. 71).

दत्तकदीप्ति by महामहोपाध्याय अनन्त-
भट्ट (pr. at Calcutta and also at
Bhavnagar). Summarised in
दत्तकशिरोमणि.

दत्तकनिर्णय by तात्याशास्त्रिन्.

दत्तकनिर्णय by विम्बनाथ उपाध्याय.

दत्तकनिर्णय by झूलपाणि (part of his
digest called स्मृतिविवेक). Nearly
the whole is pr. in Bharatachan-

dra Siromani's दत्तकशिरोमणि. Also
styled दत्तकविवेक.

दत्तकनिर्णय by श्रीनाथभट्ट.

दत्तकपुत्रविधान by अनन्तदेव (probably
same as दत्तकदीप्ति above).

दत्तकपुत्रविधान by वृत्तिहमट्ट.

दत्तकपुत्रविधि by झूलपाणि; same as
दत्तकनिर्णय above.

दत्तकमीमांसा or दत्तपुत्रनिर्णयमीमांसा of
नन्दपण्डित alias विनायकपण्डित (pr.
by भरतचन्द्र शिरोमणि at Calcutta).
Vide sec. 105.

C. by वृन्दावनशुक्ल.

दत्तकमीमांसा by माधवाचार्य.

दत्तकविधि (an extract from the व्यव-
हारमयस्य of नीलकण्ठ).

दत्तकविधि by बाल्यस्पति ; vide N. (New
Series) vol. III. preface pp. VII-
VIII.

दत्तकविवेक by झूलपाणि (vide दत्तक-
निर्णय above).

दत्तकसपिण्डनिर्णय.

दत्तकोज्ज्वल by वर्धमान, who per-
forms an obeisance to काली. N.
(new series) vol. I p. 166.

दत्तचिन्तामणि by वल्लभेश्वर, son of नर-
सिंह.

दत्तदायप्रकाश by ब्रजनाथ विचारल (pr.
at Calcutta 1875).

दत्तपुत्रतत्त्वविवेक by बाहुदेवभट्ट (Stein's
cat. p. 307).

दत्तपुत्रविचार by गोविन्द बाहुदेवभट्ट (Ba-
roda O. I. No. 10701 b).

दत्तपुत्रविधि.

दत्तमञ्जरी.

दत्तरत्नप्रदीपिका by श्रीनिवासाचार्य.

दत्तरत्नाकर by धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र; names विज्ञानेश्वर, कालाचूत, वरदराजीय, दत्तसंग्रह, काल-निर्णय, दत्तमीमांसा; later than 1650 A. D.

दत्तरत्नार्यण by सीतारामशास्त्रिन् (Baroda O. I. No. 7204).

दत्ताविधि by वैद्यनाथ.

दत्तसंग्रह by भीमसेनकवि.

दत्तसिद्धान्तमञ्जरी by बालकृष्ण, son of वैद्यभट्टदीक्षित of the Phalnitkar family. His guru was अद्वैतानन्द.

दत्तसिद्धान्तमञ्जरी by भट्टभास्करपण्डित.

दत्तसिद्धान्तमन्दारमञ्जरी.

दत्तस्मृतिसार.

दत्तहोमादिक्रमणिका.

दत्तादर्श by माधवपण्डित.

दत्तार्क by दादा करज्जि, son of माधव, son of नृसिंह. He was pupil of कृष्णाचार्य at Nasik on the Godāvari and composed the work in śake 1691 (1769 A. D.). Names निर्णयसिन्धुकार and मयूखकार.

दत्तार्चनकौमुदी or दत्तात्रेयपद्धति by चैतन्यगिरि.

दत्तार्चनविधिचन्द्रिका by रामानन्दयति.

दत्ताष्टौचव्यवस्थापनवाद by रामसुब्रह्मण्य-शास्त्रिन्, son of रामशङ्कर; flourished towards end of 18th century.

दन्तधावनविधि.

दर्शननिर्णय by वेङ्कटनाथ, called वैदिक-सार्वभौम, son of रङ्गनाथ, son of सरस्वतीवल्लभ. On such topics as जयन्तीनिर्णय, एकादशीनिर्णय &c.

Probably a part of his स्मृतिरत्नाकर (N. vol. VIII p. 14).

Mentions स्मृतिचन्द्रिका, कालनिर्णय, अखण्डादर्श.

दर्शभास्त्र by रामभट्ट, son of विश्वनाथ होसिङ्ग.

दर्शभास्त्रपद्धति by रघुनाथ. Based on हेमाद्रि's work.

दर्शभास्त्रप्रयोग by दयाशङ्कर, son of धरणीधर.

दर्शभास्त्रप्रयोग by भट्टगोविन्द (Baroda O. I. ms. 1677 dated śake 1680).

दर्शभास्त्रप्रयोग by शिवराम.

दर्शसञ्चिका.

दशकर्मदीपिका or-पद्धति of पद्मपति for Yajurvedins (Kāṇva). He was elder brother of हलायुध and Pandit of Lakṣmaṇasena of Bengal and so flourished about 1168-1200 A. D.

दशकर्मपद्धति by महामहोपाध्याय कालेसि for R̥gvedins (about गर्भाधान etc.). N. vol. II. p. 61.

दशकर्मपद्धति by गणपति, son of हरि-शङ्कर.

दशकर्मपद्धति by नारायणभट्ट.

दशकर्मपद्धति by पृथ्वीधर.

दशकर्मपद्धति by भवदेवभट्ट; (the work is also called दशकर्मदीपिका or कर्माहुष्टानपद्धति). According to छन्दोग school. Vide sec. 73.

दशकर्मपद्धति by रामवसुधैय for Vājasaneyins; same as गर्भाधानादि-दशसंस्कारपद्धति.

दशकर्मव्याख्या of हलायुध (part of ब्राह्मणसर्वस्व).

दशकालनिर्णय.

दशधेनुदानपद्धति or-विधि (part of हेमाद्रि's दानखण्ड).

दशनिर्णय by वेङ्कटनाथ वैदिकसार्वभौम, son of रङ्गनाथ.

दशनिर्णय (on fasts and festivals) m. in प्रयोगचन्द्रिका.

दशपुत्राह्निक by आनन्द, son of प्रभाकर, of the दशपुत्र family.

दशसुखकोटिहोमप्रयोग by देवभद्रपाठक (Baroda O. I. 10963).

दशविधविप्रपद्धति.

दशश्लोकी (ascribed to विज्ञानेश्वर) on आशौच. Same as आशौचदशक above.

C. by भट्टोजि, son of लक्ष्मीधर. In Hultzsch's Report III p. 101 we find that भट्टोजि says 'विज्ञानेश्वर-मदनपारिजातकारत्रिंशच्छ्लोकीकारप्रभृत-यस्तु ब्राह्मणस्य वैद्यानुगमने पक्षिणीत्याहुः,' which shows that he regarded the author of त्रिंशच्छ्लोकी as different from विज्ञानेश्वर.

दशसंस्कारपद्धति. Same as गर्भाधानादि-दशसंस्कारपद्धति.

दशसंस्कारप्रकरण.

दशादिकालनिर्णय.

दशाहकर्मन्.

दशाहविषाह by वैद्यनाथदीक्षित.

दानकमलाकर of कमलाकरभट्ट; sec. 106.

दानकल्प quoted in अहल्याकामधेनु.

दानकल्पतरु of लक्ष्मीधर-part of कल्प-तरु; sec. 77.

दानकाण्डपर्व by साम्बाजी प्रतापराज (from परशुरामप्रताप.)

दानकाण्डसंक्षेप.

दानकौस्तुभ (extracted from the हरि-वंशशिलास of नन्दपण्डित).

दानकौस्तुदी by रामजयतर्कालङ्कार.

दानकौस्तुदी or दानक्रियाकौस्तुदी of गोविन्दानन्द (about 1500-1540 A. D.); mentioned in his आद्य-क्रियाकौस्तुदी. Vide sec. 107; pr. in B. I. series.

दानकौस्तुभ (from the स्मृतिकौस्तुभ of अनन्तदेव).

दानचन्द्रिका by गौतम.

दानचन्द्रिका by जयराम (abstract of हेमाद्रि).

दानचन्द्रिका by दिवाकर, son of महादेव and grandson of रामेश्वर sur-named काल; names दानोद्घोत, दानरत्न, दानमयूख, and व्रतार्क; also called दानसंक्षेपचन्द्रिका. Later than 1660 A. D.; pr. at Benares in 1864 and at Bombay in 1880 and 1884.

दानचन्द्रिका by नीलकण्ठ.

दानचन्द्रिका by श्रीनाथ आचार्यचूडामणि, son of श्रीकर. About 1475-1525 A. D.

दानचन्द्रिकावली by श्रीधरपति.

दानतत्त्व.

दानवर्षण m. in छुदितत्त्व (vol. II p. 250) and तिथितत्त्व by रघु-नन्दन.

दानदिनकर by कमलाकर.

दानदिनकर by दिवाकर, son of दिनकर.

दानदीधिति by नीलकण्ठ, son of भास्कर.

दानदीपवाक्यसमुच्चय.

दानधर्मप्रक्रिया by भवदेवभट्ट, son of कृष्णदेवसन्मित्र मैथिल. Names दूपाळ. In four काण्डs ; ms. (Mitra's Notices vol. V p. 144) dated śake 1558, i.e. 1636-7 A.D.

दानपञ्जी or -पञ्जिका by नरराज, son of देवसिंह of ब्रोज family. N. vol. V. p. 150. Peterson (5th Report p. 177) reads नरराज and shows that सूर्यकर compiled it at the bidding of नरराज.

दानपञ्जी by रत्नाकर ठाकुर -summarises दानसागर, as he expressly says.

दानपञ्जी by सूर्यकरशर्मन्- vide above under नरराज also.

दानपद्धति-चौहशमहादानपद्धति by राम-दत्त minister of कार्णाट king वृत्तिह of मिथिला. He was first cousin (paternal) of चण्डेश्वर. First half of 14th century (I. O. cat. vol. III. p. 550 No. 1714). The colophon describes it as the work of नवशर्मन्, who is in the 4th introductory verse referred to as born-वर्षादेवपुत्र and as an अग्निहोत्रि- appointed (to compose the work ?).

दानपरिभाषा by नीलकण्ठ.

दानपरीक्षा by श्रीचरमित्र.

दानपारिजात by अनन्तभट्ट, son of नानेश or नामदेव, son of जङ्गु of काण्वकुल.

दानपारिजात by क्षेमेन्द्र.

दानप्रकरण.

दानप्रकार.

दानप्रकाश of मित्रमित्र (part of वीर-मित्रोदय). Vide sec. 108.

दानप्रदीप by दयाराम.

दानप्रदीप by दयाशङ्कर.

दानप्रदीप by महानहोपाध्याय माधव, son of विष्णुशर्मन् from Gurjaradeśa.

दानफलविवेक.

दानफलव्रत- description of ceremonies to be performed by wives estranged from husbands or by women afraid of being separated from their sons. (I. O. cat. vol. III. p. 577).

दानभागवत by वर्णिकुबेरानन्द ; composed during the reign of संग्राम-सिंह. It is a huge work and is very valuable for the history of the text of the Purāṇas and for Purāṇic rites, as it deals principally with topics of धर्म relying upon the पुराणs. Vide D. C. ms. No. 265 of 1887-91 which contains 392 folios. D. C. ms. No. 496 of 1886-92 is a fragment of it, on grammatical points arising out of पुराणs. It gives various derivations of the word नागरी as applied to the alphabet. It mentions बौध-देव and so is later than 1300 A.D.

दानमञ्जरी by ब्रजराज.

दानमनोहर by सदाशिव, son of त्रिना-डिपरमानन्द ; composed in संवत् 1735 (1678-79 A. D.) by command of गौडेस महाराज मनोहरदास.

दानमयूख by नीलकण्ठ, son of शङ्कर-भट्ट. First half of the 17th century (pr. in Kashi S. series and by Mr. Gharpure, Bombay).

दानमहिम्न.

दानद्वयसंग्रहः.

दानरत्न m. in दानचन्द्रिका.

दानरत्न part of अक्षुपविलास.

दानरत्नाकर by चण्डेश्वर. Vide sec. 90.

दानरत्नाकर by अक्षुराम, son of छद्मल, of the होसिंग family; compiled under the direction of अक्षुपसिंह, king of जीधपुर in मरुविषय. Gives genealogy of अक्षुपसिंह, whose ancestor बीक founded Bikaner. अक्षुराम says he composed at the king's bidding five other works अक्षुपविवेक (on झालग्रामपरीक्षण), कम्तानकरपद्धतिका, अक्षुपकुतुकार्णव, अक्षुतमञ्जरी (on antidotes against poisons) and चिकित्सा-मालतीमाला. About 1675 A. D.

दानवाक्य.

दानवाक्यसङ्ग्रह by योगीश्वर (Baroda O. I. ms. 10513 dated संवत् 1687 i. e. 1630-1 A. D.). D. C. ms. 332 of 1880-81 is dated संवत् 1594.

दानवाक्यसङ्ग्रह by योगीश्वर, mentioned in भोजदेशसंग्रह, a ms. of which was copied in शके 1297 (1375 A. D.).

दानवाक्यावलि by नरराज.

दानवाक्यावलि by विद्यापति; composed at the direction of महादेवी धीरमति, queen of नरसिंहदेव वर्धनरायण of मिथिला; ms. dated संवत् 1539 (1483 A. D.). First half of 15th century. Vide Bhandarkar's Report 1883-84 p. 352 for extract.

दानवाक्यावलि Anonyms (D. C. ms. No. 367 of 1891-95).

B. D. 71.

दानविजय.

दानविवेक m. by हेमाद्रि, दानचन्द्रिका, दानमयूख of नीलकण्ठ.

दानविवेक by मानुदीक्षित, son of अक्षुजि-दीक्षित. About 1650. A. D.

दानविवेकोद्घोत or दानोद्घोत (from मदनरत्न).

दानसंक्षेपचन्द्रिका by दिवाकर son of महादेव. Vide दानचन्द्रिका above.

दानसागर by अनन्तभट्ट.

दानसागर by कामदेवमहाराज, in imitation of बह्मलसेन's work.

दानसागर by बह्मलसेन. Vide sec. 83.

दानसार, portion of दार्सिंहप्रसाद. Vide sec. 99.

दानसारसंग्रह (only section on वास्तु पूजा). Ulwar cat. No. 1355 and extract 319.

दानसारावली (vide Bik. cat. p. 375).

दानसौख्य m. in दानचन्द्रिका and दानमयूख (part of टोडरानन्द).

दानहीरावलिप्रकाश by दिवाकर, son of भारद्वाज महादेव. He was daughter's son of नीलकण्ठभट्ट. A versified summary of contents was added to this work by his younger son वैद्यनाथ. He wrote आचारार्क in 1686 A. D. The work is part of his धर्मशास्त्रसुधानिधि. Vide under आचारार्क (I. O. cat. vol. III. pp. 547-48).

अनुक्रमशिका by वैद्यनाथ, son of the author.

दानहेमाद्रि—part of चतुर्वर्गचिन्तामणि, q. v.

दानार्जव composed by order of queen धीरमति, wife of धीरनारायण नरसिंहदेव (कासेश्वरराजपण्डित) of सिंधिछा, First half of 15th century.

दानोद्घोत-same as दानविशेकोद्घोत (a part of मदनरत्नप्रदीप).

दानोद्घोत by कृष्णराम.

दानोद्दीप m. in निर्णयदीपक and ह्युद्धि-मयूख and समयमयूख : earlier than 1500 A. D.

दायकौस्तुभ by पीताम्बर सिद्धान्तवागीश. About 1604 A. D.; pr. at Calcutta 1904.

दायक्रमसंग्रह of श्रीकृष्ण तर्कालङ्कार (pr. at Calcutta, 1828 and translated by Wynch); mentions आचार्य-बृहामणि.

दायतत्त्व or दायभागतत्त्व of रघुनन्दन (pr. by Jivananda). Vide sec. 102.

C. by काशीराम बाचस्पति.

C. by राधामोहन.

C. by हृन्दावन छद्म.

C. Ano. N. (new series) vol. II p. 80.

दायदशश्लोकी in ten शार्ङ्गलविक्रीडित verses on inheritance (pr. by Burnell at Mangalore).

C. by दुर्गय, son of बाह्यदेव.

दायदीप, com. on दायभाग. Vide under दायभाग.

दायनिर्णय by गोपालपञ्चानन. Summary of रघुनन्दन's दायतत्त्व.

दायनिर्णय by विद्याधर.

दायनिर्णय by श्रीकरशर्मा; quotes मदन-सारजाल, दायभाग and बाचस्पति.

Vide I. O. cat. vol. III p. 462 No. 1523; p. 463 No. 1524 shows that there is some confusion between गोपाल and श्रीकरशर्मा.

दायभाग of जीवतबाहन. Vide sec. 78; (pr. with seven com. by Bharata-chandra for Prasanna Kumar Tagore, 1863-66).

C. by दायभागप्रबोधिनी (pr. at Calcutta 1893, 1898).

C. दायभागसिद्धान्तकृष्णदायगिरिका by अच्युत चक्रवर्ती, son of हरिदास तर्क-चार्य; criticizes श्रीनाथ's टीका and he is quoted by महेश्वर and श्रीकृष्ण. 1500-1550 A. D.

C. by उमाशङ्कर.

C. by कृष्णकान्तशर्मा.

C. by गङ्गानर.

C. by गङ्गाराम.

C. दायदीप by श्रीकृष्णतर्कालङ्कार, whose daughter's son was living in 1790 A. D. (pr. in 1863).

C. by नीलकण्ठ.

C. by मणेश्वर (vide I. L. R. 48 Cal. 702).

C. by मणेश्वर; quotes अच्युतचक्र-वर्ती (pr. in 1863).

C. by रघुनन्दन (pr. in 1863), son of हरिहर.

C. by रामनाथ विद्याबाचस्पति.

C. विवृति or दीपिका by रामनर, son of श्रीनाथ आचार्य बृहामणि; quoted in अच्युत's टीका (pr. in 1863).

C. by श्रीनाथ, son of श्रीकराचार्य; criticized by अच्युत (pr. in 1863). 1475-1535 A. D.

- C. by सदाशिव.
 C. by हरिदीक्षित.
 दायभाग—a portion of व्यवहारनिर्णय of बरदराज.
 दायभाग—a portion of the विवाद-मङ्गलर्णव of जगन्नाथ.
 दायभाग by वैद्यनाथ.
 दायभागकारिका by मोहनचन्द्र विद्यावाचस्पति. N. (new series) I. 172.
 दायभागनिर्णय or -विनिर्णय by कामदेव (I. O. cat. p. 463).
 दायभागनिर्णय by भट्टोजि (Peterson's 6th Report No. 84).
 दायभागनिर्णय by व्यासदेव.
 दायभागनिर्णय of श्रीकर-*vide* दायनिर्णय above.
 दायभागविवेक alias दायरहस्य by रामनाथ विद्यावाचस्पति ; a com. on दायभाग of जीमूतबाहन composed in 1657 A.D. Part of स्मृतिरत्नावलि. N. vol. V. p. 154.
 दायभागव्यवस्था of सार्वभौम in 8 तरङ्गs. Composed in (शाकेश्वरिभट्टलहरीस्य-कलानिधाने) śake 1583 i. e. 1661-2 A. D. ; composed for राजब.
 दायभागव्यवस्थासंक्षेप by गणेशभट्ट (part of व्यवस्थासंक्षेप).
 दायभागसिद्धान्त of बलभद्र तर्कवागीश-भट्टाचार्य (I. O. cat. p. 465)
 दायभागसिद्धान्तकुसुमचन्द्रिका, com. on दायभाग. *Vide* above.
 दायभागार्थदीपिकापद्यावली by रघुराम, pupil of रघुनाथ N. (new series) vol. I p. 174 ; towards end of 18th century.

- दायस्तुतावली by टीकाराम.
 दायरहस्य-*vide* दायभागविवेक of रामनाथ.
 दायविभाग by कमलाकर.
 दायसंक्षेप by गणेशभट्ट.
 दायसंग्रहश्लोकदशकव्याख्या by दुर्गय, son of बासुदेव. *Vide* दायदशश्लोकी.
 दायधिकारक्रमसंग्रह by श्रीकृष्णतर्कालङ्कार.
 दायधिकारक्रमसंग्रह by कृष्ण or जयकृष्ण तर्कालङ्कार. Ulwar cat. No. 1356.
 Seems to be same as the preceding.
 दायधिकारिक्रम by लक्ष्मीनारायण.
 दाल्भ्यकृतधर्मशास्त्र (on आश्व) D. C. ms. No. 267 of 1887-91 contains prose passages about प्रयोम.
 दाल्भ्यपद्धति (Baroda O. I. No. 8156). On rites of death and after death.
 दासीदान.
 दाहादिकर्मकर्तृनिर्णय by याज्ञिकदेव सन्नान्दस्थपति.
 दाहादिकर्मपद्धति.
 दिनकरोद्घोत or शिवद्युमणिदीपिका begun by दिनकर alias दिवाकर, son of रामकृष्णभट्ट, son of नारायणभट्ट and finished by his son विश्वेश्वर alias नागभट्ट ; contains sections on आचार, आशौच, काल, दान, हर्त, प्रतिष्ठा, प्रायश्चित्त, व्यवहार, वर्षकृत्य, व्रत, झूठ, आश्व, and संस्कार.
 दिनत्रयनिर्णय of विद्याधीशहनुनि.
 दिनत्रयमीमांसा of नारायण (for भाष्य followers).
 दिनदीपिका.
 दिनभास्कर of शम्भुनाथ सिद्धान्तवागीश्वर.
 Manual of daily religious duties

of householders. About 1715
A. D.

दिव्यपतिसंग्रह m. by जीवतकाइन's काल-
विवेक.

दिवोदासप्रकाश m. by कालनिर्णयचन्द्रिका
of दिवाकर.

दिवोदासीय m. by नि. सि., विद्यानपारि-
जात, छात्रचन्द्रिका. Earlier than
1500 A. D. Probably the same
as दिवोदासप्रकाश.

दिव्यतत्त्व of रघुनन्दन. Vide sec. 102.
C. लघुटीका by मथुरानाथ झाङ्ग.

दिव्यतन्त्र or तन्त्रकौस्तुभ m. by देवनाथ;
mentions only Vaishnavite rites.
(Mitra's Notices vol. VI p. 32,
ms. copied in 1551 šake i. e.
1629-30 A. D.).

दिव्यदीपिका of दामोदरठक्कुर, compiled
under Muhamad Shah (N. vol.
V. p. 282).

दिव्यनिर्णय of दामोदरठक्कुर, compiled
under संग्रामशाह (N. vol. VI. p.
40). Earlier than 1575 A.D. Vide
under विवेकदीपक of दामोदर.

दिव्यसंग्रह by सदानन्द.

दिव्यसिंहकारिका by दिव्यसिंह. An abridg-
ment in verse of his कालदीप
and आनन्ददीप.

दिव्यालुप्तानन्द by नारायणभट्ट, son of
रामेश्वरभट्ट. Vide sec. 103. N. (new
series) vol. III. p. 92.

दीक्षातत्त्व by रघुनन्दन. Vide sec. 102.

दीक्षातत्त्वप्रकाशिका of रामकिशोर (C.
P. cat. No. 2202).

दीक्षानिर्णय.

दीपकलिका of कलपाणि, com. on वास-
वतक्यसूति. Vide sec. 95.

दीपदान.

दीपदानविधि or-कारिका.

दीपमालिका.

दीपभानु.

दीपाबलिप्रयोग.

दीपिका—Occurs in the name of se-
veral works such as कालनिर्णय-
दीपिका, आनन्ददीपिका &c.

दीपोत्सवनिर्णय (Baroda O. I. 10625
dated 1757 संवत्).

दुर्गभजन (alias सूतिदुर्गभजन) by
चन्द्रशेखरशर्मा, a बरोदब्राह्मण of नव-
द्वीप. Four chapters on तिथि, मास,
persons qualified to perform
religious ceremonies such as दुर्गा-
पूजा, fasts and penances ; solves
doubts on points of dharma.

दुर्गातत्त्व—Vide दुर्गोत्सवतत्त्व.

दुर्गातत्त्व by राघवभट्ट.

दुर्गापुराणवर्णनसूति.

दुर्गाभक्तिरत्निणी or दुर्गोत्सवसूति as-
cribed to नरसिंहदेव of मिथिला,
composed by विद्यापति. This was
his last work. Praises धीरसिंह, son
of नरसिंह, and his brother भैरव
who is here styled रूपनारायण,
though elsewhere he is called
हरिनारायण (vide Ind. Ant. vol. 14
p. 193). About 1438 A.D.; pr. in
Calcutta, 1909. Mentions रत्नाकर.

दुर्गाभक्तिरत्निणी of माधव.

दुर्गाभक्तिप्रकाश m. by रघुनन्दन in
दुर्गोत्सवतत्त्व.

दुर्गाभक्तिलहरी by रघुनन्दन.

दुर्गार्चनकल्पतरु.

दुर्गार्चनाचरितहस्य by मधुरानाथ शुक्ल.

दुर्गार्चाकालनिकर्ष by मधुचन्दन वाचस्पति.
N. (new series), vol. I. p. 81.

दुर्गार्चाकौस्तुभ by परमानन्दशर्मन्.

दुर्गार्चासुक्तर by कालीचरण in two
खण्डs, first describing जगद्धात्री-
पूजा and the 2nd कालिकापूजा. It
speaks of the दुर्गापूजा on कार्तिक-
शुक्लनवमी while the well-known
दुर्गापूजा is in आश्विन.

दुर्गार्णव m. in धर्मप्रवृत्ति.

दुर्गावतीप्रकाश alias समयालोक by पद्म-
नाभ, son of बलभद्र. In seven
आलोकs. Composed under pa-
tronage of दुर्गावती queen of दल-
पति, king on the नर्मदा and
father of बीरसाहि ; vide Bik. cat.
p. 450 and I. O. cat. p. 536
No. 1680. M. by शङ्करभट्ट in
द्वैतनिर्णय and names निर्णयाद्युत,
मदनपारिजात, मदनरत्न. Between
1460-1550 A.D. Deals with निर्णयs
on तिथिs, संक्रान्ति, मलमास etc.
Is this दलपति the same as the
author of वृत्तिह्रस्वाद ? The
seven sections are on समय,
व्रत, आचार, व्यवहार, दान, छुष्टि,
ईश्वराराधन (or पूजा ?).

दुर्गोत्सवकृत्यकौस्तुभ by शम्भुनाथसिद्धान्त-
बागीश. Mentions संबत्सरप्रदीप,
वर्षकृत्य. He was a pandit at the
court of the king of कामरूप.
About 1715 A. D.

दुर्गोत्सवचन्द्रिका by भारतीचरण वर्धमान
महापात्र at the instance of prince
रामचन्द्रदेव गजपति of Orissa.

दुर्गोत्सवतरण by रघुनन्दन. Vide sec.
102.

दुर्गोत्सवनिर्णय by गोपाल (N. vol. VI
p. 210).

दुर्गोत्सवनिर्णय by न्यायपञ्चानन (name
not given). Mitra appears to
regard this as different from
above, while Aufrecht holds
them identical. N. vol. VII p. 7.

दुर्गोत्सवपद्धति- vide दुर्गाभक्तितराङ्गिणी.

दुर्गोत्सवप्रमाण by रघुनन्दन. Calcutta
Sanskrit College mss. cat. vol.II
pp. 310-311 No. 336.

दुर्गोत्सवविशेष by झूलपाणि. Vide sec.
95.

दुर्गोत्सवविशेष by श्रीनाथ आचार्यचूडामणि.

दुष्टरजोदर्शनशान्ति (from प्रयोगरत्न of
नारायणभट्ट).

द्वययोगलक्षण.

द्वयलक्षण.

द्वालीय by द्वालाल.

देवजानीय m. in नि. सि., विधानपारि-
जात, आचाररत्न of लक्ष्मण. Earlier
than 1600 A. D.

देवताचारिपूजा.

देवतिलकपद्धति (marriage of an idol
of विष्णु with लक्ष्मी). N. (new
series) I. p. 179.

देवदासप्रकाश or सवर्ण्यचूडामणि by
देवदासमिश्र, son of नामदेव, son of
अर्जुन of the गौतमगोत्र. Extensive
digest of leading rites with
particular reference to luna-
tions, and on आश्व, आशौच, लक्ष-
मास. Based as the author says

on कल्पतरु, कर्क, कल्पदीप, स्मृति-
सार, मिताक्षरा, कृत्यार्णव. Between
1350-1500 A. D. Baroda O. I.
No. 5581.

देवदासीय m. by नि. सि., विधानपारि-
जात, आन्ध्रमण्डल. (Probably same as
as above)

देवप्रवृत्ति m. in रुद्रकल्पद्रुम of अनन्तदेव.
Probably the महारुद्रप्रवृत्ति of
अनन्तदीक्षित.

देवप्रतिष्ठातृत्व or प्रतिष्ठातृत्व of रघु-
नन्दन. Vide sec. 102.

देवप्रतिष्ठापद्धति.

देवप्रतिष्ठाप्रयोग by श्यामसुन्दर, son of
गङ्गाधरदीक्षित.

देवप्रतिष्ठाविधि (Bik. cat. p. 380).

देवपाशिकपद्धति (यजुर्वेदीय) of देव-
पाशिक (pr. in Kashi S. series).

देवप्रवृत्ति- vide sec. 23 ; pr. Ānan.
Sm. pp. 85-89.

देवस्थापनकौस्तुभ by शाङ्कर, son of बल्लाल,
surnamed घारे (Baroda O. I.
1464).

देवाल्लयप्रतिष्ठाविधि by रमापति.

देवीपरिचर्या m. in अहल्याकामधेनु.

देवीपूजनभास्कर by शम्भुनाथ सिद्धान्त-
बागीश (N. vol. VII p. 154 gives
date of completion as स्वयुगोर्भि-
शिषे ज्ञाके निशाचरतिथौ शुभे).

देवीपूजापद्धति by चैतन्यगिरि.

देशान्तरवृत्तक्रियानिरूपण.

देहसुद्धिप्रापञ्चिका (Aufrecht's Leip-
zig cat. 673).

देवज्ञानिन्तामणि m. in टोडरानन्द.

देवज्ञानमोहर by लक्ष्मीधर- m. by रघु-
नन्दन in ज्योतिस्तत्त्व and मङ्गलस-

तत्त्व and in टोडरानन्द and by नि.
सि.; (probably a purely astro-
logical work). Earlier than
1500 A. D.

देवज्ञानसूत्र by नीलकण्ठ or श्रीपति; m.
by नि. सि. (probably a purely
astrological work).

दोलयात्रा.

दोलयात्रातत्त्व or दोलयात्राप्रमाणतत्त्व of
रघुनन्दन; vide sec. 102, N. (new
series) vol. I. p. 191.

दोलयात्राविवेक of कल्लपाणि. Vide sec.
95.

दोलायात्रासूत्र by नारायणतर्काचार्य.

दोलारोहणपद्धति of विद्यानिवास.

द्रव्यसुद्धि by रघुनाथ.

द्रव्यसुद्धिदीपिका by पुरुषोत्तम, son of
पीतान्धर. Author describes him-
self as श्रीमद्ब्रह्मभार्यार्यचरणाम्बदास-
दास; quotes नि. सि., सुद्धिमयल,
विनकरोदयोत; he was born in संवत्
1724 (1668 A. D.) and died
about संवत् 1781; pr. in 1906.

ब्राह्मणयज्ञसूत्रपरिशिष्ट.

ब्राह्मणयज्ञसूत्रपूर्वापरप्रयोग.

ब्राह्मणयज्ञसूत्रं vide स्वादिरयज्ञसूत्रं; pr.
at Ānandaśrama Press, Poona
with com.

C. by रुद्रकन्द.

C. सुबोधिनी by श्रीनिवास.

ब्राह्मणयज्ञसूत्रकारिका by बालाशिवोदधि.

ब्राह्मणयज्ञसूत्रप्रयोग by विनयानन्द.

द्रोणध्विन्तामणि.

द्राक्षिकार्कमण्डपद्धति,

द्वारिकाद्वाराच (Baroda O. I. No. 12225).

द्वादशमासवेषदानरत्नाकर.

द्वादशयात्रातत्त्व or द्वादशयात्राप्रमाणतत्त्व of रघुनन्दन. On the twelve great festivals of Viṣṇu at Jagannāthapuri.

द्वादशयात्राप्रयोग by विद्यानिवास (about जन्मनाथ). N. (new series) I. p. 194.

द्वादशविश्वप्रमीमांसा.

द्वादशाहकर्मविधि.

द्विजकल्पलता by परशुराम in 6 उद्भास. Hultzsch's Report III p. 60.

द्विजराजोदय.

द्विजाद्विकपञ्चति of ईशान, the elder brother of हलायुध. About 1170-1200 A. D.

द्विभाषाग्नि.

द्विविधजलाशयोत्सर्गप्रमाणदर्शन by बुद्धिकरगुरु.

द्विसप्ततिआद्य.

द्वैततत्त्व of सिद्धान्तप्रधानन.

द्वैतनिर्णय by चन्द्रशेखर बाबूपति, son of विद्याधरपण. Calcutta Sanskrit College mss. cat. vol. II. 79.

द्वैतनिर्णय by नरहरि; quoted by रत्नपाणि in क्षयमासादिविवेक; mentions रत्नाकर.

द्वैतनिर्णय of बाबूपतिमिश्र. Vide sec. 98.

C. प्रकाश or जीर्णोद्धार by मधुसूदनमिश्र.

C. प्रदीप or कादम्बरी by गोकुलनाथ (I. O. cat. vol. III. p. 488).

द्वैतनिर्णय by शाङ्करभट्ट. About 1580-1600; on doubtful points of धर्म. Vide Annals of Bhandarkar Institute vol. III part 2 pp. 67-72.

द्वैतनिर्णय m. in ब्रतराज by विश्वनाथ as composed by his grandfather. Latter half of 17th century.

द्वैतनिर्णयपरिशिष्ट or द्वैतपरिशिष्ट by केशवमिश्र; m. by रत्नपाणि; in two परिच्छेद; dwells at great length on आद्य. Vide Mitra's Notices V. p. 186.

द्वैतनिर्णयपरिशिष्ट by दामोदर, son of शाङ्करभट्ट. About 1600-1640 A. D.

द्वैतनिर्णयफक्किका m. in द्वैतनिर्णयपरिशिष्ट.

द्वैतनिर्णयसंग्रह by चन्द्रशेखर बाबूपति, son of विद्याधरपण.

द्वैतनिर्णयसिद्धान्तसंग्रह by भानुभट्ट, son of नीलकण्ठ, son of शाङ्करभट्ट (whose द्वैतनिर्णय is summarised herein). About 1640-1670 A. D.

द्वैतविषयविवेक by वर्धमान, son of भवेश. About 1500 A. D.

द्वैतनिर्णयाद्युत m. in द्वायभागतत्त्व of रघु.

द्वैतनिर्णयप्रमाणनिर्णय or-र्णयेंद्रु by विश्वनाथ son of कृष्णगुर्जर of नैधुबगोत्र (Baroda O. I. No. 12708). Mentions दिनकरोदयोत, कौस्तुभ. Later than 1680 A. D.

धनजयसंग्रह m. by रघु in तिथितत्त्व.

धनभागविवेक- vide भागविवेक.

धनिष्ठापञ्चक.

धनुर्विद्यादीपिका m. by कमलाकर in नि. सि.

धनुर्वेदाभिन्तामणि by नरसिंहभट्ट.

धर्मवेदसंग्रह alias वीरचिन्तामणि by
शाङ्गिचर.

धर्मवेदसंहिता by वसिष्ठ; pr. at Calcutta
in महाराजा कुसुमचन्द्र series.

धर्मकारिका (author not known).

508 कारिका compiled from vari-
ous authors. Mentions नि. सि.,
कौस्तुभ, कालतत्त्वविवेचन and मयूख,
and so later than 1680 A. D.
(vide BBRAS. cat. p. 219, No.
691).

धर्मकोश- by त्रिलोचनमिश्र m. by वर्ध-
मान and in आङ्गिकतत्त्व by रघु.
The work deals with व्यवहार-
पदः, दायभाग, कृणादान etc.

धर्मचन्द्र by केशवराय son of गोविन्दराय,
son of रामराय of भारद्वाजगोत्र.
Based on आम्बलावनयुद्ध and its
परिशिष्ट. Divided into किरण on
आचार &c. Baroda O. I. No.
5860 is dated संवत् 1810.

धर्मतत्त्वकमलाकर by कमलाकरभट्ट, son of
रामकृष्ण. Divided into ten परिच्छेदः
on व्रत, दान, कर्मविपाक, शान्ति, पुर्त,
आचार, व्यवहार, प्रायश्चित्त, शूद्रधर्म,
and तीर्थ. Bik. cat. p. 99.

धर्मतत्त्वकलानिधि by पृथ्वीचन्द्र, son
of नानमह. His विरुदः are कलि-
कालकर्णप्रताप, परमवैष्णव. Divided
into ten प्रकाशः, 7th being on
आशौच. Baroda O. I. No. 4006.

धर्मतत्त्वप्रकाश by शिवचतुर्धर, son of
गोविन्ददीक्षित of कर्पूरग्राम (Kopar-
gaon on the गोदावरी). Composed
in शके 1698 (नागापुरसङ्घ) i. e.
1776 A. D. at प्रतिष्ठान on the
Ganges (Allahabad). Hultzsch
(Report No. III p. V.) wrongly

says that he composed it in 1746
A. D., though in his extract at
p. 84, he gives नागापुरसङ्घशके
as the date).

धर्मतत्त्वसंग्रह by महादेव.

धर्मतत्त्वार्थचिन्तामणि.

धर्मतत्त्वबालोक- vide गोविन्दार्णव alias
स्थितिसागर.

धर्मदीप m. in आङ्गिकचन्द्रिका of दिवा-
कर.

धर्मदीपिका or स्थितिप्रदीपिका by चन्द्र-
शेखर वाचस्पति. Reconciles dis-
cordant opinions on points of
धर्म.

धर्मद्वैतानिर्णय- vide द्वैतानिर्णय of शङ्करभट्ट.

धर्मनिबन्ध by रामकृष्णपाण्डित.

धर्मनिबन्धन.

धर्मनिर्णय by कृष्णताताचार्य.

धर्मपद्धति of नारायणभट्ट.

धर्मपरीक्षा by मन्मथदास.

धर्मप्रकाश by माधव. D. C. ms. No.
221 of 1886-92 deals with सम-
यालोक i. e. व्रतः in चैत्र and the
other months; mentions माधवीय,
वाचस्पतिमिश्र, पुराणसङ्ग्रहचय. Later
than 1500 A. D.

धर्मप्रकाश or सर्वधर्मप्रकाश by शङ्कर-
भट्ट, son of नारायणभट्ट and पार्वती.
Latter half 16th century. Says
that he follows the works of
मेधातिथि, अपरार्क, विश्वामिश्र स्थु-
र्थसार, कालादर्श, चन्द्रिका, हेमाद्रि,
माधव, वृत्तिह, त्रिस्थलीसेतु. Refers
to his own शास्त्रदीपिकाप्रकाश. For
a part of it on संस्कार vide I. O.
cat. vol III p. 482 No. 1564.

धर्मप्रदीप or -दीप m. by स्मृतिचन्द्रिका (आशौचकाण्ड p. 63), प्रायश्चित्तविवेक of कलपाणि, सुश्रुतस्य of रघु०, कालादर्श etc.

धर्मप्रदीप by गङ्गाभट्ट.

धर्मप्रदीप by धनञ्जय; N. (new series) II. p. 46 (on मोक्ष only).

धर्मप्रदीप by बर्बमान.

धर्मप्रदीप of बोज-vide p. 279 of the text. Composed between 1400 and 1600 A. D.

धर्मप्रदीपिका com. on अग्निवपुःश्रीति (q. v.) by सुब्रह्मण्य son of वेङ्कटेश.

धर्मप्रदीप by नारायणभट्ट; m. by शङ्करभट्ट in द्वैतनिर्णय, by सुश्रुचन्द्रिका of नन्दपण्डित and in व्यवहारमयूख. Treats of daily duties (āhnikā), śauca, gṛhastha and other संस्कारs, मोक्षनिर्णय, आशु, आशौच, दान, प्रायश्चित्त, तिथिनिर्णय, स्थालीपाक. Mentions माधवीयकालनिर्णय, मदनपारिजात, प्रयोगपारिजात, महापर्व, अनन्ताचार्य, कालादर्श, नारायणभट्ट on आम्बलावन; m. by नन्दपण्डित in आशुकरत्नसूत. I. O. ms. (vide cat. p. 480 No. 1560) is dated संवत् 1659 (1602-3 A. D.). So between 1400-1600 A. D. Vide p. 420 above.

धर्मप्रज्ञ (आपस्तम्बीय) - part of आपस्तम्बधर्मसूत्र.

धर्मचिन्ह.

धर्मबोधन.

धर्मभाष्य m. in स्मृतिचन्द्रिका and हेमाद्रि (III. 2. 747).

II. B. 72.

धर्ममार्गनिर्णय (Baroda O. I. 11821).

धर्मरत्न-a digest by जीवतबाहण of which the कालविवेक and दासभाग are parts.

धर्मरत्न by भैर्याभट्ट, son of भट्टारकभट्ट. Divided into द्विधित्स on आह्निक and other subjects.

धर्मरत्नाकर by रामेश्वरभट्ट; on धर्मस्वरूप, तिथिमासलक्षण, प्रतिपदादिषु विहित-कृत्यविधान, उपवास, पुगादिनिरूपण, संक्रान्ति, अङ्गुत, आशौच, आशु, वेदाध्ययन, अनध्याय etc.

धर्मवृत्ति m. in मद. पा. (p. 772) on the constitution of परिषद्, संस्कारमयूख and प्रायश्चित्तमयूख. मद. पा. 753 quotes a धर्मवृत्ति (on प्रायश्चित्त). It seems probable that both are identical and are the same as धर्मभाष्य above.

धर्मविवेक by चन्द्रशेखर; explains and illustrates मीमांसान्यायs.

धर्मविवेक by विष्णुकर्मन्, son of दामोदर and हीरा and grandson of भीम. Deals with fasts and festivals in 8 काण्डs; quotes कालमाधव, मदनरत्न, हेमाद्रिसिद्धान्तसंग्रह. Between 1450-1525 A. D. Vide Ulwar cat. extract 320 for detailed contents where the ms. is dated संवत् 1583.

धर्मविवेचन by रामसुब्रह्मण्यशास्त्रि, son of रामशङ्कर.

धर्मशास्त्रकारिका.

धर्मशास्त्रविबन्ध by फकीरचन्द्र.

धर्मशास्त्रसंग्रह-collection of स्मृति texts on आशु; BBRAS. cat. p. 219 No. 692.

धर्मशास्त्रसंग्रह by बालशर्मापायगुण्ड, son of ब्रह्मनाथ and लक्ष्मी. I. O. cat. p. 458. Vide sec. III. About 1800 A. D.

धर्मशास्त्रसर्वस्व by भट्टोजि. About 1600-1650 A. D.

धर्मशास्त्रसुधानिधि of दिवाकर. Composed in 1686 A. D. Vide आचार्यार्क above.

धर्मसंहिता or धर्मस्मृति-m. by कालविवेक of जीवत०.

धर्मसंग्रह by नारायणशर्मन्.

धर्मसंग्रह by हरिश्चन्द्र.

धर्मसंग्रहायदीपिका by आनन्द.

धर्मसार by पुरुषोत्तम (ms. copied in 1607, vide Hp. cat. p. XV).

धर्मसार by प्रभाकर-m. in आचारमयूख. Earlier than 1600 A. D.

धर्मसारसमुच्चय- same as चतुर्विंशति-स्मृतिधर्मसारसमुच्चय.

धर्मसारसुधानिधि m. in आहिक ग्रन्थिका of दिवाकर काल and in com. on चतुर्विंशतिमत by भट्टोजि (vide BBRAS cat. p. 216).

धर्मसिन्धु or धर्मसिन्धुसार by काशीनाथ alias बाबा पाध्ये. Vide sec. 112.

धर्मसिन्धु by मणिराम.

धर्मसुबोधिनी by नारायण. Compiled from विज्ञानेश्वर, माधव and मध्व-रत्न.

धर्मसेतु by तिमेल of पराशर gotra on व्यवहार. Refers to विज्ञानेश्वर.

धर्मसेतु by रघुनाथ. A vast work.

धर्मानुमानुबन्धिस्तोक by कृष्णपण्डित.

C. by रामपण्डित.

धर्माधर्मप्रबोधिनी of प्रेमनिधि ठक्कर, son of इन्द्रपति ठक्कर. He hailed from माहिष्मती in the territory of निजामसाह but compiled the digest in Mithila in संवत् 1410 (1353-54 A. D.). Contains twelve chapters on आहिक, पूजा, आद्य, आशौच, शुद्धि, विवाह, religious benefactions, आपद्धर्मे, optional feasts, pilgrimages, प्रायश्चित्त, कर्म-विपाक and duties common to all classes. Vide N. vol. VI. pp. 18-20. M. M. Chakravarti (JASB. for 1915 pp. 392-393) says that संवत् 1410 must be taken to be 1607, since विक्रम era. was not in use in मिथिला. But this is not very convincing.

धर्माधर्मव्यवस्था.

धर्माध्वबोध by रामचन्द्र.

धर्माध्वत m. by वर्धमान in तत्त्वाध्वतसारोद्धार. Probably धर्माध्वत may not be a work at all, but may refer in general to works on धर्म.

धर्माध्वतमहोदधि by रघुनाथ, son of अनन्तदेव.

धर्मान्मोधि- same as अनुपविलास.

धर्माणव of पीताम्बर, son of काश्यपाचार्य. Vide Bik. cat. p. 383 (on तिथिनिर्णय), which ms. is dated 1681 A. D.

धवलनिबन्ध m. in अन्वेष्टिपद्धति of नारायण, by रघु० and in निर्णयाध्वत.

धवलसंग्रह m. in कालविवेक of जीवत-वाहन, कालसार of गदाधर (धवल-निबन्ध and धवलसंग्रह are probably the same).

धान्याचलादिदानतत्त्व (on gifts of
heaps of corn). N. (new series)
II. p. 88.

ध्वजोच्छ्राय -from पूर्तकमलाकर.

नक्तकालनिर्णय.

नक्षत्रयोगदान.

नक्षत्रविधान.

नक्षत्रशान्ति by बौधायन (D. C. No.
97 of A 1882-83).

नयमणिमालिका.

नवकण्ठिकाश्राद्धसूत्र or आश्राद्धसूत्र-
6th परिशिष्ट of कात्यायन. Vide
under आश्राद्धकल्प.

C. by कर्क.

C. आश्राद्धकाशिका by कृष्णमिश्र, son
of विष्णुमिश्र; composed in 1448-9
A. D.

C. आश्राद्धकल्पसूत्रपद्धति by अनन्तदेव.

नवग्रहदान.

नवग्रहमन्त्र- attributed to वसिष्ठ.

नवग्रहयज्ञ (Baroda O. I. 2279).

नवग्रहयज्ञासूत (Baroda O. I. 6887).

नवग्रहयागविधि.

नवग्रहशान्ति- vide under वासिष्ठी.

नवग्रहशान्तिपद्धति by शिवराम, son of
विश्राम for सामवेद followers. I. O.
ms. (cat. p. 570) copied in संवत्
1806 (1749 A. D.).

नवग्रहस्थापना BBRAS. cat. vol. II.
p. 243.

नवग्रहहोम.

नवनीतिनिबन्ध by रामजी. Is it same
as निबन्धननवनीति ?

नवमूर्तिप्रतिष्ठाविधि.

नवरत्नदान.

नवरत्नमाला by प्रह्लादभट्ट.

नवरात्रकृत्य.

नवरात्रनिर्णय by गोपालव्यास.

नवरात्रप्रदीप by नन्दपण्डित (pr. in सर-
स्वतीमहान series No. 23).

नवविधेकदीपिका by वरदराज.]

नवाक्षभाष्यनिर्णय by गौरीनाथचक्रवर्ति
(Baroda O. I. 10219).

नवाक्षविधि.

नव्यधर्मप्रदीप by कृपाराम, pupil of जय-
राम and patronised by त्रिलोकचन्द्र
and कृष्णचन्द्र, Zamindars of
Bengal in the 2nd half of 18th
century. N. (new series) vol.
II. p. 92.

नागदेवाह्निक m. in शूद्रकमलाकर. Ear-
lier than 1600 A. D.

नागदेवीय-m. in आचारमयूख ; seems to
be the same as नागदेवाह्निक.

नागप्रतिष्ठा by बौधायन.

नागप्रतिष्ठा by शौनक.

नागबलि by शौनक.

नागबलिसंस्कार.

नागार्जुनीयधर्मशास्त्र on आचार, espe-
cially स्त्रीधर्म.

नानाशास्त्रार्थनिर्णय by बर्धमान, son
of भवेष्ट. About 1500 A. D.

नान्दीह्रस्वनिरूपण by हृदयनाथ.

नान्दीह्रस्वशास्त्रप्रयोग.

नान्दीशास्त्रपद्धति by रामदत्त मन्त्रिज, son of गणेश्वर. First half of 14th
century.

नारदस्मृति (ed. by Dr. Jolly).

C. by अस्तहाय, as amended by कल्याणभट्ट.

C. by रमानाथ.

नारदीय- m. in the समयमयूख and other मयूखs. Probably the नारद-पुराण.

नारायणधर्मसारसंग्रह.

नारायणपद्धति m. in ज्योतिस्तत्त्व and मलमासतत्त्व of रघु०.

नारायणप्रबोधोत्सव.

नारायणबलिपद्धति by दाल्भ्य (Baroda O. I. 11497).

नारायणबलिप्रयोग by कमलाकर, son of रामकृष्ण.

नारायणभट्टी. The same as प्रयोगरत्न and अन्त्येष्टिपद्धति by नारायणभट्ट.

नारायणमिश्रीय.

नारायणवृत्ति-m. in आचारमयूख. Probably the com. on आश्वलायनयूख by नारायण.

नारायणस्मृति m. by अपरार्क.

नित्यकर्मपद्धति (Baroda O. I. ms. No. 603 dated संवत् 1547 i. e. 1490-1 A. D.).

नित्यकर्मपद्धति by श्रीधर, son of प्रभाकरनायक for माध्यन्दिनशास्त्रा, based on कात्यायन. Also called श्रीधर-पद्धति. D. C. ms. No. 228 of 1886-92. D. C. Ms. No. 119 of 1884-85 is dated संवत् 1434 i. e. 1377-8 A. D.

नित्यकर्मप्रकाशिका by कुलनिधि.

नित्यकर्मलता of धीरेन्द्रश्रीधर, son of धर्मेश्वर.

नित्यदानादिपद्धति by क्षान्तिभट्ट विपतिभट्ट. Quotes महार्णव.

नित्यस्नानपद्धति by कान्हेदेव (Baroda O. I. 4011).

नित्याचारपद्धति by गोपालानन्द.

नित्याचारपद्धति of विष्णुकर राजपेयिन्, son of हान्धुकर (pr. in B. I. series). For राजसनेयशास्त्रा. Between 1350-1500 A. D.

नित्याचारप्रदीप by नरसिंह राजपेयिन् of कौत्सवंश, son of मुरारि and grandson of धराधर and pupil of विष्णेश्वर ; migrated to काशी. Family came from उत्कल ; quotes कल्पतरु, प्रपञ्चसार. माधवीय. A very large work. Later than 1400 A. D. (pr. in B. I. series, 2 parts pp. 1-725). Ulwar cat. extract 322.

नित्यादर्श m. by कालादर्श of आदित्यभट्ट.

नित्यानुष्ठानपद्धति by बलभट्ट.

निबन्धचूडामणि by यज्ञोधर (Bik. cat. p. 322). Contained at least 62 प्रकाशs and dealt with शास्त्रिs.

निबन्धन m. by सरस्वतीविलास.

निबन्धनवनीत by रामजित्. Divided into four आश्वाद्s on सामान्यतिथि-निर्णय, व्रतविशेषनिर्णय, उपाकर्मकाल and आशुकाकाल. Mentions अनन्तभट्ट, हेमाद्रि, माधव and निर्णयाद्युत as his authorities. D. C. Ms. No. 102 of 1882-83 was copied in संवत् 1673. Between 1400-1600 A. D.

निबन्धराज Vide under समयप्रकाश.

निबन्धशिरोमणि by वृत्तिह (Baroda O. I. 4012 and 9212). A huge work on संस्कारs, astrological

- information about बार, नक्षत्र etc., अनुपनीतधर्म, कर्मविधाक.
- निबन्धसर्वस्व by महादेव, son of श्रीपति. Vide under प्रायश्चित्ताध्याय. A निबन्धसर्वस्व is m. in नृसिंहप्रसाद.
- निबन्धसार by वचिय, son of श्रीनाथ. A huge work in three अध्याय on आचार, व्यवहार and प्रायश्चित्त. D.C. Ms. 123 of 1884-86 is dated संवत् 1632; m in धर्मप्रवृत्ति.
- निबन्धसिद्धा-तबोध by गङ्गाराम.
- निर्णयकौस्तुभ by विश्वेश्वर m. by रघु-नन्दन and शङ्कर in सत्कारभास्कर.
- निर्णयचन्द्रिका by शङ्करभट्ट, son of नारायणभट्ट
- निर्णयचिन्तामणि by विष्णुशर्मन् महायाज्ञिक at the instance of श्रीराज-जालमदास, son of विद्वर, a वैश्य of the गोभिलगोत्र (Stein's cat. p. 308 contains the portion on मलमास)
- निर्णयतत्त्व by नागदैवज्ञ, son of शिव (C. P. cat. No. 2598); he is author of आचारप्रदीप, which is quoted in आचारमयूख. Earlier than 1450 A. D. (Ulwar cat. No. 1256).
- निर्णयतराणि.
- निर्णयदर्पण by गणेशाचार्य (C. P. cat. No. 2599).
- निर्णयदर्पण by शिवानन्द, son of तारा-पति ठक्कर. On आश्व and other rites.
- निर्णयदीप m. in नि. सि., आचाररत्न of लक्ष्मण.
- निर्णयदीपक by अचल द्विवेद, one of the three sons of बत्तराज and pupil of भट्टविनायक. He was from बुन्देल and of मन्डोह subsection of नागर-ब्राह्मण and was also styled भागव-तेय. He wrote also कर्तव्यदीपमहाक-विधान before this work. The work deals with आश्व, आश्विच, eclipse, तिथिनिर्णय, उपनयन, विवाह, प्रतिष्ठा. The work was finished in संवत् 1575 ज्येष्ठकृष्णद्वादशी (i. e. m 1518 A. D.); quotes विश्व-रूपविश्व, दीपिकाविवरण, निर्णयावृत, कालादर्श, पुराणसमुच्चय, आचारतिलक. Vide Ulwar cat. extract No. 323. He has the verse ये नाम केचिद्विदुः (मालतीमाधव I) in his introductory verses; pr. at Nadiad, 1897.
- C. देवजानीय m. in निर्णयसिन्धु, विधानपारिजात Between 1520-1600 A. D.
- निर्णयदीपिका by बत्तराज m. in नि. सि and आश्वमयूख. Probably same as निर्णयदीपक by अचल.
- निर्णयपीपूष m. in स्मृतिसारोद्धार of विश्वम्भर.
- निर्णयप्रकाश.
- निर्णयप्रदीपिका m. in आश्वकल्पलता of नन्दपण्डित.
- निर्णयसिन्धु by अनन्तदेव son of महादेव, on तिथि.
- निर्णयसिन्धु by हुक्कण.
- निर्णयभास्कर by नीलकण्ठ (C. P. cat. No. 2600).
- निर्णयभास्कर ms. dated संवत् 1725 माघ (1669 A. D.) in Peterson's 6th Report p. 10.

निर्णयमञ्जरी by गङ्गाधर.

निर्णयरत्नाकर by गोपीनाथभट्ट.

निर्णयशिरोमणि m. by निर्णयदीपक and by अनन्त in स्मृतिकौस्तुभ. Earlier than 1500 A. D.

निर्णयशैली m. by नि. सि.

निर्णयसंग्रह by प्रतापकर.

निर्णयसंग्रह by मधुसूदन.

निर्णयसमुदाय.

निर्णयसार by क्षेमकर.

निर्णयसार by गोस्वामी (C. P. cat. No. 2602).

निर्णयसार by नन्दराममिश्र son of दीपचन्द्रमिश्र. In 6 परिच्छेदs on तिथि, आद्य etc. Composed in विक्रम 1836 (1780 A. D.).

निर्णयसार by भट्टरायच (Baroda O. I. 8670). Later than 1612 A. D. and earlier than 1700 A. D.

निर्णयसार by रामभट्टाचार्य.

निर्णयसार by लालमणि.

निर्णयसारसंग्रह (Baroda O. I. 4015).

निर्णयसिद्धान्त by महादेव (probably the same as author of कालनिर्णयसिद्धान्त).

निर्णयसिद्धान्त by रघुराम (This work is probably the same as कालनिर्णयसिद्धान्त).

निर्णयसिन्धु of कमलाकरभट्ट, composed in संवत् 1668 (1612 A. D.). Vide sec. 106; pr. in Ch. S. series and at Nir. P.

C. रत्नमाला or दीपिका by छण्णभट्ट आर्ह.

निर्णयानन्द m. in अहल्याकामवेद.

निर्णयाद्युत by अल्लाह (or -ह) नाथद्वारि, son of सिद्धलक्ष्मण, at the direction of prince सूर्यसेन who ruled एकचक्रपुर on the Jumna. Gives a genealogy of the ब्राह्मण (चाहुबाण ?) kings of एकचक्रपुर. The introductory verses (which vary to some extent in different mss.) enumerate authorities on which he relies viz. मिताक्षरा, अपराक, अर्णव, स्मृतिचन्द्रिका, धबल, पुराणसमुच्चय, अनन्तभट्टीययज्ञपरिशिष्ट, रामकौतुक, संवत्सरप्रदीप, देवदासीय, रूपनारायणीय, विद्यामट्टपद्धति, विन्ध-रूपनिबन्ध. One verse occurring in some mss. mentions हेमाद्रि, कालादर्श, चिन्तामणि. But हेमाद्रि's कालनिर्णय p. 34 mentions a निर्णयाद्युत. The work is mentioned in निर्णयदीपक, आद्यक्रियाकौमुदी. So the work is earlier than 1500 A. D. and certainly later than 1250. There are four sections on व्रततिथिनिर्णय, आद्य, द्रव्यशुद्धि and आशौच (pr. by Ven. P.).

निर्णयाद्युत of गोपीनारायण, son of लक्ष्मण, under सूर्यसेन (Calcutta Sanskrit Col. mss. vol. II. p. 78). Seems to be the same as निर्णयाद्युत of अल्लाह, though गोपीनारायण causes some misgiving. The Bik. cat. p. 426 also refers to गोपीनारायण and सूर्यसेन.

निर्णयाद्युत by रामचन्द्र. N. vol XI preface p. 4.

निर्णयाद्युत (पाश्चात्य) m. in the शुद्धितत्त्व of रघु०.

निर्णयार्णव by बालकृष्णदीक्षित.

निर्णयार्थप्रदीप m. in अहल्याकामधेनु.

निर्णयोद्धार (also styled तिथिनिर्णयो) by राघवभट्ट. Mentions निर्णयसिन्धु and स्मृतिदर्पण. So later than 1650 A. D. (Ulwar cat. extract 326). Vide तिथिनिर्णय of राघवभट्ट.

निर्णयोद्धारखण्डनमण्डन by यज्ञेश (Baroda O. I. 5247). Dilates upon certain doubts raised about the निर्णयोद्धार of राघवभट्ट.

नीतिकमलाकर by कमलाकर.

नीतिकल्पतरु by क्षेमेन्द्र.

नीतिगर्भितशास्त्र by लक्ष्मीपति.

नीतिचिन्तामणि by बाचस्पतिमिश्र.

नीतिदीपिका.

नीतिप्रकाश by कुलमुनि.

नीतिप्रकाश by वैशम्पायन (ed. at Madras by Dr. Oppert, 1882). Also called नीतिप्रकाशिका. जनमेजय was instructed by वैशम्पायन at तक्षशिला in eight chapters on राजधर्मोपदेश, धनुर्वेदविशेष, खड्गोत्पत्ति, मुक्ताशुधनिरूपण, सेनानयन, सैन्ययोग and राजव्यापार. Enumerates the founders of राजशास्त्र.

C. तत्त्वविभूति by सीताराम, son of नज्जुण्ड of कौण्डिन्यगोत्र.

नीतिप्रदीप ascribed to वेतालभट्ट.

नीतिभाजनभाजन-dedicated to भोजराज (Mitra's Notices vol. II. p. 33).

नीतिमञ्जरी by बाह्विषेदिन, son of लक्ष्मीधर, son of अत्रि, son of मुकुन्द द्विवेदिन् of आनन्दपुर. In अष्टकस (chapters) corresponding to the

eight aṣṭakas of the R̥gveda) and 200 verses, illustrating moral maxims by Vedic examples. Vide Ind. Ant. vol. V. p. 116. Composed in संवत् 1550 (1494 A. D.). He was a young man when he composed the work and could repeat the Veda in eleven ways.

C. युवदीपिका by author.

C. वेदार्थप्रकाश by author.

C. by देवराज.

नीतिमञ्जरी by शम्भुराज. A fragment called दण्डनीतिप्रकरण (Burnell's Tanjore cat. p. 141 b).

नीतिमयूख by नीलकण्ठ (pr. at Benares and by J. R. Gharpure and by Gujarati P. Bombay).

नीतिमाला by नारायण.

नीतिरत्न attributed to वररुचि.

नीतिरत्नाकर of कृष्णबृहत्पण्डितमहापात्र, grandfather of गदाधर, author of कालसार. About 1450 A. D.

नीतिरत्नाकर or राजनीतिरत्नाकर of चण्डेश्वर. Vide sec. 90; pr. by Mr. K. P. Jayasval.

नीतिलता by क्षेमेन्द्र m. in औचित्य-विचारचर्चा of the author. 2nd and 3rd quarters of 11th century.

नीतिवाक्यावृत of सोमदेवसूरि, pupil of नेमिदेव and younger brother of महेन्द्रदेव. Printed with com. in Bombay in the Maneckchand Digambar Jaina granthamālā. In 32 sections on धर्म, अर्थ, काम, अरिषड्वर्ण, विद्यावृत्त, आन्वीक्षिकी,

अग्नी, धार्ता, दण्डनीति, मन्त्रिन, पुरो-
हित, सेनापति, दूत, चार. विचार,
व्यसन, सत्ताङ्गराज्य (स्वामि &c.),
राजरक्षा, विवसादुद्धान, सदाचार, व्यव-
हार, विवाद, वाङ्मय, युद्ध, विवाद,
प्रकीर्ण. Aufrecht notes that he is
quoted by महिनाथ on किराता-
कुलीय.

C. (anonyms). Very valu-
able as regards quotations from
numerous स्मृतिस and works on
politics.

नीतिविलास by ब्रजराजशुक्ल.

नीतिविवेक by करुणाशङ्कर.

नीतिशास्त्रसमुच्चय.

नीतिसमुच्चय.

नीतिसार attributed to बटकर.

नीतिसार attributed to शुक्राचार्य (pr.
by Jivananda).

नीतिसारसंग्रह by मधुसूदन.

नीतिह्रस्वलि by अप्पा बाजपेयिन्.

नीराजनप्रकाश by जयनारायण तर्कप्र-
काश.

नीलवृक्षोत्सर्ग by अनन्तभट्ट.

नीलोत्सर्गपद्धति.

नीलोद्वाहपद्धति on the ceremony of
वृक्षोत्सर्ग in आन्ध. I. O. ms. (cat.
p. 578) is dated संवत् 1648
(1591-92 A. D.).

नूतनवर्तिप्रतिष्ठापण.

नूतनवर्तिप्रतिष्ठा by नारायणभट्ट (based
on आम्बलाबनयप्रतिष्ठा). Ba-
roda O. I. 8876 A.

नृसिंहनयन्तीनिर्णय by मोक्षदेविक.

नृसिंहपरिचर्या m. in नि. सि. and स्मृति-
कोस्तुभ of अनन्त.

नृसिंहपरिचर्या by कृष्णदेव son of रामा-
चार्य. Stein's cat. p. 222.

नृसिंहपूजापद्धति by वृन्दावन.

नृसिंहप्रसाद of दलपतिराज son of बल्लभ
Vide sec. 99.

नृसिंहाभिधमहोदधि m. in आचाररत्न.

नृसिंहार्चनपद्धति by ब्रह्माण्डानन्दनाथ.

नैमित्तिकप्रयोगेन्द्राकर by प्रेमनिधि.

नौकादान.

न्यायदीपिका of अभिनवधर्मसूत्राचार्य.

न्यायरत्नमालिका-or न्यायमातृका Vide
व्यवहारमातृका of जीवितबाहन

न्यासपद्धति by त्रिविक्रम.

पञ्चकविधान

पञ्चकाविधि (rites performed for per-
sons who died when the moon
was in any नक्षत्र from धनिष्ठा to
रेवती).

पञ्चकशान्तिविधि by मधुसूदनगोस्वामी.

पञ्चकालक्रियादीप on वैष्णव daily duties.

पञ्चकोशसंन्यासाचार.

पञ्चक्रोशयात्रा by शिवनारायणानन्दतीर्थ.

पञ्चगव्यमेलेनप्रकार

पञ्चगौडब्राह्मणजाति.

पञ्चविंशच्छ्लोकी (आन्ध्रपद्धति).

पञ्चदशकर्म (according to शौनका-
रिका) on fifteen of the principal
संस्कार.

पञ्चदशविंशजाति.

पञ्चमहावक्त्रप्रयोग.

पञ्चमात्मनविधि-attributed to शङ्कराचार्य; treats of fifth stage called परमहंस where a संन्यासी gives up even his दण्ड and कमण्डलु and wanders about alone like a child or lunatic. N. vol. X. p. 329.

पञ्चमीश्रतोषापन.

पञ्चलक्षणविधि.

पञ्चविधान (i. e. संस्कार, अधिवास, उद्घासन, पञ्चाग्निसाधन, जलवासविधि).

पञ्चसंस्कार in 8 अध्यायस. (Baroda O. I. 12355).

पञ्चसंस्कारदीपिका by विजयीन्द्रभिषु, pupil of सुरेन्द्र; a manual of वैष्णव rites in accordance with the doctrines of मध्वाचार्य (तापः पुण्ड्रं तथा नाम मन्त्रो यागश्च पञ्चमः । अमी हि पञ्च संस्काराः परमैकान्त्यहेतवः ॥).

पञ्चसंस्कारविधि for all धीवैष्णवस.

पञ्चसूत्रीविधान from जयसिंहकल्पद्रुम.

पञ्चाग्निकारिका m. in प्रयोगचन्द्रिका.

पञ्चायतनपद्धति by दिवाकर, son of भारद्वाज महादेव (on पञ्चायतन of सूर्य, शिव, गणेश, दुर्गा and विष्णु); vide सूर्यादिपञ्चायतनप्रतिष्ठापद्धति.

पञ्चायतनपूजा.

पञ्चायतनप्रतिष्ठापद्धति by दिवाकर, son of महादेव. Probably same as पञ्चायतनपद्धति.

पञ्चायतनसार m. in पूर्वदिनकरोद्घोत.

पण्डितपरितोष m. by हेमाद्रि in चतुर्वर्गचिन्तामणि as refuting गोविन्दराज (III. 2. 481). Vide p. 314 above.

पण्डितसर्वस्व of इलायुध m. in ब्राह्मणसर्वस्व and in प्रायश्चित्तसर्वस्व (Jivānanda, vol. I. p. 531).

पतितन्यागविधि by दिवाकर.

पतितसंसर्गप्रायश्चित्त by an assembly of pandits under king Sarfoji of Tanjore (Hultzsch's Report III. pp. XII and 120).

पतिसाहचमननिषेधनिरासप्रकाश.

पद्मचन्द्रिका by व्यास.

पदार्थादर्श of रामेश्वरभट्ट m. in नि. सि. and सूत्रकमलाकर.

पद्धतिरत्न by रूपनारायण (Baroda O. I. 2393).

पद्मनाभनिबन्ध.

पद्मन्यास m. by कालविवेक of जीयूत.

परशुजातिनिर्णय.

परशुप्रकरण by नीलकण्ठसूरि.

परशुप्रकरण by बाबदेव आटले.

परशुप्रकरण by गोविन्दराय (Mitra's Notices X p. 296). About 1740-49 A. D. during reign of Shahu, grandson of Shivaji; when Balaji Bajirao was Peshwa गोविन्दराय was राजलेखक and a favourite of Shahu; refers to बाबदेव आटले as a hypocrite and a Karhāḍa Brāhmaṇa.

परमहंसपरिव्राजकधर्मसंग्रह by विश्वेश्वरसरस्वती-same as यतिधर्मसंग्रह (pr. by आनन्दाश्रम Press).

परमहंससंन्यासपद्धति.

परमहंससंन्यासपूजन by शङ्कराचार्य; BB-RAS. cat. vol. II. p. 246.

परमहंससंन्यासविधि.

परमेश्वरीदासविभ or स्तुतिसंग्रह by हो-
रिलमिश्र (Bik. cat. p. 431).

परशुरामकारिका m. in रुद्रकल्पद्रुम of
अनन्तदेव.

परशुरामप्रकाश or-निबन्ध by खण्डेराय,
son of नारायणपण्डित, who was
धर्माधिकारी at वाराणसी. This is a
digest in two उल्लास on आचार
and श्राद्ध compiled at यमुनापुरी on
the गोमती by order of परशुराम-
मिश्र (प्रभु), son of होरिलमिश्र (or
होलिलमिश्र), who is styled शाकद्वी-
पीयकुलावतंस. The work is men-
tioned in आचारार्क and स्तुत्यर्थ-
सागर, and mention माधवीय and
मदनपाल. Between 1400-1600
A. D.

परशुरामप्रताप by साबाजी or साम्बाजी
प्रतापराज, son of पण्डित परानाम of
जामदग्न्यवत्सगोत्र and pupil of भट्ट
कर्म and a protegee of निजामसाह.
Seems to have contained at least
आह्निक, जातिविवेक, दान, प्रायश्चित्त,
संस्कार, राजनीति and श्राद्ध. Vide
Viśrāmbag collection (in Deccan
College) II. No. 243-246 and
Burnell's Tanjore cat. p. 131 a.
A huge work. Baroda O. I.
5887 is राजबल्लभकण्ठ which is
like मानसोल्लास in subject matter.

C. श्राद्धकाण्डदीपिका or श्राद्धदीप-
कलिका of बोपदेवपण्डित. Quotes
हेमाद्रि, कात्यायन.

पराशरस्तुति by आर्षभदास (vide वर्ण-
जातिसङ्ग्रहम्).

पराशरस्तुति-Vide sec. 35 (printed
several times; B. S. series ed.

the best; pr. also in Jivananda
Sm. part II pp. 1-52).

C. by माधवाचार्य vide. sec. 92
(pr. B. S. series).

C. by गोविन्दभट्ट, m. in मलमासतत्त्व
of रघु० (p. 787 of Jivananda).
Earlier than 1500 A. D.

C. विद्वन्मनोहरा by नन्दपण्डित. Vide
sec. 105. (I. O. cat. vol. III, p.
377 No. 1301 gives a summary);
pr. in Benares in 'The Pandit',
New series, vol. 29-32.

C. by वैद्यनाथ पायसण्ड, son of
महादेव and बेणी and pupil of
नागोजि.

C. हितधर्म by कामेश्वरयज्वन् ; men-
tions माधवीय ; Palmleaf ms. No.
6956 in Baroda O. I.

परिभाषाविवेक by बर्धमान, son of भवेश,
of बिल्वपत्रक family. About 1460-
1500 A. D. On नित्य, नैमित्तिक,
and कान्य कर्म, कर्माधिकारी, प्रवृत्त and
निवृत्त कर्म, आचमन, स्नान, पूजा, श्राद्ध,
मनुष्यकर्म, दान, पुण्य, &c.

परिशिष्टदीपकलिका of शूलपाणि m. in
सुदितत्त्व of रघु०. This is probably
a commentary on a सुखपरिशिष्ट
(such as छन्दोग०).

परिशिष्टप्रकाश m. in सुदितत्त्व and
एकादशीतत्त्व of रघुनन्दन. Probably
the same as छन्दोगपरिशिष्टप्रकाश
q. v.

C. by हरिराम.

परिशिष्टसंग्रह.

परिशेषखण्ड-part of सतुर्वर्गचिन्तामणि.

परीक्षातत्त्व-same as विषयतत्त्व of रघु०.

परीक्षापद्धति by बाह्यदेव. On ordeals.

Names विश्वरूप, वज्रपार्थ, मिताक्षरा
शूलपाणि. Later than 1450 A. D.

पर्णपुरुष or पर्णपुरुषविधि (cremation of
effigies of persons who died
abroad).

पर्णपुष्पाक्षौचविधि (about resorting to
the order of संन्यास).

पर्वकालनिर्णय.

पर्वतिदानपद्धति.

पर्वनिर्णय by गजपति रावण, son of इति-
शङ्कर and grandson of रामदास,
who was औदीच गुर्जर and honour-
ed by गौडाधीश मनोहर. Discourses
on the proper time for new and
full moon sacrifices and corres-
ponding obsequial offerings.
Names कालविचन, निर्णयसिन्धु,
निर्णयभास्कर, मदन; composed in
संवत् 1742 (नेत्राम्मोषिधराधरक्षिति-
मिते श्रीविक्रमाब्दे शके) i. e. 1685-
86 A. D.

पर्वनिर्णय by छुरारि.

पर्वनिर्णय by रघुनाथ बाजपेयिन्, son of
माधव. Between 1550-1625 A. D.

पर्वनिर्णय a portion of धर्मसिन्धु.

पर्वसंग्रह.

पलवीपचलता by मदनमनोहर, son of मधु-
सूदन; in 7 chapters on the cano-
nical use of various kinds of
flesh.

पल्लव—a work on politics m. in the
राजनीतिरत्नाकर of चण्डेश्वर. Ear-
lier than 1300 A. D.

पल्लीपतन prognostications derived
from the falling of a house
lizard.

पल्लीपतनकल.

पल्लीपतनविचार.

पल्लीपतनज्ञानि.

पल्लीशरटकाकभासादिशाकुन.

पल्लीशरटयोः फलाफलाविचार.

पल्लीशरटयोः ज्ञान्ति.

पल्लीशरटविधान.

पक्षिन्नरोगपरिहारप्रयोग.

पवित्रारोपनविधान—rite in आवण of
casting new threads around an
image and hence taking them
to wear.

पशुपतिदीपिका m. in छुद्धिकौस्तुभे (pp.
206, 210). Probably same as
पशुपति's दशकर्मदीपिका.

पशुपतिनिबन्ध m. in आशुक्रियाकौस्तुभे (p.
503). Probably the same as the
आशुपद्धति of पशुपति, brother of
हलायुध. About 1170-1200 A. D.

पाकयज्ञनिर्णय or -पद्धति by चन्द्रशेखर
alias चन्द्रचूड, son of उमापति
alias उमाशङ्कर or उमणमड्ड, son of
धर्मेश्वर alias धर्माभट्ट. Between
1575-1650 A. D.

पाकयज्ञपद्धति by अनन्तामिश्र.

पाकयज्ञपद्धति by पशुपति.

पाकयज्ञप्रयोग by हस्तभट्ट, son of बाल-
कृष्ण. Follows आपस्तम्बधर्मसूत्र. I.
O. cat. pp. 99-100 (ms. dated
संवत् 1749 i. e. 1692-93 A. D.).
Flourished between 1660-1710
A. D.

पाश्चात्यजातिविशेष.

पाणिग्रहणादिछात्रविशेष by मधुरामाचार्य-
बागीश. (N. vol. IX. p. 244 says
that author is रघुनाथ while the

colophon extracted has मधुरा-
नाथ).

पारस्करयज्ञकारिका alias कातीययज्ञसूत्र-
प्रयोगविद्वत्ति by रेणुकाचार्य, son of
महेशसूरि and grandson of सोमेश्वर
of the शाण्डिल्यगोत्र. Composed in
śake 1188 i. e. 1266 A. D. (I.
O. cat. vol. I p. 67).

पारस्करयज्ञपरिशिष्टवृत्ति by कामदेव-
दीक्षित on बाप्यादिप्रतिष्ठा (pr. in
Gujarati P.).

पारस्करयज्ञसूत्र (also called कातीय-
यज्ञसूत्र) in 3 काण्डसु (pr. by Sten-
zler in 1876 at Leipzig and in
Kashi S. series with several com-
mentaries and by the Gujarati
Press, Bombay, with several
commentaries and translated in
S. B. E. vol. 29).

C. असुतव्याख्या m. by नन्दपण्डित in
his शुद्धिचन्द्रिका. Earlier than
1550 A. D.

C. अर्थभास्कर by भास्कर, pupil of
राघवेन्द्रारण्य.

C. प्रकाश by वेदमिश्र, son of विश्व-
रूप दीक्षित; used by his son ह्यारि-
मिश्र.

C. संस्कारगणपति by रामकृष्ण, son
of कीर्ति, son of प्रयागभट्ट (4 खण्डसु
pr. in Ch. S. series). He was of
भारद्वाजगोत्र and was patronised
by विजयसिंह; he compiled it in
विश्वमण्डलपत्तन on the बसिन्धु river;
mentions कर्क, हरिहर, गदाधर, इला-
युध, काशिका and दीपिका. He wrote
आश्वयज्यपति also. Vide I. O. cat.
p. 562 for his आश्वयज्यसंह. About
1750 A. D.

C. सज्जनबह्व्या by जयराम, son of
बलभद्र of भारद्वाजगोत्र, residing in
Mewad. Names उबट, कर्क, and
समुत्तराचार्य and is m. by गदाधर.
Uwar cat. extract 39 gives संवत्
1611 (1554-5 A. D.) as the date
(probably of copying). Between
1200-1400 A. D. ; pr. at Gujarati
Press and in Kashi S. series.

C. (भाष्य) by कर्क. m. by त्रिकाण्ड-
मण्डन, हेमाद्रि and हरिहर. Earlier
than 1100 A. D. (pr. in Gujarati
P. ed.).

C. (भाष्य) by कामदेव (on परि-
शिष्टकाण्डिका). Pr. at Gujarati P.

C. by गदाधर, son of बामन.
Names कर्क, जयरामभाष्य, भर्तृयज्ञ,
मदनपारिजात, हरिहर. About 1500
A. D. ; pr. in Kashi S. series and
in Gujarati P. edition.

C. by भर्तृयज्ञ m. by जयराम in
his भाष्य.

C. (on पारस्करयज्ञमन्त्रसु) by
ह्यारिमिश्र, son of वेदमिश्र ; ms.
(in Stein's cat. p. 252) dated
संवत् 1430 (1373 A. D.).

C. by वागीश्वरीदत्त.

C. by बासुदेवदीक्षित ; m. by हरिहर
and रघुनन्दन in यज्ञुर्वेदिशास्त्रच-
Contains वृत्ति of all rites. Ear-
lier than 1250 A. D.

C. by विश्वनाथ, son of वृत्तिह, a
नागरब्राह्मण of the काश्यपगोत्र ;
compiled at Benares by लक्ष्मीधर,
great-grandson of अनन्त, who
was uncle of विश्वनाथ, in संवत्
1692 माघ (i. e. 1635 A. D.).

Names कर्क, हरिहर, कालनिर्णयदी-
पिका. Therefore विश्वनाथ flouri-
shed about 1550 A. D. Vide Ul-
war cat. extract 42 (pr. in Gu-
jarati P. ed.).

C. by हरिशर्म m. in प्रायश्चित्ततत्त्व
(Jivananda vol. I. p. 531.)

C. (भाष्य and पद्धति) by हरिहर
(pr. in Gujarati P. and Kashi
S. series). Names कर्क, कल्पत-
कार, रेड्ड, बासुदेव, विज्ञानेश्वर and is
m. in आश्वक्रियाकौमुदी of गौडि-
नानन्द (p. 418). Between
1275-1400 A. D. Vide sec. 84.
रघुनन्दन in his यजुर्वेदिशास्त्रतत्त्व
(Jivananda vol. II. p. 488)
mentions both हरिशर्म and हरि-
हर in the same sentence as ex-
plaining a passage of कात्यायन-
यज्ञ.

पारस्करयज्ञसूत्रपद्धति by कामदेव.

पारस्करयज्ञसूत्रपद्धति by भास्कर. Vide
above.

पारस्करयज्ञसूत्रपद्धति by बासुदेव. Vide
above.

पारस्करमन्त्रभाष्य by छरारि. Vide above
under पारस्करयज्ञसूत्र.

पारस्करशास्त्रसूत्रपर्यसंग्रह by उदयंकर
(Stein's cat. p. 17).

पारिजात-numerous works on dha-
rma have this ending, e. g. मन्-
नपारिजात, प्रयोगपारिजात, विद्यान-
पारिजात.

पारिजात-vide sec. 75.

पारिजात of आमुदत्त. B. O. mss. cat.
vol. I No. 257 and JBORS. for
1927 parts III-IV p. VII.

पार्थिवलिङ्गपूजा- founded on बौध्दधर्म-
सूत्र, बृहद्वासिष्ठ, लिङ्गपुराण. (I. O.
cat. p. 585).

पार्थिवलिङ्गपूजाविधि (two different
works in Stein's cat. p. 95).

पार्वणचतुर्धाश्रयप्रयोग by देवभद्र.

पार्वणचन्द्रिका by रत्नपाणिशर्मा, son of
गंगोली लक्ष्मीविश्वेश्वरशर्मा. On various
kinds of आश्रय and particularly
पार्वणआश्रय, according to the
छन्दोग school.

पार्वणत्रयआश्रयविधि (Stein's cat. p. 95).

पार्वणप्रयोग- part of आश्रयसुसिंह.

पार्वणआश्रय (आश्वलायनीय).

C. प्रदीपभाष्य by नारायण.

पार्वणआश्रयपद्धति.

पार्वणआश्रयप्रयोग for छन्दोगs.

पार्वणआश्रयप्रयोग for वाजसनेयिषs by
देवभद्र.

पार्वणस्थालीपाकप्रयोग (part of प्रयोग-
रत्न of नारायणभट्ट).

पार्वणादिआश्रयतत्त्व-vide आश्रयतत्त्व of
रघु०.

पिण्डपितृयज्ञप्रयोग (हिरण्यकेशीय) by
चन्द्रचूडभट्ट, son of उमापति.

पिण्डपितृयज्ञप्रयोग by विश्वेश्वरभट्ट alias
गागाभट्ट; vide Bik. cat. 136.

पिण्डपितृयज्ञप्रयोग from the प्रयोगरत्न
of हरिहर.

पितामहस्मृति vide sec. 44.

पितृयज्ञिता of अनिरुद्ध. Vide sec. 82
(pr. in संस्कृतसाहित्यपरिषद् series,
Calcutta).

पितृयज्ञिता of गोपालाचार्य. Mentions
हृत्प्राणि. Later than 1450 A. D.

पितृभक्ति by अश्विन. Vide sec. 89, p. 364; for students of बह्वेद.

C. by ह्यारि. About end of 15th century.

पितृभक्तितरङ्गिणी alias आश्वकल्प by वाचस्पतिमिश्र. Vide sec. 98 p. 399.

पितृमेघप्रयोग—by a follower of कपर्दि-कारिका (N. vol. X. p. 271).

पितृमेघभाष्य (आपस्तम्बीय) by गार्ग्य-गोपाल.

पितृमेघविवरण by रङ्गनाथ.

पितृमेघसार by गोपालयज्वन्.

पितृमेघसार by वेङ्कटनाथ, son of रङ्गनाथ.

पितृमेघसारसूचीविलोचन (a com.) by a वैदिकसार्धभौम. Probably the same as वेङ्कटनाथ above.

पितृमेघसूत्र.

by गौतम.

C. by अनन्तयज्वन्, son of कृष्ण.

by भर्तृहज.

by हिरण्यकेशिन्.

आपस्तम्बीय (प्रश्न 31-32 of कल्प).

C. by कपर्दिस्वामिन् (pr. at Kumbhakonam, 1905).

पितृसांबसारिकआश्वप्रयोग.

पितृहितकरजी m. in पितृभक्ति of अश्विन. About 1300 A. D.

पितृपञ्चसङ्गन by टीकाकारशर्मन् N. (new series) vol. III. p. 116.

पितृपञ्चसङ्गनमीमांसा or पितृपञ्चमीमांसा by नारायणपण्डित, son of विश्वनाथ and pupil of नीलकण्ठ. N. vol. X. p. 312. Recommends पितृपञ्च in sacrifices instead of a goat; ms. dated संवत् 1785 i. e. 1728 A. D.

पितृपञ्चसङ्गन by टीकाकारशर्मन् of गार्ग्यगोत्र (Baroda O. I. No. 2436). This is probably the same as पितृपञ्चसङ्गन above.

C (contained in Baroda Ms.).

पितृपञ्चसङ्गनव्याख्यानदीपिका by रङ्गपाल.

पितृपञ्चमीमांसाकारिका by नारायण, son of विश्वनाथ.

पुंसवनादिकालनिर्णय.

पुण्याहवाचनप्रयोग by पुरुषोत्तम.

पुत्रक्रमदीपिका by रामभद्र on the rights of partition and inheritance of the twelve kinds of sons.

पुत्रप्रतिग्रहप्रयोग—ascribed to जौनक (Peterson's 6th Report No. 122).

पुत्रपरिग्रहसंशयोद्देशपरिच्छेद (Stein's cat. p. 95).

पुत्रस्वीकारनिरूपण.

पुत्रस्वीकारनिर्णय of रामपण्डित, son of विश्वेश्वर, of the वत्सगोत्र. Mentions विज्ञानेश्वर, चन्द्रिका, कालादर्श, वरदराज. Later than 1400 A. D.

पुत्रीकरणमीमांसा of नन्दपण्डित. Same as वत्सकमीमांसा above. Vide sec. 105.

पुत्रोत्पत्तिपद्धति.

पुनःसन्धान (on rekindling of the household fire).

पुनरुपनयन Second initiation of a brāhmaṇa, when first violated by partaking of forbidden food.

पुनरुपनयनप्रयोग by दिवाकर, son of महादेव.

उपनिषद्गीता by बालकृष्ण (Baroda O. I. No. 9026).

उपनिषद्गीता.

पुराणरत्नकौमुदी by मुकुन्द, son of माधवाचार्य बभ्रु.

पुराणरत्नकौमुदी of अहोबिल, disciple of ईशानेन्द्र and वृत्तिनेन्द्र. Composed in Benares.

पुराणरत्नचन्द्रिका m. in वर्षकृत्यकौमुदी of गोविन्दानन्द and by रघु० in तिथितत्त्व and आह्निकतत्त्व.

पुराणरत्नचन्द्रिका by परमहंस देवेन्द्राश्रम, disciple of विद्युदेन्द्राश्रम. (N. vol. VII p 163). D. C. Ms. No. 33 of 1898-99 is dated संवत् 1753.

पुराणरत्नचन्द्रिका by माधव पाठक.

पुराणरत्नचन्द्रिका by विद्युदेन्द्राश्रम.

पुराणरत्नदीपिका by काशीनाथ, son of जयरामभट्ट.

पुराणरत्नदीपिका by चन्द्रशेखर.

पुराणरत्नदीपिका by रामचन्द्र.

पुराणरत्नदीपिका m. in तिथितत्त्व by रघु०.

पुराणसमुच्चय m. by हेमाद्रि, निर्णयायुत, नि. सि., द्वैतनिर्णय. Earlier than 1200 A. D.

पुराणसर्वस्व by गोवर्धनपाठक, compiled under Bengal Zamindar श्रीसत्य in śake 1396 (1474-5 A. D.).

पुराणसर्वस्व by पुरुषोत्तम. (Mitra's Notices vol. I p. 188).

पुराणसर्वस्व by इलायुध, son of पुरुषोत्तम. On 730 interesting points; composed in 1474 A. D. (Vide Aufrecht's Oxf. cat. pp. 84-87).

पुराणसार m. in पद्मशरमाधवीय, वृत्तिहस्ताद, आह्निकतत्त्व. Earlier, than 1300 A. D.

पुराणसार by prince रुद्रकर्मव, son of राघवराय, of नवहृदय. N. vol. X. pp. 62-65.

पुराणसारसंग्रह.

पुरुषार्थचिन्तामणि of विष्णुभट्ट अहमले, son of रामकृष्ण. A very large work on काल, संस्कार etc. Relies upon हेमाद्रि and माधव principally; pr. by Nir. P. and by Anan. P.; ms. (Baroda O. I. No. 1666) dated śake 1706 (1784-5 A. D.).

पुरुषार्थप्रबोध by ब्रह्मानन्दभारती, pupil of रामराजसरस्वती. Very large work in three parts, each having 4, 5 and 6 chapters respectively on religious efficacy of भस्म, कृष्ण devotion to रुद्र &c.; composed in 1476 (probably śake) at Malavli village on the river Asanasi. Names विद्यारण्य and is m. in रुद्रकमलाकर. Vide BBRAS. cat. pp. 220-222 No. 699. Pr. at Chidambaram, 1907.

पुरुषार्थप्रबोधिनी.

पुरुषार्थरत्नाकर by रङ्गनाथद्वारि, pupil of कृष्णानन्दसरस्वती; in 15 तरङ्गस on पुराणप्रामाण्यविवेक, त्रिवर्गतत्त्वविवेक, मोक्षतत्त्वविवेक, वर्णादिवर्गविवेक, नामकीर्तनादि, प्रायश्चित्त, अधिकारि, तत्त्वपदार्थविवेक, मुक्तगतविवेक.

पुरुषार्थसुधानिधि by सायणाचार्य (according to some mss. such as Baroda O. I. No. 7101 and by विद्यारण्य according to others). On धर्म, अर्थ, काम and मोक्ष.

पुरुषोत्तममन्त्रतत्त्व of रघु०. On the famous shrine of जगन्नाथ in Orissa. Vide sec. 102.

पुष्पोत्तमप्रतिष्ठाप्रकार Vide Peterson's 6th Report, No. 95.

पुलस्त्यस्मृति Vide sec. 45 p. 228.

पुलहस्मृति m. in स्मृतिचन्द्रिका and भाष्याचार्य.

पुष्टिमाणीयाह्निक by ब्रजराज (for बल्ल-भाचार्य sect).

पुष्पचिन्तामणि.

पुष्पमाला by रुद्रधर. On the flowers and leaves appropriate to the worship of deities.

पुष्पसारसुधानिधि m. in the अहल्या-कामधेनु.

पूजनमालिका by भवानीप्रसाद.

पूजापद्धति by आनन्दतीर्थ son of जनार्दन.

पूजापद्धति or पद्ममाला by जयतीर्थ pupil of आनन्दतीर्थ (Baroda O. I. 8685).

पूजापद्धति by रामचन्द्रभट्ट, son of विष्णुभट्ट लज्जवलकर; Baroda O. I. No. 10471 copied in śake 1735 i. e. 1813-4 A. D.

पूजापाल m. in आह्निकचन्द्रिका.

पूजाप्रकाश by मित्रमित्र (part of वीर-मित्रोदय) Vide sec. 108.

पूजाप्रदीप by गोविन्द m. in दीक्षातत्त्व by रङ्ग.

पूजातत्त्वाकर by चण्डेश्वर. Vide sec. 90.

पुर्णचन्द्र by रिङ्गजय. On प्रायश्चित्त.

पूर्तकमलाकर by कमलाकरभट्ट. Vide sec. 106.

पूर्तप्रकाश-a section of the प्रतापनार-सिंह of रुद्रदेव.

पूर्तमाला by रङ्गनाथ.

पूर्तोद्घोत by विष्णेश्वरभट्ट-part of दिनकरोद्घोत q. v.

पूर्वाह्नलीला-(daily duties from स्नान to पूजा) for वैष्णवस.

पृथगुद्वाह.

पृथ्वीचन्द्र-probably same as पृथ्वी-चन्द्रोदय; m. in विधानपारिजात.

पृथ्वीचन्द्रोदय m. by हेमाद्रि (चतुर्वर्ग-III. I. 182), द्वैतनिर्णय of शाङ्करभट्ट, विधानपारिजात, नि. सि. Earlier than 1250 A. D.

पृथ्वीप्रियोदय by प्रेमनिधिशर्मन्, son of उमापति of भारद्वाजगोत्र and sur-named वन्त. D. C. Ms. No. 126 of 1884-86 was composed in नन्दपञ्चदशपञ्चमिताशके (1659 i. e. 1737-38). It deals with अष्टाव-कर्म, प्रायश्चित्त &c.

पृथ्वीरहस्य m. in अहल्याकामधेनु.

पैङ्गवस्मृति m. in मिताक्षरा (on या. III. 18).

पैठीनसिस्मृति-vide sec. 24.

पैतृकतिथिनिर्णय by चक्रधर.

पैतृमेधिक by यल्लजि, son of यल्लभट्ट of the भारद्वाजगोत्र. According to भारद्वाजीयसूत्र and कर्पाक्ष. Hul-tzsch R. I. No. 58.

पैतृमेधिकसूत्र by भारद्वाज in two प्रश्नस (each in 12 कण्डिकास).

प्रकाश-several works end in प्रकाश e. g. सर्वधर्मप्रकाश of शाङ्करभट्ट, पर-शुरामप्रकाश, परिसिद्धप्रकाश.

प्रकाश-vide sec. 74.

प्रक्रियाअनटीका by वैद्यनाथदीक्षित.

प्रथेतःस्मृति-vide sec. 46.

प्रजापतिस्मृति-vide sec. 47; pr. Anan.
Sm. pp. 90-98.

प्रजापद्धति on राजनीति.

प्रजापालन.

प्रजवकल्प ascribed to झौनक. On the nature and mystic import of ओङ्कार.

C. by हेमाद्रि.

प्रजवकल्प by आनन्दतीर्थ.

प्रजवकल्प (from स्कन्दपुराण).

C. प्रकाश by गङ्गाधरसरस्वती, pupil of रामचन्द्रसरस्वती.

प्रजवदर्पण by वेङ्कटाचार्य.

प्रजवदर्पण by श्रीनिवासाचार्य.

प्रजवपरिशिष्ट m. by रघु० in आह्निक-तत्त्व.

प्रजवार्धनचण्डिका by छकुन्दलाल.

प्रजवोपासनविधि by गोपीनाथपाठक, son of अग्निहोत्रिपाठक and grandson of काशीपाठक.

प्रजापवारासिंह of रुद्रदेव, son of तोरो नारायण, of भारद्वाज गोत्र ; composed at प्रतिष्ठान (modern Paithan on the Godavari) in śake 1632 i. e. 1710-11 A. D. An extensive digest divided into प्रकाशs on संस्कार, पूर्त, अन्वेषि, संन्यास, यति, वास्तुशान्ति, पाकपक्व, प्रायश्चित्त, कुण्ड, उत्सर्ग, जातिविशेष. Vide BBRAS. cat. p. 222 Nos. 700-703.

प्रजापमार्तण्ड or प्रौढप्रजापमार्तण्ड attributed to प्रजापकृष्ण नमपति, king of इक्ष्वाकु, son of दुर्योतम, son of कपिलेश्वर of the solar race. In 5 प्रकाशs. Vide sec. 100 and N. vol.

H. D. 74.

X. pp. 222-225; m. in समयमस्य and आश्वमेधस्य.

प्रजापमार्तण्ड by रामकृष्ण, son of माधव; composed at the bidding of king प्रतापरुद्रगजपति (Stein's cat. p. 96). Probably the same as above.

प्रतापरुद्रनिबन्ध m. in द्वैतनिर्णय by शङ्करभट्ट (probably the same as प्रजापमार्तण्ड).

प्रतापार्क by विश्वेश्वर of the शाहिल्य-गोत्र and surnamed महाशब्द, son of रामेश्वर, son of गङ्गाराम, son of रत्नाकर ; based on his ancestor's जयसिंहकल्पद्रुम and composed by order of king प्रताप, grandson of जयसिंह (Ulwar cat. extract 328).

प्रतिग्रहप्रायश्चित्तप्रकार.

प्रतिमादान.

प्रतिमाप्रतिष्ठा by नीलकण्ठ.

प्रतिमासंग्रह m. in दानरत्नाकर of चण्दे-श्वर.

प्रतिष्ठाकल्पलता by हृन्दावन छक्क.

प्रतिष्ठाकौस्तुभ by शङ्कर.

प्रतिष्ठाकौस्तुभ.

प्रतिष्ठाचिन्तामणि by गङ्गाधर.

प्रतिष्ठातत्त्व or देवप्रतिष्ठातत्त्व by रघुनन्दन; vide sec. 102.

प्रतिष्ठादर्पण by पद्मनाभ, son of गोपाल, son of नारायण (ms. in Bhadkamar collection dated śake 1706 i. e. 1784-5 A. D.).

प्रतिष्ठादीधिति from the स्मृतिकौस्तुभ of अनन्तदेव.

प्रतिष्ठानिर्णय of गङ्गाधर.

प्रतिष्ठापद्धति by अनन्तभट्ट alias बाबुलाल.

प्रतिष्ठापयति by भिविक्रमभट्ट, son of
रघुहरि; N. vol. V. p. 157, ms.
copied in संवत् 1785).

प्रतिष्ठापयति by नीलकण्ठ.

प्रतिष्ठापयति by महेश्वरभट्ट, हर्षे.

प्रतिष्ठापयति by राधाकृष्ण.

प्रतिष्ठापयति by शङ्करभट्ट.

प्रतिष्ठाप्रकाश by हरिप्रसादशर्मन्.

प्रतिष्ठाप्रयोग of कमलाकर.

प्रतिष्ठामयूख by नीलकण्ठ; vide sec.
107; (pr. by J. R. Gharpure).
Styled प्रतिष्ठाप्रयोग also (vide
Ulwar cat. extract 330).

प्रतिष्ठारत्न.

प्रतिष्ठार्कयति by विष्वाकर.

प्रतिष्ठाविवेक of उमापति.

प्रतिष्ठाविवेक of शूलपाणि (sec. 95).

प्रतिष्ठासंग्रह.

प्रतिष्ठासमुच्चय m. in देवप्रतिष्ठातत्त्व of
रघुनन्दन.

प्रतिष्ठासागर of बल्लालसेन m. in his
दानसागर. Vide sec. 83.

प्रतिष्ठासार by रामचन्द्र m. in ज्ञानि-
मयूख.

प्रतिष्ठासारदीपिका by पाण्डुरङ्ग टकले,
son of चिन्तामणि, in पञ्चवटी;
composed in śake 1702 (1780-81
A. D.); Baroda O. I. No. 333.

प्रतिष्ठासारसंग्रह m. by हेमाद्रि (दानखण्ड
p. 134), कुण्डमण्डपसिद्धि and दान-
मयूख.

प्रतिष्ठेन्दु by अय्यक, son of नारायण
माढे. (Baroda O. I. 11089 b).

प्रतिष्ठोद्घोत् (part of दिनकरोद्घोत्) by
दिनकर and his son, विन्धेश्वर alias
जाधामड.

प्रतिसरबन्धप्रयोग (rules for tying of
a string as a charm on the wrist
at weddings and other festive
occasions).

प्रतीताक्षरा com. of नन्दपण्डित on the
प्रिताक्षरा; sec. 105.

प्रत्यबरोहणप्रयोग, part of प्रयोगरत्न of
नारायणभट्ट.

प्रथिततिथिनिर्णय by नागदैवज्ञ.

प्रदीप occurs as the last part of the
names of several works such as
आचारप्रदीप, कृत्यप्रदीप, समयप्रदीप,
संवत्सरप्रदीप.

प्रदीप vide sec. 80.

प्रदीपदानयति vide महाप्रदीप०.

प्रदीपिका m. in गणेश's दण्डविवेक and
in: सरस्वतीचिन्तास. Earlier than
1450 A. D.

प्रदीपनिर्णय by विष्णुभट्ट (from दुर्गार्थ-
चिन्तामणि).

प्रदीपपूजायति by बल्लभेन्द्र, pupil of
बाळदेवेन्द्र.

प्रपञ्चसार m. by बर्षक्रियाकौस्तुभ, आह्निक-
तत्त्व of रघु०. Seems to be a work
of the तन्त्र class, earlier than
1450 A. D.

C. व्याख्यान, quoted by देवनाथ
in तन्त्रकौस्तुभ. Earlier than 1550
A. D.

C. by गीर्वाणयोगीन्द्र.

C. by ज्ञानस्वरूप.

प्रपञ्चसारविवेक or नवसौरविवेक by
गङ्गाधर महाडकर, son of सदाशिव.
In 8 उल्लास; ms. dated संवत् 1840
(1783-4 A. D.); vide N. vol. X.
162. On आह्निक, यमसंज्ञा,
माणवतर्क, moral maxims.

प्रवक्ष्यात्सुतसार by एकराज (or Ekoji) of Tanjore, who reigned from 1676 to 1684 A. D. Some fragments on नीति and पूजा are recovered (Burnell's Tanjore cat. p. 141 b).

प्रवक्ष्यातिदीपिका by तातादास ; mentions विज्ञानेश्वर, चम्प्रिका, हेमाद्रि, माधव, सार्वभौम, वैद्यनाथदीक्षित.

प्रवक्ष्यादिगर्वा (according to रामानुज school).

प्रवक्ष्यलक्षण.

प्रवक्ष्यौर्ध्वदेहिकविधि.

प्रभाकराह्निक by प्रभाकरभट्ट.

प्रमाणदर्पण.

प्रमाणपल्लव of कृसिंह or नरसिंह ठक्कर, divided into परिच्छेदs on आचार &c.

प्रमाणसंग्रह.

प्रमाणसारप्रकाशिका.

प्रमेयमाला.

प्रयागकृत्य (part of त्रिस्थलीसेतु).

प्रयागप्रकरण or प्रयागप्रघट्टक (from त्रिस्थलीसेतु).

प्रयागसेतु m. in स्मृतिकौस्तुभ of अनन्त-देव (same as part of त्रिस्थलीसेतु).

प्रयोगकौस्तुभ by गणेशपाठक.

प्रयोगचम्प्रिका by बीरराघव.

प्रयोगचम्प्रिका by श्रीनिवासशिष्य, brother of सीताराम.

प्रयोगचम्प्रिका in 18 खण्डs. From पुंस्त-वन to आह्निक ; follows आपस्तम्बयुक्त, mentions कण्ठशुचन, पश्चाग्निकारिका, जयन्तकारिका, कपर्दिकारिका, दशनिर्णय, वामनकारिका, इषीविधो-

चन, स्मृतिरत्नाकर. (Madras Govt. Sanskrit mss. cat. vol. VII. p. 2798 No. 3713).

प्रयोगचिन्तामणि (part of रामकल्पद्रुम) by अनन्तभट्ट.

प्रयोगचूडामणि (ms. in Bhadkamkar collection) on स्वस्तिक, पुण्याहवाचन, ग्रहयज्ञ, स्थालीपाक, हुष्टरजोदर्शन-ज्ञान्ति, गर्भाधान, सीमन्तोन्नयन, वट्टी-पूजा, नामकरण, चौल and other संस्कारs, उपनयन, विवाह.

प्रयोगचूडामणि (Mitra's Notices, vol. IV. p. 22).

प्रयोगचूडामणि m. by रघुनन्दन.

प्रयोगतत्त्व of रघुनाथ, son of भानुजि of शाण्डिल्यगोत्र, composed at Benares in 25 तत्त्वs on ordinary religious rites (संस्कारs), परिभाषा, स्वस्तिवाचन, ग्रहमन्त्र &c.; composed in Śāke 1577 (1656 A. D.).

प्रयोगतिलक by बीरराघव (Baroda O. I. 9806).

प्रयोगदर्पण by नारायण, son of चायम्भट्ट. Deals with domestic rites according to Rgveda ritual. Names उज्ज्वला of हरदत्त, हेमाद्रि, चण्डेश्वर, श्रीधर, स्मृतिरत्नावलि. Later than 1400 A. D.

प्रयोगदर्पण by पद्मनाभदीक्षित, son of गोपाल, son of नारायण ; deals with देवप्रतिष्ठा, मण्डपपूजा, तोरणपूजा &c.

प्रयोगदर्पण by रघुनाथसूरि.

प्रयोगदर्पण by रमानाथविद्यावाचस्पति on daily religious duties of householders ; quotes हेमाद्रि.

प्रयोगदर्पण by बीरराघव.

प्रयोगदर्पण by वैदिकसार्वभौम.

प्रयोगदर्पण Ano. N. (new series) vol.

II p. 190. On the last rites of a man, his cremation and श्राद्ध. Mentions श्रीधर (author of स्तुत्यर्थ-सार) as much removed from him.

प्रयोगदीप (to शाङ्खनयनयुद्ध) by दया-
शङ्कर.

प्रयोगदीपिका by मञ्जनाचार्य.

प्रयोगदीपिका by रामकृष्णभट्ट.

प्रयोगदीपिकावृत्ति.

प्रयोगवञ्जल m. in चातुर्मास्यप्रयोग.

प्रयोगपद्धति

of मङ्गलधर (बौधायनीय).

of सिंगय्यकोविद्, son of पेञ्जल मञ्जनाचार्य (for आपस्तम्बीय). This is called शिङ्गाभट्टीय.

of दामोदरगार्ग्य; based on कर्को-
पाध्याय, मङ्गलधर, हरिहर and fol-
lows वारस्करयुद्ध. Also styled
संस्कारपद्धति.

of रघुनाथ, son of रुद्रभट्ट अवा-
चित (आश्वलायनीय).

of हरिहर (in 2 काण्डs on do-
mestic religious rites); at-
tached to com. on वारस्करयुद्ध.

प्रयोगपद्धति to कात्यायनश्राद्धसूत्र.

प्रयोगपद्धतिसुबोधिनी by शिवराम.

प्रयोगपारिजात by नरसिंह (vide I. O.
cat. p. 415 No. 1396). Men-
tions हेमाद्रि, विद्यारण्य, प्रसाद
(which the editor of I. O. cat.
takes to be वृत्तिहप्रसाद). This is
most probably the same as
the next below and प्रसाद
means probably no more than

the commentary प्रसाद of विष्णु
on the प्रक्रियाकौस्तुभ of रामचन्द्र.
Vide I. O. cat. p. 166 for प्रसाद
com. and Bhandarkar Report
1883-84 p. 59 for pedigree.

प्रयोगपारिजात by वृत्तिह a native of
कर्नाटक, of the कौण्डिन्यगोत्र. Has
five काण्डs on संस्कार, वाक्यज्ञ,
आधान, आह्निक, गोप्रावरणमिर्षय.
Portion on संस्कार printed at
Nir. Press (1916). Speaks of
25 संस्कारs; mentions कालदीप and
कालप्रदीप (on same page), काल-
दीपमाध्य, क्रियासार, फलप्रदीप, विन्वा-
दर्श, विधिरत्न, श्रीधरीय, स्तुतिमास्कर;
criticizes हेमाद्रि and माधव; com-
posed between 1360 and 1435
A. D. It is this work probably
that is mentioned in वृत्तिहप्रसाद
(दामसार), धर्मप्रवृत्ति (संस्कार por-
tion) and प्रयोगरत्न of नारायणभट्ट
ms. (Bik. cat. p. 439) is dated
संवत् 1495 (1438-39 A. D.).

प्रयोगपारिजात by पुरुषोत्तमभट्ट son of
देवराजार्य.

प्रयोगपारिजात by रघुनाथ बाजपेयिह.

प्रयोगपारिजातसारावलि m. in धर्मप्रवृत्ति.

प्रयोगप्रदीप by शिवप्रसाद.

प्रयोगमञ्जरीसंहिता by श्रीकण्ठ (Baroda
O. I. No. 12959).

प्रयोगमणि by केशवभट्ट, son of अमव-
कर नारायण.

प्रयोगहृत्कावलि by मिमिक्षुरि (?) तिर्पिलि;
D. C. ms. No. 102 of 1871-72.
Quotes विज्ञानेश्वर, प्रयोगपारिजात,
वृत्तिह, आचारमयस. Later than
1650 A. D.

प्रयोगसूक्तावलि by वीरराघव.

प्रयोगरत्न or स्मार्तानुष्ठानपद्धति by अनन्त, son of विश्वनाथ ; deals with 25 संस्कारs according to आश्वलायन, and स्वस्तिवाचन, पुण्याहवाचन, स्थालीपाक, परिभाषा, प्रायश्चित्त. (I.O. cat. vol. III. p. 515).

प्रयोगरत्न (हिरण्यकेशीय) by अनन्तदेव, son of विश्वनाथ ; vide Peterson's 5th Report No. 126. Probably same as above.

प्रयोगरत्न by काशीदीक्षित, son of सदाशिव.

प्रयोगरत्न by केशवदीक्षित, son of सदाशिव.

प्रयोगरत्न by नारायणभट्ट, son of रामेश्वरभट्ट (pr. by Nir. P.) for आश्वलायनीयs. Vide sec. 103.

प्रयोगरत्न by प्रेमनिधि.

प्रयोगरत्न by वृत्तिहभट्ट, son of नारायणभट्ट, according to आश्वलायन and शौनक ; quoted in चतुर्विंशति-मतव्याख्यान of भट्टोजि ; between 1500-1600 A. D.

प्रयोगरत्न by भट्टोजि (C. P. cat. No. 3131).

प्रयोगरत्न or स्मार्तप्रयोगरत्न of महेश, son of महादेव वैशम्पायन ; composed at Kāśī on संस्कार, शान्ति and आशु ; pr. in śake 1798 ; eulogises मातृ-दत्त ; ms. (Baroda O. I. No. 1626) dated 1844 संवत् i. e. 1787-8 A. D..

प्रयोगरत्न by महादेव (हिरण्यकेशीय).

प्रयोगरत्न by बाह्यदेवदीक्षित, son of आपदेव.

प्रयोगरत्न by हरिहर.

प्रयोगरत्नभूषा by रघुनाथ नवहस्त (BBR-AS. cat. vol. II p. 185).

प्रयोगरत्नमाला by चौण्डप्याचार्य.

प्रयोगरत्नमाला by बाह्यदेव, son of आपदेवभट्ट, व चित्तपावन ब्राह्मण ; on विष्णवादिसर्वदेवप्रतिष्ठा, mentions निर्णयसिन्धु. Between 1620 and 1760 A. D. Also called बाह्यदेवी and प्रतिष्ठातरलमाला.

प्रयोगरत्नमाला by पुरुषोत्तम विद्यावागीश.

प्रयोगरत्नसंस्कार by प्रेमनिधि.

प्रयोगरत्नसंग्रह m. by संस्कारमयूख.

प्रयोगरत्नाकर -vide प्रयोगदीप of दयाशङ्कर above.

प्रयोगरत्नाकर by यशवन्तभट्ट (for मैत्रायणीयs). Baroda O. I. 8365.

प्रयोगरत्नावली by परमानन्दचन, pupil of चिदानन्दब्रह्मेन्द्रसरस्वती (probably on śrauta rites only).

प्रयोगलाघव by विठ्ठल, son of महादेव.

प्रयोगसंग्रह by रामनाथ.

प्रयोगसागर by नारायण आरड. Later than 1650 A.D.; called also वृद्धा-श्रिसागर.

प्रयोगसार (W. and K. cat. II p. 97) in 8 काण्डs.

प्रयोगसार by कृष्णदेव स्मार्तवागीश, son of नारायण. This is also called कृत्यतत्त्व or संवत्सरप्रयोगसार.

प्रयोगसार by केशवस्वामिन् (बौधायनीय). On Vaidic sacrifices. Names नारायण and भवस्वामी and is m. by त्रिकाण्डमण्डन. About 1100 A. D.

प्रयोगसार by गङ्गाभट्ट (आपस्तम्बीय).

प्रयोगसार by देवभद्र पाठक, son of बलभद्र (कात्यायनीय). Refers to मङ्गल-

धरपाठक, भर्तृहरि, वाङ्मदेव, रेख, कर्क, हरिस्वामी, माधव, पद्मनाभ, गदाधर, हरिहर, रामपद्धति of अनन्त. Deals with औत matters.

प्रयोगसार by नारायण, son of लक्ष्मीधर. Same as गृह्याग्निसागर or प्रयोगसागर.

प्रयोगसार by मिजानन्द.

प्रयोगसार by बालकृष्ण, a दाक्षिणात्य, residing in गोकुलग्राम.

प्रयोगसार by विन्धेश्वरभट्ट alias गागाभट्ट, son of दिनकर. On पुण्याहवाचन, गणपतिपूजन &c.

प्रयोगसार by शिवप्रसाद.

प्रयोगसारावलि m. in धर्मप्रवृत्ति.

प्रयोगसारपीयूष of कुमारस्वामि विष्णु; on परिभाषा, संस्कार, आह्निक, प्रायश्चित्त.

प्रयोगसारसमुच्चय.

प्रयोगादर्श by कनकसभापति, son of वैद्यनाथ, of मौडूलगोत्र. It is a com. on his own कारिकामञ्जरी.

प्रवरकाण्ड (आश्वलायनीय) pr. by P. Chentsalrao in गोत्रप्रवरनिबन्धकदम्बक (Mysore, 1900).

C. by नारायण (pr. in the above).

प्रवरखण्ड (आपस्तम्बीय).

C. by कपर्दिस्वामिन् (pr. by Chentsalrao in गोत्रप्रवरनिबन्धकदम्बक, Mysore, 1900, pr. at Kumbhakonam, 1914).

प्रवरखण्ड (वैखानस in one प्रश्न).

प्रवरगण- a work on प्रवर in शार्दूल-विक्रीडित verses. Vide BBRAS cat. p. 225 No. 707; breaks off in verse 25).

प्रवरदर्पण by कमलाकर; also called गोत्रप्रवरनिर्णय (pr. in गोत्रप्रवरनिबन्धकदम्बक edited by P. Chentsalrao, Mysore 1900).

प्रवरदीप or प्रवरप्रदीप m. in प्रवरदीपिका प्रवरदीपिका by कृष्णशैव; mentions प्रवरमञ्जरी, स्मृतिचन्द्रिका. Later than 1250 A. D.

प्रवरनिर्णय- from the विश्वादर्श.

प्रवरनिर्णय of भास्करात्रिकाण्डमण्डन. Calcutta S. College mss. cat. vol. II p. 69 No. 65.

C. रामनन्दिन्.

प्रवरनिर्णय by भट्टोजि. Also called गोत्रप्रवरनिर्णय.

प्रवरनिर्णयवाक्यसुधारण of विश्वनाथदेव. प्रवरमञ्जरी- vide गोत्रप्रवरमञ्जरी; m. in कृतिहप्रसाद.

प्रवरविवरण m. in the प्रवरदीपिका.

प्रवराध्याय (there is a section on प्रवर in most of the औतसूत्रs).

प्रवराध्याय of the मानवऔत BBRAS. cat. vol. II. p. 177.

प्रवराध्याय ascribed to अगस्त्य. On गोत्रs and प्रवरs.

प्रवराध्याय by पद्मपति, minister of लक्ष्मणसेन; about 1170-1200 A.D.

प्रवराध्याय ascribed to भृगुदेव.

प्रवराध्याय ascribed to लौगाक्षि, the eleventh परिशिष्ट of कात्यायन.

प्रवराध्याय by विश्वनाथकवि.

प्रवराध्याय from-विष्णुधर्मोत्तर.

प्रवराध्याय from स्मृतिदर्पण.

प्रवास्तुत्य by गङ्गाधर son of रामचन्द्र; composed at सत्तम्तीर्थ (modern Khambayat or Cambay) in खम्ब

1663(1606-7 A.D.). Deals with duties of सार्वनिक ब्राह्मण driven to foreign lands for livelihood.

प्रस्तावपारिजात.

प्रस्तावरत्नाकर of हरिदास son of पुरुषोत्तम, under बीरसिंह, in गदापत्तन in संवत् 1614 (1557-8 A. D.). A work in verse on various subjects including नीति, ज्योतिः-शास्त्र.

प्रज्ञादसंहिता m. in आचाररत्न of लक्ष्मण (follows बह्वचमत्).

प्राचीनपद्धतीति (as opposed to अभिनवपद्धतीति) vide under पद्धतीति. प्रातःकृत्य.

प्रातःपूजाविधि by नरोत्तमदास (for the followers of चैतन्य).

प्रायश्चित्तकदम्ब or -निर्णय by गोपाल-न्यायप्रधान. Points out differences between रघुनाथ, नारायण, जनन्यायतर्कप्रधान. N. vol. X, p. 119.

प्रायश्चित्तकदम्बसारसंग्रह by काशीनाथ-तर्कालङ्कार. Mentions views of शूलपाणि, मदनपारिजात, नव्यद्वैतनिर्णय-कृष्णचन्द्रशेखर. N. (new series) I. pp. 233-35.

प्रायश्चित्तकमलाकर by कमलाकरभट्ट.

प्रायश्चित्तकल्पतरु- portion of कल्पतरु.

प्रायश्चित्तकाण्ड- 2nd part of वैद्यनाथ's स्मृतिस्तुताफल.

प्रायश्चित्तकारिका by गोपाल ; based on the बोधायनसूत्र ; flourished before सायण.

प्रायश्चित्तकुतूहल by कृष्णराम.

प्रायश्चित्तकुतूहल by लुकुन्दलाल.

प्रायश्चित्तकुतूहल by रघुनाथ, son of गणेशभट्ट and pupil of अनन्तदेव. Stein's cat. p. 96, Hultzsch's Report III p. 56. On both श्रौत and स्मार्त प्रायश्चित्त. About 1660-1700.

प्रायश्चित्तकुतूहल by रामचन्द्र ; modelled on प्रायश्चित्तविवेक of शूलपाणि. N. X. p. 197.

प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक of कृष्णदेव स्मार्तवागीश.

प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक-दिप्पनी of रामकृष्ण.

प्रायश्चित्तचन्द्रिका by दिवाकर, son of महादेव, son of रामेश्वर surnamed काल.

प्रायश्चित्तचन्द्रिका by लुकुन्दलाल.

प्रायश्चित्तचन्द्रिका by रमापति of the मैयाल race.

प्रायश्चित्तचन्द्रिका by राधाकान्तदेव.

प्रायश्चित्तचन्द्रिका by विश्वनाथभट्ट ; m. by दिवाकर in his प्रायश्चित्तचन्द्रिका and in स्मार्तप्रायश्चित्तोद्धार.

प्रायश्चित्तचिन्तामणि by वाचस्पतिमिश्र. Vide sec. 98.

प्रायश्चित्ततत्त्व of रघुनन्दन. Vide sec. 102 ; pr. by Jivananda.

C. by काशीनाथ तर्कालङ्कार (pr. at Calcutta in 1900).

C. by राधामोहनगोस्वामी (pr. at Calcutta 1885 in Bengali characters). He was a friend of Colebrooke and a descendant of अद्वैत, an associate of चैतन्य.

C. आदर्श by विष्णुराम सिद्धान्तवागीश.

धरपाठक, भर्तृहरि, बाहुदेव, रेणु, कर्क, हरिस्वामी, माधव, पद्मनाभ, गदाधर, हरिहर, रामपञ्चति of अनन्त. Deals with श्रौत matters.

प्रयोगसार by नारायण, son of लक्ष्मीधर. Same as युष्माग्निसागर or प्रयोगसागर.

प्रयोगसार by मिजानन्द.

प्रयोगसार by बालकृष्ण, a दाक्षिणात्य, residing in गोकुलग्राम.

प्रयोगसार by विश्वेश्वरभट्ट alias नागाभट्ट, son of दिनकर. On पुण्याहवाचन, गणपतिपूजन &c.

प्रयोगसार by शिवप्रसाद.

प्रयोगसारावलि m. in धर्मप्रवृत्ति.

प्रयोगसारपीयूष of कुमारस्वामि विश्व; on परिभाषा, संस्कार, आह्निक, प्रायश्चित्त.

प्रयोगसारसमुच्चय.

प्रयोगादर्श by कनकसभापति, son of वैद्यनाथ, of मौडलगोत्र. It is a com. on his own कारिकामञ्जरी.

प्रवरकाण्ड (आश्वलायनीय) pr. by P. Chentsalrao in गोत्रप्रवरनिबन्धकदम्बक (Mysore, 1900).

C. by नारायण (pr. in the above).

प्रवरखण्ड (आपस्तम्बीय).

C. by कपर्दिस्वामिन् (pr. by Chentsalrao in गोत्रप्रवरनिबन्धकदम्बक, Mysore, 1900, pr. at Kumbhakonam, 1914).

प्रवरखण्ड (वैखानस in one प्रश्न).

प्रवरमण- a work on प्रवर in शार्ङ्गल-विक्रीडित verses. Vide BBRAS cat. p. 225 No. 707; breaks off in verse 25).

प्रवरदर्पण by कमलाकर; also called गोत्रप्रवरनिर्णय (pr. in गोत्रप्रवरनिबन्धकदम्बक edited by P. Chentsalrao, Mysore 1900).

प्रवरदीप or प्रवरप्रदीप m. in प्रवरदीपिका प्रवरदीपिका by कृष्णशैव; mentions प्रवरमञ्जरी, स्मृतिचन्द्रिका. Later than 1250 A. D.

प्रवरनिर्णय- from the विश्वादर्श.

प्रवरनिर्णय of भास्करत्रिकाण्डमण्डन. Calcutta S. College mss. cat. vol. II p. 69 No. 65.

C. रामनन्दिन.

प्रवरनिर्णय by भट्टोजि. Also called गोत्रप्रवरनिर्णय.

प्रवरनिर्णयवाक्सुधारण of विश्वनाथदेव. प्रवरमञ्जरी- vide गोत्रप्रवरमञ्जरी; m. in वृत्तिहप्रसाद.

प्रवरविवरण m. in the प्रवरदीपिका.

प्रवराध्याय (there is a section on प्रवर in most of the श्रौतसूत्रs). प्रवराध्याय of the मानवश्रौत BBRAS. cat. vol. II. p. 177.

प्रवराध्याय ascribed to अगस्त्य. On गोत्रs and प्रवरs.

प्रवराध्याय by पण्डपति, minister of लक्ष्मणसेन; about 1170-1200 A.D.

प्रवराध्याय ascribed to भृगुदेव.

प्रवराध्याय ascribed to लौगाक्षि, the eleventh परिशिष्ट of कात्यायन.

प्रवराध्याय by विश्वनाथकवि.

प्रवराध्याय from-विष्णुधर्मोत्तर.

प्रवराध्याय from स्मृतिदर्पण.

प्रवास्तुत by गङ्गाधर son of रामचन्द्र; composed at सान्मत्तार्थ (modern Khambayat or Cambay) in संवत्

1663(1606-7 A.D.). Deals with duties of सागिनक ब्राह्मण driven to foreign lands for livelihood.

प्रस्तावपारिजात.

प्रस्तावपारिजात of हरिदास son of पुरुषोत्तम, under वीरसिंह, in गदापत्तन in संवत् 1614 (1557-8 A. D.). A work in verse on various subjects including नीति, ज्योतिः-शास्त्र.

प्रस्तावसंहिता m. in आचाररत्न of लक्ष्मण (follows बल्लभमत).

प्राचीनपद्धतीति (as opposed to अभिनवपद्धतीति) vide under पद्धतीति. प्रातःकृत्य.

प्रातःपूजाविधि by नरोत्तमदास (for the followers of चैतन्य).

प्रायश्चित्तकदम्ब or निर्णय by गोपालन्यायप्रधान. Points out differences between रघुनाथ, नारायण, जनन्यायतर्कप्रधान. N. vol. X, p. 119.

प्रायश्चित्तकदम्बसारसंग्रह by काशीनाथ-तर्कालङ्कार. Mentions views of झूलपाणि, मदनपारिजात, नव्यचैतन्यनिर्णय-कृष्णचन्द्रशेखर. N. (new series) I. pp. 233-35.

प्रायश्चित्तकमलाकर by कमलाकरभट्ट.

प्रायश्चित्तकल्पतरु- portion of कल्पतरु.

प्रायश्चित्तकाण्ड- 2nd part of वैद्यनाथ's स्मृतिमुद्राफल.

प्रायश्चित्तकारिका by गोपाल; based on the बौधायनसूत्र; flourished before सायण.

प्रायश्चित्तकुतूहल by कृष्णाराम.

प्रायश्चित्तकुतूहल by मुकुन्दलाल.

प्रायश्चित्तकुतूहल by रघुनाथ, son of गणेशभट्ट and pupil of अनन्तदेव. Stein's cat. p. 96, Hultzsch's Report III p. 56. On both श्रौत and स्मार्त प्रायश्चित्त. About 1660-1700.

प्रायश्चित्तकुतूहल by रामचन्द्र; modelled on प्रायश्चित्तविवेक of झूलपाणि. N. X. p, 197.

प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक of कृष्णदेव स्मार्तवागीश.

प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक-टिप्पणी of रामकृष्ण.

प्रायश्चित्तचन्द्रिका by दिवाकर, son of महादेव, son of रामेश्वर surnamed काल.

प्रायश्चित्तचन्द्रिका by मुकुन्दलाल.

प्रायश्चित्तचन्द्रिका by रमापति of the मैयाल race.

प्रायश्चित्तचन्द्रिका by राधाकान्तदेव.

प्रायश्चित्तचन्द्रिका by विश्वनाथभट्ट; m. by दिवाकर in his प्रायश्चित्तचन्द्रिका and in स्मार्तप्रायश्चित्तोद्धार.

प्रायश्चित्तचिन्तामणि by बाचस्पतिमिश्र. Vide sec. 98.

प्रायश्चित्ततत्त्व of रघुनन्दन. Vide sec. 102; pr. by Jivananda.

C. by काशीनाथ तर्कालङ्कार (pr. at Calcutta in 1900).

C. by राधामोहनगोस्वामी (pr. at Calcutta 1885 in Bengali characters). He was a friend of Colebrooke and a descendant of अद्वैत, an associate of चैतन्य.

C. आदर्श by बिष्णुराम सिद्धान्तवागीश.

प्रायश्चित्तदीप m. in प्रतापनारासिंह of रुद्र-
देव. Earlier than 1700 A. D.

प्रायश्चित्तदीपिका by भास्कर.

प्रायश्चित्तदीपिका by राम.

प्रायश्चित्तदीपिका by लोकनाथ, son of
बैद्यनाथ (from his सकलागमसंग्रह).

प्रायश्चित्तदीपिका by बाहिनीपति.

प्रायश्चित्तनिरूपण by भवदेवभट्ट. Vide
sec. 73. Also called—प्रकरण.

प्रायश्चित्तनिरूपण by रियुजय (pr. in
Bengali characters at Calcutta
1883).

प्रायश्चित्तनिर्णय by अनन्तदेव.

प्रायश्चित्तनिर्णय by गोपालन्यायपञ्चानन.
Summary of रघुनन्दन's work.

प्रायश्चित्तपटल.

प्रायश्चित्तपद्धति by कामदेव. Ms. copi-
ed in 1669 A. D. (Aufrecht's
Oxf. cat. 293 a).

प्रायश्चित्तपद्धति by जम्बूनाथसर्माधीश,
son of हेमाद्रि; in four पटलस.

प्रायश्चित्तपद्धति by रामचन्द्र, son of
सूर्यदास.

प्रायश्चित्तपारिजात by गणेशमिश्र महामहो-
पाध्याय.

प्रायश्चित्तपारिजात by रत्नपाणि. Men-
tions कामदेव. (N. vol. VI. p.
300).

प्रायश्चित्तप्रकरण (Stein's cat. pp. 96,
310).

प्रायश्चित्तप्रकरण by भट्टोजि.

प्रायश्चित्तप्रकरण by भवदेव बालबलभी-
रुजङ्ग. Sec. 73.

प्रायश्चित्तप्रकरण by रामलङ्क.

प्रायश्चित्तप्रकाश of प्रद्योतनभट्टाचार्य, son
of बलभद्र.

प्रायश्चित्तप्रदीप m. by स्वतितिकौस्तुभ (on
तिथि).

प्रायश्चित्तप्रदीप by केशवभट्ट.

प्रायश्चित्तप्रदीप by गोपालसूरि. (Bik cat.
p. 137 says so, but it appears
that गोपालसूरि is a भाष्यकार on
बौधायनश्रौत, whom the author
follows on श्रौतप्रायश्चित्त.

प्रायश्चित्तप्रदीप by प्रेमनिधि of पन्थबंश,
composed in śake 1675 (Baro-
da O: I. 1490).

प्रायश्चित्तप्रदीप by राजचूडामणि, son of
रत्नसेठ श्रीनिवासदीक्षित.

प्रायश्चित्तप्रदीप by रामशर्मन्.

प्रायश्चित्तप्रदीप by बरदाधीशयज्वन्, pu-
pil of वेङ्कटाधीश.

प्रायश्चित्तप्रदीप by बाहिनीपति.

प्रायश्चित्तप्रदीप by शङ्करमिश्र, son of
भवनाथ. He was गुरु of बर्धमान,
flourished in 2nd and 3rd quar-
ters of 15th century).

प्रायश्चित्तप्रदीपिका by अनन्तदेव, son of
आपदेव. Vide sec. 109.

प्रायश्चित्तप्रदीपिका by भास्कर (Same as
प्रायश्चित्तशतद्वयी) on प्रायश्चित्त in
श्रौत rites.

प्रायश्चित्तप्रयोग by अनन्तदीक्षित.

प्रायश्चित्तप्रयोग by इयम्बक (N. vol. X.
164), based on आम्बलभन.

प्रायश्चित्तप्रयोग by दिवाकर. Vide un-
der स्मार्त प्रायश्चित्तप्रयोग.

प्रायश्चित्तप्रयोग by बालशास्त्री कामलकर.

प्रायश्चित्तप्रयोगरत्नमाला—mentions स्वतु-
र्थसार, त्रिकाण्डमण्डन, प्रदीप, केशवी-
कार.

प्रायश्चित्तमञ्जरी of बापुभट्ट, son of महादेव केळकर. Stein's cat. p. 96, gives विरचनकाल as śake 1736.

प्रायश्चित्तमनोहर of सुरारिमिश्र, son of कृष्णमिश्र, and pupil of रामभद्र and केशवमिश्र.

प्रायश्चित्तमयस्य of नीलकण्ठ ; vide sec. 107. Pr. by Mr. J. R. Gharpure.

प्रायश्चित्तमार्तण्ड of मार्तण्डमिश्र (Mitra's Notices vol. VII, p 7, No. 2252 dated śake 1544 i. e. 1622-23 A. D.).

प्रायश्चित्तमुक्तावली by दिवाकर, son of महादेव (part of his धर्मशास्त्रमुधानिधि).

अनुक्रमणी to above by वैद्यनाथ, son of author.

प्रायश्चित्तमुक्तावली by रामचन्द्रभट्ट.

प्रायश्चित्तरत्न by कमलाकरभट्ट m. in सूत्र-कमलाकर.

प्रायश्चित्तरत्नमाला by रामचन्द्रदीक्षित.

प्रायश्चित्तरत्नाकर by रत्नाकरमिश्र.

प्रायश्चित्तरहस्य by दिनकर m. in स्मृति-रत्नावली.

प्रायश्चित्तवारिधि by भवानन्द.

प्रायश्चित्तविधि by भास्कर.

प्रायश्चित्तविधि by मायूर अप्ययदीक्षित ; mentions हेमाद्रि and माधव.

प्रायश्चित्तविधि from वसिष्ठस्मृति.

प्रायश्चित्तविधि attributed to ज्ञानक.

प्रायश्चित्तविधिनिर्णय by अनन्तदेव.

प्रायश्चित्तविधिनिर्णय by मधुगेजि.

प्रायश्चित्तविधिनिर्णय by यशोधरभट्ट.

H. D. 75.

प्रायश्चित्तविवेक of शूलपाणि. Vide sec. 95 (Baroda O. I. 10849 dated संवत् 1501 i. e. 1444.45 A. D.); pr. by Jivananda.

C. तत्त्वार्थकौमुदी by गोविन्दानन्द son of गणपतिभट्ट. Vide sec. 101 (pr by Jivananda).

C. कौमुदी or टिप्पणी by रामकृष्ण.

C. निगूढार्थप्रकाशिका. N. (new series) vol. II. p. 114.

प्रायश्चित्तविवेक of श्रीनाथ. About 1475-1525 A. D.

प्रायश्चित्तविवेकोद्घोत- (part of मदन-रत्न). Sec. 94.

प्रायश्चित्तव्यवस्थासंक्षेप by चिन्तामणि-न्यायालङ्कारभट्टाचार्य (N. vol. IV No. 1580). He wrote also व्यवस्थासंक्षेप on तिथि, उद्वाह, आह, दाय, शुद्धि. Ms. dated śake 1611.

प्रायश्चित्तव्यवस्थासंग्रह by मोहनचन्द्र.

प्रायश्चित्तव्यवस्थासार by अच्युतनाथ.

प्रायश्चित्तशतद्वयी by भास्कर in 4 प्रकरणस m. in नि. सि., प्रायश्चित्तकुतूहल of रघुनाथ, भाविप्रकाशितप्रायश्चित्तप्रकरण. Earlier than 1550 A. D.

C. by वेङ्कटेश बाजपेययाजी ; ms. dated संवत् 1641 (1584-5 A. D.) in Stein's cat. p. 311.

प्रायश्चित्तशतद्वयीकारिका by गोपाल-स्वामिन् (बोधायनीय).

प्रायश्चित्तश्लोकपद्धति by गोविन्द.

प्रायश्चित्तसंक्षेप by चिन्तामणिन्यायालङ्कार. Probably the same as प्रायश्चित्तव्यवस्थासंक्षेप above.

प्रायश्चित्तसंग्रह by कृष्णदेव स्मार्तवागीश N. (new series) I p. 239.

प्रायश्चित्तसंग्रह by देवराज (This is in Hindi, prepared for महाराज चेत-
सिंग of Benares). 1770-1781 A.D.

प्रायश्चित्तसंग्रह by नारायणभट्ट; mentions
झलपाणि, रघुनन्दन, स्मृतिसागरसार.
So later than 1600 A. D. De-
fines प्रायश्चित्त as 'पापक्षयमात्रकाम-
नाजन्यकृतिविषयः पापक्षयसाधनं कर्म
प्रायश्चित्तम्'.

प्रायश्चित्तसदोदय of सदाराम, son of
देवेश्वर.

प्रायश्चित्तसमुच्चय by त्रिलोचनशिव.

प्रायश्चित्तसमुच्चय by भास्कर.

प्रायश्चित्तसार by त्र्यम्बकभट्ट मोल्ह.

प्रायश्चित्तसार by दलपति (part of
वृत्तिह्रस्वाद). Vide sec. 99.

प्रायश्चित्तसार by (भट्टोजि ?) दीक्षित m. in
जयसिंहकल्पद्रुम.

प्रायश्चित्तसार by भीमदाउचाष्ट्रकदीक्षित
m. in प्रतापनारसिंह (vide BBRAS.
cat. p. 224).

प्रायश्चित्तसार by हरिराम.

प्रायश्चित्तसार from स्मृतिसार of याद-
वेंद्रविद्याभूषण. N. (new series) I. p.
240. Ms. dated 1613 (1691 A.D.).

प्रायश्चित्तसारकौमुदी of बनमालिख (N.
vol. IX p. 58).

प्रायश्चित्तसारसंग्रह by आनन्दचन्द्र N.
(new series) vol. III. p. 126.

प्रायश्चित्तसारसंग्रह by नामोजिभट्ट. Vide
sec. 110.

प्रायश्चित्तसारसंग्रह by रत्नाकरमिश्र.

प्रायश्चित्तसारावलि (portion of बृह-
न्नारदीयपुराण).

प्रायश्चित्तसुधानिधि of सायण, son of
मायण and brother of माधवाचार्य.
Vide sec. 92.

प्रायश्चित्तसुबोधिनी by श्रीनिवासमसिख
(आपस्तम्बीय).

प्रायश्चित्तसेतु by सदाशङ्कर.

प्रायश्चित्ताध्याय 3rd chap. of निबन्ध-
सर्वस्व of महादेव, son of महाज-
सहजमल्लधीपति. (I. O. cat. vol.
III p. 555.).

प्रायश्चित्तानुक्रमणिका by वैद्यनाथदीक्षित.

प्रायश्चित्तेन्दुशेखर by काशीनाथ, son of
अनन्त, (also called प्रायश्चित्तप्रयोग-
सारसंग्रह) composed for बालकृष्ण ;
pr. in Bombay in 1863 and 1882.
Vide sec. 112.

प्रायश्चित्तेन्दुशेखर by नागोजिभट्ट, son
of शिवभट्ट and सती. Vide sec.
110 ; ms. (N. vol. V p. 23)
is dated संवत् 1848 i. e. 1781-82
A. D.

प्रायश्चित्तेन्दुशेखरसारसंग्रह by नागोजि,
son of शिवभट्ट and सती. (I. O.
cat. vol. III p. 555).

प्रायश्चित्तोद्घोत by दिनकर (part of
दिनकरोद्घोत).

प्रायश्चित्तोद्घोत by मदनसिंहदेव (part of
मदनरत्न). Vide sec. 94.

प्रायश्चित्तोद्धार by दिवाकर, son of महा-
देव, surnamed काल. Also called
स्मार्तप्रायश्चित्त and स्मार्तनिष्कृतिपद्धति
(vide Baroda O. I. 1334, 1543,
1663).

प्रायश्चित्तौषसार by आनन्दचन्द्र. Of-
fences classified under 4 heads :
heinous, gross, venial and
slight, and their expiation.

शासाद्वीपिका m. by जटमल्लविलास.
Earlier than 1500 A. D.

शासाद्वप्रतिष्ठा by वृहति, surnamed
वृहतरपुर. Based on the प्रतिष्ठामयूख
and मत्स्यपुराण; ms. in Bhadkam-
kar collection copied in Śake
1714 (1792-3 A. D.); names
नि. सि., रामबाजपेय.

शासाद्वप्रतिष्ठा by भाद्रुणिमिश्र.

शासाद्वप्रतिष्ठादीधिति (part of राजचर्म-
कौस्तुभ) by अनन्तदेव. Vide sec. 109.

शासाद्वशिबप्रतिष्ठाविधि by कमलाकर.
Sec. 106.

प्रेतकृत्यनिर्णय.

प्रेतकृत्यादिनिर्णय Ano.

प्रेतदीपिका by गोपीनाथ अग्निहोत्रिन्.

प्रेतप्रदीप by रुष्णमित्राचार्य.

प्रेतमञ्जरी- vide Hp. cat. XVII (ms.
dated 1707 A. D.).

प्रेतमञ्जरी or प्रेतपद्धति by बाद्रुमिश्र. Ul-
war cat. No. 1403.

प्रेतसूक्तिदा by क्षेमराम.

प्रेतश्राद्धव्यवस्थाकारिका by स्मार्तवागीश.

प्रेतप्रतापमार्तण्ड or कालनिर्णयसंग्रह by
प्रतापकवदेव. Vide प्रतापमार्तण्ड.

फलप्रदीप m. in प्रयोगपारिजात of वृत्तिह.
(probably a purely astrological
work).

फलाभिषेक.

बभ्रुस्त्विति m. in परा. मा.

बलदेवशक्ति compiled from the महा-
भारत.

बलिर्न्यासपद्धति.

बहिर्बातुका.

बहिर्बाणपुला.

बह्वचकारिका m. in नि. सि.

बह्वचकर्मप्रयोग (according to शाकल)
N. vol. X. p. 5.

बह्वचयुग्यकारिका by शाकलाचार्य. Vide
Burnell's Tanjore cat. p. 14 b.
This is the same as the above;
m. in समयमयूख.

बह्वचयुग्यपरिशिष्ट m. in हेमाद्रि, रघु०,
नि. सि.

बह्वचश्राद्धप्रयोग.

बह्वचषोडशकर्ममन्त्रविवरण.

बह्वचसम्प्राप्यपद्धतिमाष्य.

बह्वचाह्निक by कमलाकर, son of राम-
कृष्ण. Refers to his प्रायश्चित्तरत्न.

बादरायणस्त्विति m. in प्रायश्चित्तमयूख and
in com. on नीतिवाक्यावृत.

बाईस्पत्यसुहृत्तविधान.

बाईस्पत्यस्त्विति m. by हेमाद्रि.

बाईस्पत्यसंहिता on सुहृत्त for गर्भाधान,
पुंसवन, उपनयन and other संस्कारs
and on portentous phenomena.
The वीरमित्रोदय (लक्षणप्रकाश p.
356) quotes बाईस्पत्यसंहिता on
elephants in prose and verse.

बाईस्पत्यसूत्र (pr. in Punjab S.
series). Also called नीतिसर्वस्व.

बालबोधक of आनन्दचन्द्र. In 46 श्लोकs
on प्रायश्चित्त.

बालमरणाधिकर्तव्यता.

बालमन्त्रद्वी by लक्ष्मीदेवी; pr. (आचार, स्वध-
हार and प्रायश्चित्त) by J. R. Ghar-
pure and vyavahāra portion is

translated by him. Vide sec. III.

बालाकौदय m. in वृत्तिह्रस्वसाद (दानसार)

बालाबोधपद्धति on शास्त्रायनसूत्रसूत्र.

बाष्कलस्मृति m. by मिताक्षरा (on या. III. 58.).

बुद्धिप्रकाश m. by रघुनन्दन.

बुधसूत्र by शम्भुराज (son of the great Shivaji). 1680-1689 A. D. On politics &c, pr. in Govt. Oriental series, Poona, 1926.

बुधस्मृति a small treatise of about one page in print in prose. D. C. mss. No. 207 of A 1881-82 and 145 of 1895-1902. Defines धर्म as श्रेयोभ्युदयसाधन ; and summarises rules on उपनयन, विवाह, गर्भाधान and other संस्कारs, पञ्चमहायज्ञ, पाकयज्ञ, हविर्यज्ञ, सोमयाग, rules common to all, duties of the four वर्णs, वानप्रस्थ and यति, राजधर्म. हेमाद्रि in चतुर्वर्ग (III. 2. 746) quotes some sūtras on उपनयन and it is m. in प्रायश्चित्तमयख. I. O. cat. vol. III p. 386 (No. 1323) sets out the whole स्मृति. Vide sec. 25.

C. by हरिराम.

बुधाष्टमी.

बुधाष्टमीव्रतकालनिर्णय.

बुधाष्टमीव्रतोद्यापन Stein's cat. p. 96.

बृहज्जातिविवेक by गोपीनाथकवि (Baroda O. I. 9705).

बृहत्पाराशरस्मृति (pr. Jivananda Sm. part II. pp. 53-309).

बृहत्संहिता by व्यास.

बृहत्सम pr. in Ānan. Sm. pp. 99-107.

बृहद्भनाकर of वामनभट्ट.

बृहद्भजामार्तण्ड m. by रघु० in मलमास-तत्त्व and संस्कारतत्त्व.

बृहद्वसिष्ठस्मृति m. by मिताक्षरा, हलायुध, मद्. पा.

बृहद्विष्णुस्मृति.

बृहद्व्यास m. by मिता०.

बृहत्स्यतिशान्ति (from संस्कारकौस्तुभ of अनन्तदेव).

बृहत्स्यतिस्मृति-vide sec. 37; pr. Jivananda Sm. part I pp. 644-651 and Ānan. Sm. pp. 108-111.

C. m. by हेमाद्रि (परिशेषखण्ड, काल० p. 309).

बैजवाप (or-पि) सूत्र m. by कुमारिल-भट्ट in तन्त्रवार्तिक on मीमांसासूत्र (I. 3. 11) in the words 'आश्वलायनकं सूत्रं वैजवापिकृतं तथा'.

बैजवापस्मृति m. by अपरार्क (in verse about शुभस्मृतिका and सविण्डन).

बैजवापायन m. by हेमाद्रि.

बोधमन्त्रिय.

C. by माधवमुनि.

बौधायनसूत्र Pr. in Mysore G. O. L. series, ed. by Dr. Shamaśāstri, divided into 4 प्रश्नs of सूत्र, two प्रश्नs of सूत्रसूत्रपरिभाषा, 5 प्रश्नs of सूत्रशेष, 3 of पितृमेवसूत्र and one of पितृमेवशेषसूत्र. It is the बौधायनसूत्रशेषसूत्र (II. 6) that contains a passage about पुत्रव्रतिग्रह (adoption) that resembles closely a passage of वसिष्ठधर्मसूत्र.

C. दूरणव्याख्या by अज्ञातक.

C. भाष्य (called शिष्टिभाष्य). Hultzsch II No. 668.

बौधायनगृह्यकारिका by कनकसभापति.

बौधायनगृह्यपद्धति by केशवस्वामिन्.

बौधायनगृह्यपरिशिष्ट (ed. by Harting).

बौधायनगृह्यप्रयोगमाला by राम, son of चौण्ड or चाउण्ड. Ulwar cat. extract 21; refers to प्रयोगसार.

बौधायनगृह्यप्रायश्चित्तसूत्र.

बौधायनतति on गृह्य ritual.

बौधायनधर्मसूत्र—vide sec. 6:pr. Ānan. Sm. pp. 425-484 and Mysore G. O. L. series

C. by गोविन्दस्वामिन् (Mysore G. O. L. series).

C. अमल by परमेश्वरपरिव्राजक.

बौधायनसंग्रह.

बौधायनस्मार्तप्रयोग by कनकसभापति. Hultzsch R. II. No. 672.

बौधायनस्मृति.

बौधायनाह्निक by विद्यापतिभट्ट.

बौधायनीयपरिशिष्ट m. in आह्निकतत्त्व by रघु०.

ब्रह्मगर्भस्मृति m. in मिताक्षरा (on या. III. 268), अपराक, स्मृतिच०

ब्रह्मचारिव्रतलोपप्रायश्चित्तप्रयोग BBRAS. cat. vol. II. p. 246.

ब्रह्मदत्तभाष्य m. in ह्युद्धितस्व by रघु० as quoted by कल्पतरु. So earlier than 1100 A. D. It appears to be a com. on शाङ्खनयनगृह्य.

ब्रह्मप्रकाशिका (com. on सन्ध्यामन्त्र) of वनमालिभिष son of मन्देशभिष.

ब्रह्मयज्ञशिरोरत्न by नरसिंह

ब्रह्मसंस्कारमञ्जरी by नारायणदुर्गर. Refers to मुरारिभाष्य, उवटभाष्य, पार-
श्वरगृह्यभाष्य. N. (new series)
p. 250.

ब्रह्मौदनप्रायश्चित्त by श्रीनिवासदीक्षित (Baroda O. I. 6789 d).

ब्राह्मणपद्धति.

ब्राह्मणसर्वस्व by हलायुध; (sec. 72). pr. at Calcutta in 1893 and at Benares.

ब्राह्मवधस्मृति m. in मिताक्षरा (या. III. 257).

भक्तिजयार्णव by रघुनन्दन. Probably different from the famous रघु-
नन्दनभट्टाचार्य. N. (new series)
I. p. 251.

भक्तिप्रकाश by वैद्यरघुनन्दन in 8 उद्योतs.

भक्तिमार्गमर्यादा by विठ्ठलेश्वर.

भक्तिमार्गसंग्रह (for बाल्यभs).

भक्तिरत्नाकर by a son of शिवदास.

भक्तिरसावृतसिन्धु by सनातन; compos-
ed in śake 1463 (1541-42 A.D.);
m. in भक्तिजयार्णव.

C. दुर्गसङ्गमनी by जीव.

भक्तिरसार्णव by कृष्णदास.

भक्तिरहस्य by सोमनाथ.

भक्तिवर्धिनी by बल्लभाचार्य.

भक्तिविवेक by श्रीनिवास (for रामा-
नुजs).

भक्तिहंस by विठ्ठलेश.

भक्तिहेतुनिर्णय by विठ्ठलेश.

C. by रघुनाथ,

भगवत्स्मृति m. in स्मृतिचन्द्रिका and
आचारमयस.

भगवद्दर्शनविधि by रघुनाथ.

भगवद्भक्तिनिर्णय or भगवद्भक्तिविशेषक by
अनन्तदेव, son of आपदेव. Vide
sec. 109.

भगवद्भक्तिरत्नावली by विष्णुपुरी com-
posed at Benares. The author
was a मैथिल.

C. कान्तिमाला by author. Com-
posed in śake 1555 Phālguna
(1634) A.D. Bhandarkar's Report
for 1887-91 p. LXXX.

भगवद्भक्तिरसायन by मधुसूदनसरस्वती.

भगवद्भक्तिविलास by गोपालभट्ट, pupil of
प्रबोधानन्द, in 20 विलास on reli-
gious ceremonies of वैष्णव ; m.
in कालसार of गदाधर.

C. (with text pr. at Calcutta in
1845).

भगवन्तभास्कर or स्मृतिभास्कर by नील-
कण्ठ, divided into twelve मयस. Vide sec. 107 (the whole pub-
lished at Benares in 1879-80).

भट्टकारिका m. in निर्णयसिन्धु.

भरद्वाजस्मृति-Vide sec. 27.

C. by बालभट्ट.

भर्तृसङ्गमनविधि.

भट्टाटसंग्रह m. in नि. सि. (on जन्म-
नक्षत्रफल). Probably a purely
astrological work.

भवदेवनिबन्ध m. in प्रायश्चित्तमयस. Probably the प्रायश्चित्तनिरूपण of
भवदेवभट्ट. Vide p. 303 above.

भस्मकुरोगप्रकाश.

भस्मवादावली.

भागविवेक or धनभागविवेक by भट्टराम-
जित्, son of श्रीनाथ.

C. मितवादिनी by author. Relies
on मिताक्षरा.

भारद्वाजगार्ग्यपरिजयप्रतिषेधवादार्थ on
the prohibition of intermarriage
between persons of the भारद्वाज
and गार्ग्य gotras.

भारद्वाजसूत्र ed. by Dr. J. W. Salo-
mons at Leyden.

C. by कपर्दिस्वामिन्.

C. सृष्टप्रयोगदृष्टि by भट्टरङ्ग.

भारद्वाजभ्रातृकाण्डव्याख्या.

भारद्वाजसंहिता vide भारद्वाजस्मृति.

भारद्वाजस्मृति.

C. by वैद्यनाथ पायगुण्ड, son of महा-
देव and वेणी and pupil of नागोजि.
Vide sec. 111.

भारद्वाजीयभाष्य m. by भास्कर in त्रिका-
ण्डमण्डन (it is probably कपर्दि-
भाष्य on भारद्वाजसूत्र) and by हरि-
हर in पारस्करसूत्रभाष्य.

भार्गवार्चनचन्द्रिका m. by भट्टोजि in
तिथिनिर्णय.

भार्गवार्चनदीपिका m. in नि. सि. and
रामकल्पद्रुम.

भार्गवार्चनदीपिका by साबाजी (or-न्वा)
alias प्रतापराज. Ulwar cat. extract
648.

भाविप्रायश्चित्त or भाविप्रकाशितप्रायश्चित्त-
प्रकरण. Ano.; mentions माधवाचार्य.
BBRAS. cat. vol. II. p. 197.

भाष्यसंग्रह m. in निर्णयदीपक.

भाष्यार्थसंग्रह m. by हेमाद्रि (III. i. 1360, where a verse in उपजाति metre is quoted in which कर्ष-र्विन् is named), स्मृतिचन्द्रिका (on आशौच), कालनिर्णय of माधव. Between 1000-1200 A. D.

भास्कराह्निक.

भिद्युतस्व by श्रीकण्ठतीर्थ, pupil of महा-
देवतीर्थ, on the duties of ascetics,
and on those entitled to take to
संन्यास. N. (new series) vol.
I. p. 260.

भीमपराक्रम m. in शुद्धिकौमुदी of गोवि-
न्दानन्द, in भास्करसौख्य (दोडरानन्द),
in तिथितत्त्व (seems to be an
astrological work).

भुक्तिदीपिका (on the question, when
food may be taken before an
eclipse).

भुक्तिप्रकरण by कमलाकर.

भुजबलमीम of भोजराज. Vide pp. 278-
279 above ; m. in भास्करविवेक of
मल्लपाणि, दोडरानन्द. An astrologi-
cal work.

भुतशुद्धि Aufrecht's Leipzig cat. No.
538.

भुतशुद्ध्यादिप्राणप्रतिष्ठा Aufrecht's
Leipzig cat. 537.

भूपालकृत्यसमुच्चय m. in कृत्यरत्नाकर
(p. 499) of चण्डेश्वर. Probably
a work of भोज घरेश्वर.

भूपालपद्धति m. in कुण्डाकृति.

भूपालबल्लभ by परशुराम. An ency-
clopædia of Dharma, astrology,
poetics &c. m. in हि. सि. ; निर्णय-
दीपक, कालनिर्णयसिद्धान्तव्याख्या.

भूयतिमादान.

भृगुस्मृति m. by बिम्बरूप, कालविवेक of
जीवित°, मिताक्षरा, अपरार्क.

भैरवार्चापारिजात by जैत्रसिंह.

भैरवार्चापारिजात by श्रीनिवासभट्ट, pupil
of सुन्दरराज, and son of श्रीनिकेतन.

ब्रह्मवैष्णवसंग्रहण by श्रीधर.

मकरन्दप्रकाश by हरिकृष्ण सिद्धान्त. On
आह्निक, संस्कार ; ms. (Bik. cat. p.
416) is dated संवत् 1725 (1668-
9 A. D.).

मङ्गलनिर्णय by गणेश, son of केशव
देवज्ञ. On the rites to be per-
formed at उपनयन, विवाह &c.

मञ्जरी- Occurs as the last compo-
nent of many works, e. g. गोत्र-
प्रवरमञ्जरी, स्मृतिमञ्जरी (of गोविन्द-
राज).

मठप्रतिष्ठातत्त्व of रघुनन्दन. Vide sec.
102.

मठान्नायादिविचार (on religious prac-
tices in the seven principal ma-
thas of the शंकराचार्य school).
N. vol. X. 256 and Stein's cat.
p. 312.

मठोत्सर्ग of कमलाकर (C. P. cat. Nos.
3771-72).

मठोत्सर्ग of माध्वदेव (C. P. cat. No.
3770).

मणिमञ्जरीच्छेदिनी.

मण्डपकर्तव्यतापूजापद्धति by शिवरामभट्ट.

मण्डपकुण्डमण्डन of नरहरिभट्ट सप्तर्षि.

C. प्रकाशिका (by author).

मण्डपकुण्डसिद्धि by विठ्ठल दीक्षित, son
of बरहर्मा ; composed at काशी in
śake 1541 (1619-20 A. D.).

C. विदुति by author ; mentions
कुण्डकौस्तुभ, कुण्डरत्नाकर, प्रतिष्ठासार-
संग्रह, प्रयोगसार, रामबाजपेयी.

मण्डपनिर्णय m. in उत्तरगमयसू.

मण्डपप्रकरण.

मण्डपोद्घासनप्रयोग by a son of धरणीधर.

मण्डलकारिका (Aufrecht's Leipzig
cat. No. 647).

मण्डलदेवतास्थापन (Aufrecht's Leip-
zig cat. No. 648).

मतपरीक्षा.

मतोद्धार by शाङ्करपण्डित.

मधुरासेतु by अनन्तदेव, son of आपदेव ;
m. in स्मृतिकौस्तुभ. Sec. 109.

मदनपारिजात attributed to मदनपाल
(composed by विश्वेश्वरभट्ट).
Vide sec. 93.

मदनमहार्णव Vide महार्णव.

मदनरत्न or मदनरत्नप्रदीप attributed to
मदनसिंहदेव. Vide sec. 94. Ulwar
cat. extract 336 for समयोद्घोत ;
Baroda O. I. No. 4035 on छान्द
is dated संवत् 1551 (1494-5 A.D.).

* This last refers to भट्टविश्वनाथ
श्रीमालिगूर्जर as the author.

मधुपर्कनिर्णय.

मधुपर्कपद्धति.

मध्यमाङ्गिरसस्मृति m. in मिताक्षरा (या.
III. 243, 247, 257, 260).

मध्वाह्निक.

मनुस्मृति or मानवधर्मशास्त्र. Vide sec.
31 (vide p. 157 for editions of
commentaries).

C. मन्वर्थसुक्तावली by कुल्लूकभट्ट.
Vide sec. 88. He was a native
of बारेन्नी i. e. Rājshāhī in Bengal.

C. मन्वाशयानुसारिणी by मोविन्दराज
(pr. by V. N. Mandlik). Vide
sec. 76.

C. नन्दिनी by नन्दनाचार्य. A late
writer. (pr. by V. N. Mandlik).

C. मन्वर्थविद्वति by नारायणसर्षज्ञ.
Between 1100-1300 A. D. (pr.
by V. N. Mandlik).

C. मन्वर्थचन्द्रिका by राघवानन्द-
सरस्वती. Later than 1400 (pr. by
V. N. Mandlik).

C. सुखबोधिनी by मणिरामदीक्षित
son of गङ्गाराम (vide Stein's cat.
p. 98).

C. by असहाय. Vide sec. 58.

C. by उदयकर m. in वि. र. Ear-
lier than 1300 A. D.

C. by उपाध्याय, m. in मेधातिथि
भाष्य.

C. by ऋजु m. in मेधातिथिभाष्य.

C. by कृष्णनाथ.

C. by धरणीधर m. by कुल्लूकभट्ट.
Between 950-1200 A. D.

C. by भागुरि m. by वि. र. ; vide
p. 157.

C. (भाष्य) by मेधातिथि; vide sec.
63 (pr. by V. N. Mandlik and
by J. R. Gharpure).

C. by यज्वन्, m. by मेधातिथि.

C. by रामचन्द्र (pr. by V. N.
Mandlik).

C. by रुचिदत्त.

C. anonymous (Kashmirian);
portions pr. by Dr. Jolly;

मन्वकमलाकर by कमलाकर.

मन्त्रकोश m. in आचारमसूत्र.

मन्त्रकोश by आशादित्यत्रिपाठिन in 20 परिच्छेदः. Ulwar cat. extract 651.

मन्त्रकौस्तुभ by अनिरुद्धभट्ट महामहोपाध्याय, said to be a दाक्षिणात्य. In four काण्डs explains मन्त्रs of सामवेदयजुष्यज, ms. (N. vol. X. p. 122) dated śake 1717 i. e. 1795 A. D.

मन्त्रतन्त्रप्रकाश m. by रघु० in एकादशीतत्त्व.

मन्त्रप्रकाश m. by रघु० in दीक्षातत्त्व.

मन्त्रप्रज्ञभाष्य by हरदत्त. Vide under एकाग्रिकाण्डमन्त्रव्याख्या.

मन्त्रसुक्तावली m. in छुद्धितत्त्व and मलमासतत्त्व by रघु०.

मन्त्ररत्नदीपिका m. in अहल्याकामधेनु.

मन्त्रसारसंग्रह m. in सदाचारचन्द्रिका.

मन्त्रसारसंग्रह of शिवराम.

मन्त्रचित्रक or मेघमाला or रत्नमाला attributed to नारद. Deals with indications of prospective rain, famine etc. from the appearance of the atmosphere &c.; m. in अञ्जुतसागर of बल्लालसेन.

मन्त्रचित्रक by भट्टशुक in 7 kāṇḍas. (Tri. cat. Madras Govt. mss. 1919-22 p. 4404).

मरणकर्मपद्धति (ascribed to the यजुर्वेदयजुष्यज).

मरणकालाधिकनिर्णय on rites and expiations to be performed at time of death (Bik. cat. p. 420).

मरीचिसूक्ति- vide sec. 48

मर्यादासिन्धु m. in इन्द्राक्षिदीपिका of कृष्णोत्तम.

M. D. 76.

मलमासकार्याकार्यनिर्णय.

मलमासतत्त्व or मलिम्लुचतत्त्व of रघुनन्दन; pr. by Jivananda.

C. by काशीराम बाबुस्वति, son or राधाबल्लभ and grandson of रामकृष्ण.

C. by मथुरानाथ.

C. टिप्पणी by राधामोहन.

C. by वृन्दावन.

C. by हरिराम.

मलमासनिरूपण.

मलमासनिर्णय by दशपुत्र.

मलमासनिर्णय by बृहस्पति, son of भवदेव (Baroda O. I. No. 12851).

मलमासनिर्णय by बन्धेश्वर, son of नरसिंह.

मलमासनिर्णयतन्त्रसार by बालदेव.

मलमासहस्त्य by बृहस्पति, son of भवदेव, composed in śake 1603 (1681-2 A. D.).

मलमासविचार Ano.; composed in 1579 A. D. (Bik. cat. p. 417). The date seems to be rather 1679 (1600 शके).

मलमासाधमर्षणी Ano.

मलमासार्थसंग्रह by गुरुप्रसादशर्मा; N. (new series) vol. I. p. 279.

महागणपतिपूजापद्धति.

महादाननिर्णय by king मैरवेन्द्र of मिथिला, with the help of बाबुस्वतिमिश्र; ms. (Hp. cat. pp. XII, 36 and 122) dated ल. सं 392 (i. e. 1511 A. D.). The pedigree is given as मैरवेन्द्र, his son हरसिंहदेव, his son मैरवेन्द्र,

styled रूपनारायण here, though हरिनारायण elsewhere; vide also Ulwar cat. No. 1413 where this work appears to be styled महादानप्रयोगपद्धति.

महादानपद्धति by रूपनारायण (I. O. cat. p. 550. No. 1715 must be taken as dated in śake 1452, i. e. 1530 A. D., as the cyclic year विकृति agrees). Also called महादानप्रयोगपद्धति; m. by वाचस्पति in द्वैतनिर्णय, by कमलाकर, in दानमयूख.

महादानपद्धति by विश्वेश्वर.

महादानवाक्यावली of रत्नपाणिमिश्र, son of गंगोलीसस्त्रीशिवेश्वरमिश्र; mentions a work called इतिहाससमुच्चय.

महादानालुक्रमणिका.

महादीपदानविधि.

महादेवपरिचर्याप्रयोग (बौधायनीय) by छत्रेश्वरस्वामिन, pupil of रघुरामतीर्थ. N. vol. X. p. 239.

महादेवीय m. by निर्णयासुत.

महाप्रदीपरत्नपद्धति N. (new series) I. p. 280.

महाप्रयोगसार m. by रघु० in आह्निक-तत्त्व.

महाप्रवरनिर्णय.

महाप्रवरभाष्य by पुरुषोत्तम m. in his गोत्रप्रवरमञ्जरी.

महारक्रमकर्मकलापपद्धति.

महारजपहोमपूजापद्धति.

महारन्धासपद्धति by बलभद्र.

महारजपपद्धति- see रजकल्पद्रुम.

महारजपपद्धति by अचलदेव द्विवेदिन, son of वत्सराज (acc. to शांखायन). About 1518 A. D.

महारजपपद्धति by अनन्तदीक्षित, son of विश्वनाथ, surnamed यज्ञोपवीत; quotes प्रयोगरत्न of नारायणभट्ट. So later than 1575 A. D. (also called महारजप्रयोगपद्धति).

महारजपपद्धति by काशीदीक्षित m. in रजकल्पद्रुम.

महारजपपद्धति by नारायण (acc. to आश्वलायन).

महारजपपद्धति by परशुराम, son of कर्ण (acc. to सामवेद); m. by छत्रकमलाकर. Composed in 1459 A. D.

महारजपपद्धति by बलभद्र.

महारजपपद्धति by मालजित् (or मालजी) son of तिगलाभट्ट, son of रत्नभट्ट; of श्रीरथल, in गुर्जरदेश. The work is also called रजार्चनमञ्जरी and the author was also called वेदाङ्गराय. About 1627-1655 A. D. (Ulwar cat. No. 1415).

महारजपपद्धति by रामचन्द्राचार्य (for गोभिलीय). Baroda O. I. 1250.

महारजपपद्धति by विष्णुशर्मन्.

महारजपपद्धति by वेदाङ्गराय, son of तिगलाभट्ट. Same as the work of मालजी.

महारजपज्ञपद्धति.

महार्णव or महार्णवप्रकाश m. by हेमाद्रि (vol. III. part 1, pp. 183, 1440) and by भास्कराचार्य of झुलपाणि. This is also called रघुतिमहार्णव or -प्रकाश. Vide p. 308 above.

महार्णव (कर्मविपाक) attributed to मान्धातु, a son of मन्वन्तर. Vide sec. 93 pp. 382-83.

महार्जव by विश्वेश्वरभट्ट, son of दोङ्ग-
भट्ट (? पेदिभट्ट). Vide sec. 93.
(N. vol. VII p. 121). Same as
महार्जव attributed to मान्धातु.

महार्जवव्रतार्क.

महालयप्रयोग.

महालयभास्वपद्धति.

महाविष्णुपूजापद्धति by असण्डानन्द,
disciple of असण्डातुद्धति.

महाविष्णुपूजापद्धति by चैतन्यगिरि.

महाशान्ति in two अध्याय (of 18 and
25 sections) on expiatory and
propitiatory rites.

महाशिवरात्रिनिर्णय.

महाशिवरात्रिनिर्णय by कृष्णराम of
काश्मीर.

महाष्टमीनिर्णय.

महिषीदान.

महिषीदानमन्त्र.

महेश्वरधर्माधर्म.

मांसनिर्णय by दुण्डि.

मांसपीयूषलता by रामभद्रशिष्य (C. P.
cat. No. 4143).

मांसभक्षणदीपिका by वेणीराम शाकदी-
पिक्.

मांसमीमांसा by नारायणभट्ट, son of
रामेश्वरभट्ट m. in नि. सि.

मांसविवेक by भट्टदामोदर. Tries to
prove that the directions about
offering of flesh do not apply to
the present age.

मांसविवेक or मांसतत्त्वविवेक by विश्व-
नाथन्यायप्रधानन. Composed about
1634 A. D.; pr. in सरस्वतीवदन se-
ries. Styled also मांसतत्त्वविचार.

मासोपासन.

माण्डव्यस्मृति m. in कालविवेक ०
जोसूत०, हेमाद्रि, दानमयूख.

मातुलसुतापरिणय.

मातुगोत्रनिर्णय by नारायण.

मातुगोत्रनिर्णय by लौगाक्षि भास्कर, son
of सुब्रह्म, son of रुद्रकबीन्द्र. (Ba-
roda O. I. No. 1463). On the
question of मातुगोत्र being prohi-
bited in marriage to माध्यन्दिनीय
ब्राह्मणः.

मातृवृत्तीय com. on हिरण्यकेशिस्तूत्र m.
in नि. सि.

मातृसावत्सरिकभास्वप्रयोग.

मातृस्थापनाप्रयोग.

मात्रादिभास्वनिर्णय by कोकिल.

माधवप्रकाश or सदाचारचन्द्रोदय. Vide
आचारचन्द्रोदय above.

माधवीयकालनिर्णय. Vide कालनिर्णय of
माधव above.

माधवीसारोद्धार by रामकृष्णदीक्षित, son
of नारायण. An abstract of परा-
हारमाधवीय for महाराजाधिराज लक्ष्म-
णचन्द्र. Vide Stein's cat. p. 309
for extract. About 1575-1600
A. D.

माधवोद्भास m. by रङ्ग० in देवप्रतिष्ठा-
तत्त्व (p. 509).

माध्यन्दिनीयाचारसंग्रहदीपिका by पद्मनाभ.

मानवयुद्धस्तूत्र (ed. by Knauer and
and in the G. O. series with
com.) in two parts called
पुरुषः.

C. (भाष्य) by अष्टावक्र : mentions
याज्ञवल्क्य, गौतम, पराशर, वैशम्पाय,

शबरस्वामी, भट्टकुमार, and भट्टअष्टा-
वक्र himself. In the Intro. to
2nd पुर्व he says he composed
when 100 years (of what era?)
were completed.

मानवग्रन्थपरिशिष्ट (BBRAS cat. p. 206
No. 657).

मानवधर्मशास्त्र- vide under मनुस्मृति.

मानवशास्त्रकल्प m. by हेमाद्रि.

मानसागरीपद्धति of मानसिंह (C. P.
cat. No. 4116).

मानसोल्लास of सोमेश्वर. Vide अभिल-
पितार्थचिन्तामणि above.

मार्कण्डेयस्मृति m. by मिताक्षरा (on या.
III. 19) and स्मृतिचन्द्रिका.

मार्तण्डदीपिका m. in अहल्याकामवेनु.

मार्तण्डार्चनचन्द्रिका by मुकुन्दलाल.

मालवदर्शन m. in दानरत्नाकर of चण्डे-
श्वर. It is probably only a refe-
rence to some view of भोज and
not to a work of that name.

मासकल्प.

मासतत्त्वविवेचन Anon: On the months
and appropriate feasts, fasts
and religious rites in each.
(Bik. cat. p. 421).

मासदर्पण.

मासनिर्णय by भट्टोजि.

मासमीमांसा by गोकुलनाथ महामहो-
पाध्याय. On 4 kinds of months,
चान्द्र, सौर, सावन and नाक्षत्र, and
on the various religious rites
and festivals of each of the
twelve months of the year.

मासादिनिर्णय by हजि.

मासिकश्राद्धनिर्णय by रामकृष्ण father
of कमलाकर; m. in नि. सि.

मासिकश्राद्धपद्धति by गोपीनाथभट्ट.

मासिकश्राद्धप्रयोग (आपस्तम्बीय) by
रघुनाथभट्टसम्पादस्थपति.

मासिकश्राद्धमानोपन्यास by मौनि महारि-
क्षित.

मिताक्षरा com. on गौतमधर्मसूत्र by
हरदत्त. Vide sec. 86.

मिताक्षरा com on याज्ञवल्क्यस्मृति by
मधुरानाथ.

मिताक्षरा com. on याज्ञवल्क्यस्मृति by
विज्ञानेश्वर; also called कज्जुमिताक्षरा.
Vide sec. 70.

C. प्रमिताक्षरा or प्रतीताक्षरा by
नन्दपण्डित. Vide sec. 105.

C. बालम्भट्टी alias लक्ष्मीव्याख्यान
by लक्ष्मीविबी. Vide sec.
III; pt. in Ch. S. series
(व्यवहार) and by J. R. Gharpure
(आचार, प्रायश्चित्त and व्यवहार).

C. मुबोधिनी by विश्वेश्वरभट्ट.
Vide sec. 93 p. 285. (व्यवहार
text pr. by Mr. Gharpure and
tr. by him).

C. मिताक्षरासार by मण्डूकान मो-
स्वामी.

C. by मुकुन्दलाल.

C. by रघुनाथ बाजपेयी (vide
Peterson's 6th Report p. 11).

C. सिद्धान्तसंग्रह by राधामोहन-
शर्मा.

C. by इलायुधभट्ट.

C. व्याख्यानदीपिका by निर्द्वि-
जसवोपाध्याय, son of देवराजभट्ट,
on व्यवहार.

मिताक्षरासार (summary of विज्ञानेश्वर's work) by मयाराम.

मिथिलेशाहिक by रत्नपाणिशर्मा, son of गंगोलीसजीवेश्वरशर्मा; composed under prince छत्रसिंह of मिथिला. Speaks of the daily religious duties according to सामवेद such as शौचविधि, दन्तधावन, स्नान, सन्ध्याविधि, तर्पण, जपयज्ञ, देवपूजा, भोजन, मांसभक्षण, द्रव्यह्लादि, गार्हस्थ्यधर्म. N. vol. VI. pp. 30-32. He wrote also मिथिलेशचरित describing महेशठक्कर and his nine descendants, महेश having got राज्य from Delhi king. N. vol. VI. p. 48.

मीमांसापल्लव by इन्द्रपति, son of रुचिपति and रुक्मिणी; applies rules of मीमांसा to धर्मशास्त्र matters such as एकादशीव्रत, आश्व, उत्तरग. N. vol. V p. 281-82. His teacher was गोपालभट्ट.

शक्तिशेखरप्रकाश by भास्कर son of आपाजिभट्ट; divided into प्रकाश on seven holy places अयोध्या, मथुरा, माया &c. (Baroda O. I. 12386). He quotes vedic passages like सितासिते सरिते (for प्रयाग), अष्टचक्रा नवद्वारा देवानां पुरयोध्या (तौसरियारण्यक), बागद्वारं प्रथमंजा (ते. ब्रा.) for अवन्तिका and गोपालतापनी, कुसिंदुर्वातापनीय and रामतापनीय for मथुरा, माया and काशी respectively.

शक्तिचिन्तामणि by गणपति पुंरुचोत्तमदेव. On religious duties on a pilgrimage to जगन्नाथपुरी. About 1500 A. D.

मुद्रलसुद्धि (Palm-leaf Ms. No. 11950 Baroda O. I.) on मौमादिविधि, दाय, अशौच, प्रायश्चित्त.

मुद्राविवरण.

मुनिमतमणिमाला by बामदेव.

मुचर्द्धसुतकृत्याविपक्षति by शङ्करशर्मन्. Quotes मुद्धितम्. N. (new series) vol. III. p. 152.

मुहूर्तकण्ठाभरण.

मुहूर्तकलीन्द्र by शीतलदीक्षित.

मुहूर्तकल्पद्रुम m. by महादेव in मुहूर्तदीपक (Earlier than 1650 A. D.).

मुहूर्तकल्पद्रुम by केशव.

मुहूर्तकल्पद्रुम by विठ्ठलदीक्षित, son of बृहशर्मन्, of कृष्णाग्निगोत्र; composed in 1628 A. D.

C. मञ्जरी by author.

मुहूर्तकल्पाकर by दुःखमञ्जन.

मुहूर्तगणपति by गणपतिरावल, son of हरिशङ्कर, composed in 1685 A. D.

C. by परमसुख, son of सीताराम.

C. by परशुराममिश्र.

मुहूर्तचक्रावलि.

मुहूर्तचन्द्रकला by हरजीभट्ट. About 1610 A. D.

मुहूर्तचिन्तामणि by रामदेवश, son of अनन्त and younger brother of नीलकण्ठ, composed at Benares in 1600-01 A.D.; m. in संस्कारमन्त्रसूत्र of सिद्धेश्वर; pr. at Bombay in 1902; (vide Ulwar cat. extract 543 which shows that नीलकण्ठ was a Pandit in Akbar's court). His ancestors came from विष्णु...

- C. प्रमिताक्षरा by author ; pr. at Benares 1848.
- C. कामधेनु.
- C. by नीलकण्ठ.
- C. पीपूषकर्णिका.
- C. पीपूषधारा by गोविन्द, son of नीलकण्ठ, composed in 1603 A.D. Pr. at Bombay in 1873. गोविन्द was nephew of author.
- CC. by रघुदेवज्ञ.
- C. वदसाहस्री.
- सुहृत्तचिन्तामणि by बेङ्गटेशभट्ट.
- सुहृत्तचिन्तामणिसार.
- सुहृत्तचिन्तामणिसारिणी.
- सुहृत्तचूडामणि by शिवदेवज्ञ, son of श्री-कृष्णदेवज्ञ of भारद्वाजगोत्र.
- सुहृत्ततरङ्ग by केशव देवज्ञ, son of कम-लाकर ; m. in संस्कारकौस्तुभ.
- C. by author.
- C. by कृपाराम.
- C. by गणेशदेवज्ञ, son of केशव-देवज्ञ ; composed about 1540 A.D.
- C. by महादेव m. in सुहृत्तदीपक.
- सुहृत्तदर्पण m. in मार्तण्डबल्लभा.
- C. दीपिका (Madras Govt. mss. cat. No. 1870, 1874).
- सुहृत्तदर्पण by लालुमणि, son of जगन्नाथ, son of गङ्गाराम of अलर्कपुर to the south of प्रयाग. Ulwar cat. ex-tract 544.
- सुहृत्तदर्पण by विद्यामाधव.
- C. by माधवभट्ट.
- सुहृत्तदीप by अयानन्द.
- सुहृत्तदीप by a son of शिवदेवज्ञ.
- सुहृत्तदीपक by नागदेव.
- सुहृत्तदीपक by महादेव, son of काहुजि (कान्हजि ?). Vide Aufrecht's Oxf. cat. p. 336a.
- C. by author composed in śake 1583 (1661 A. D.). Mentions टोडरानन्द.
- सुहृत्तदीपक by रामसेवक, son of देवीदत्त.
- सुहृत्तदीपिका m. in कालविधान acc. to नि. ति.
- सुहृत्तदीपिका attributed to बादरायण.
- सुहृत्तनिर्णय.
- सुहृत्तपद्मी.
- सुहृत्तपरीक्षा by देवराज.
- सुहृत्तखण्ड or मञ्जीर by रामसेवक त्रिवे-दित् (N. vol. XI preface p. 4).
- सुहृत्तखण्डटीका by रामदत्त.
- सुहृत्तभैरव by गङ्गाधर, son of भैरव-देवज्ञ.
- सुहृत्तभैरव by दीनदयालु पाठक.
- सुहृत्तमञ्जरी by यदुनन्दनपाण्डित in 4 गुरुक्त and 101 verses. Vide Ulwar cat. extract No. 545; com-posed in संवत् 1726 (1670 A.D.).
- सुहृत्तमञ्जरी by हरिनागायण.
- सुहृत्तमञ्जूषा.
- सुहृत्तमणि by विश्वनाथ.
- सुहृत्तमाधवीय ascribed to सायण or माधवाचार्य.
- सुहृत्तमार्तण्ड by केशव.
- सुहृत्तमार्तण्ड by नारायणभट्ट, son of अनन्त. Composed in śake 1493 Phālguna (i.e. about March 1572 A. D.) near Devagiri in 160 verses.

List of works on Dharm

C. मारुण्डह्युपा by author ; pr.
(with text) in Bombay, 1861.

सुहृत्तमाला by रघुनाथ, son of सरस, of
the शाण्डिल्यगोत्र and वित्तपावन
subcaste : pr. at Ratnagiri in
1878.

सुहृत्तसुक्तामणि.

सुहृत्तसुक्तावली by काशीनाथ.

सुहृत्तसुक्तावली by देवराज.

सुहृत्तसुक्तावली by भास्कर.

सुहृत्तसुक्तावली by योगीन्द्र (vide Ul-
war cat. extract 546).

सुहृत्तसुक्तावली by लक्ष्मीदास, son of
गोपाल; composed in 1618 A. D.

सुहृत्तसुक्तावली by श्रीकण्ठ.

सुहृत्तसुक्तावली by हरिमदु.

सुहृत्तरचना by दुर्गासहाय.

सुहृत्तरत्न by ईश्वरदास, son of ज्योतिष-
राय (also called सुहृत्तरत्नाकर).

सुहृत्तरत्न by गोविन्द.

सुहृत्तरत्न by रघुनाथ.

सुहृत्तरत्न by शिरोमणिभट्ट.

सुहृत्तरत्नमाला by श्रीपति ; m. by रघु०.

C. by author.

सुहृत्तरत्नाकर by हरिनन्दन.

C. by author.

सुहृत्तराज by विश्वदास.

सुहृत्तराजीय.

सुहृत्तलक्षणपटल.

सुहृत्तविधानसार m. in कालमाधव.

सुहृत्तविवरण.

सुहृत्तवृत्तशत.

सुहृत्तशिरोमणि by धर्मेश्वर, son of राम-
चन्द्र.

सुहृत्तसंग्रह m. in संस्कारमण्डल of सिद्धे-
श्वर and सं.कौ. Earlier than 1650
A. D.

C. by लक्ष्मीपति.

सुहृत्तसंचय by क्षेमराज.

सुहृत्तसर्वस्व by रघुनाथाचार्य (?). Is it
not the same as the next ?

सुहृत्तसर्वस्व by रघुबीर, son of विठ्ठल
वीक्षित, son of हनु, at Benares ;
composed in śake 1557 i. e.
1635-36 (vide N. vol. I. p.
109).

सुहृत्तसार (vide Burnell's Tanjore
cat. p. 79 a).

सुहृत्तसार by भानुदत्त.

सुहृत्तसारिणी.

सुहृत्तसिद्धि.

सुहृत्तसिद्धि by नागदेव.

सुहृत्तसिद्धि by महादेव.

सुहृत्तसिन्धु by मधुसूदनमिश्र pr. at
Lahore.

सुहृत्तस्कन्ध by बृहस्पति.

सुहृत्तसूत m. in ज्योतिस्तत्त्व by रघु०.

सुहृत्तार्क by मृत्युञ्जय कोकिल.

C. प्रभा by author.

सुहृत्तलङ्कार by गङ्गाधर, son of वैरव.
Composed in śake 1554 माघ 15
(1633 A. D.). Vide Stein's cat.
p. 343 for extract.

सुहृत्तलङ्कार by जयगम.

सुहृत्तवलि.

सुहृत्तहा- a treatise on सङ्ख्यवाक्यः, ना-
न्दीभाष्य, तिथिव्यवस्था, एकोदशिका-
व्यवस्था, आश्विन्यवस्था, गोवधाविजाय-
विजय, व्यवहारदापादिन्यवस्था, विवाह-

नक्षत्रादि. Vide N. vol. II p. 49 and N. (new series) vol. II pp. 146-7.

वृत्तिप्रतिष्ठा- N. (new series) I. p. 293.

वृत्तिप्रतिष्ठापन.

बलनक्षत्रशान्ति (rites for averting the evil effects of birth on a day when the moon is in the Mūla constellation).

बलनक्षत्रशान्तिप्रयोग attributed to शौनक.

बलबहुप्रयोग by बलभट्ट.

बलशान्ति attributed to शौनक.

बलशान्तिनिर्णय Vide Stein's cat. p. 99.

बलशान्तिविधान.

बलशान्तिविधि by मधुसूदन गोस्वामी.

बलादिशान्ति.

बल्यनिरूपण of गोपाल (C. P. cat. No. 4321).

बल्यसंग्रह or बल्याध्याय by बापुभट्ट; contains summary of fines ordained in lieu of various gifts at various ceremonial rites, when one is unable to give the gifts. Names गोपालभाष्य. Ms. dated śake 1756 (N. vol. X. p. 238).

बल्याध्याय (in 5 1/2 verses) attributed to कात्यायन. Deals with substitution of money for gifts of cows and other property. Vide BBRAS. cat. vol. II p. 171 for text.

C. by कामदेवीशित. N. (new series) vol. III preface p. IV.

C. by गोपालजी.

C. by बिहल, son of बालकृष्ण, sur-named वैष्णव and resident of श्री-पुर. Mentions नीलकण्ठ and his son. Later than 1670 A. D.

वृत्तिकास्तान.

वृत्त्युज्जयस्मृति m. in हेमाद्रि दानसंग्रह pp. 764-65, 784 and in दानमण्डल.

वृत्तुमहिषीदानविधि (gift of a she-buffalo at the time of death of a person).

मैत्रायणीयगृह्यपदार्थावुक्रम

मैत्रायणगृह्यपद्धति (on 16 संस्कारs according to मैत्रायण school). The chap. called प्रथमपुरुष.

मैत्रायणीयगृह्यपरिशिष्ट m. by हलायुध, हेमाद्रि, म. पा.

मैत्रायणीयौर्ध्वदेहिकपद्धति- Vide क्रियापद्धति.

मोक्षकल्पतरु (a part of कृत्यकल्पतरु or कल्पतरु) by लक्ष्मीधर. Sec. 77.

मोक्षेश्वरनिबन्ध m. by गदाधर in com. on पारस्करगृह्यपरिशिष्ट. This is probably the same as the प्रश्नज्ञानदोष-पृच्छाप्रकरण of ब्रह्मार्क, son of मोक्षेश्वर (Bik. cat. pp. 325-326).

मोहचूडोत्तर or मोहजुलोत्तर; m. in हेमाद्रि (III. 2. 883 as मोहचौरोत्तर), नि. सि.

यजुर्वेदभा or कर्मसराणि by बिहलदीक्षित or बिहलेश, son of बहुभाचार्य and younger brother of गोपीनाथ, in 3 काण्डs on आहुति, संस्कार, भावसंज्ञा-धान (consecration of यज्ञ-मंत्र) according to बह्वर्च. Vide Ulwar cat. No. 1280.

यजुर्वेदविहितपद्धति.

यजुर्वेदविहितोत्सर्गतरव of रहु°. Vide sec. 102.

यजुर्वेदविहिततरव of रहु°. Vide sec. 102.

यजुर्वेदीयभाष्यविधि of डोण्डू. Vide under भाष्यविधि.

यजुःशास्त्रावेदत्वनिर्णय by बाण्डुरङ्ग टकले (Baroda O. I. 374). His सिद्धान्त is that wherever the word यजुर्वेद occurs by itself तैत्तिरीयशास्त्र is to be understood and not शुक्लयजु°.

यज्ञसाम्यसंग्रहकारिका m. in गदाधरभाष्य on वारस्कर.

यज्ञसिद्धान्तसंग्रह by रामसेवक.

यज्ञसिद्धान्तसंग्रह by रामप्रसाद.

यज्ञोपवीतनिर्णय.

यज्ञोपवीतपद्धति by रामदत्त, son of गणेश्वर (for बाजसनेविशाखा).

यतिसौरविधि by मधुसूदनानन्द (Baroda O. I. 5015).

यतिसनवादिप्रयोग by श्रीशैलवेदकोटीर-लक्ष्मण ; mentions यतिधर्मसहस्रव्यय.

यतिधर्म by डुरुचोत्तमानन्दसरस्वती, pupil of पूर्णानन्द.

यतिधर्म Ano.

यतिधर्मप्रकाश by बाण्डेबाभम (Baroda O. I. 12289).

यतिधर्मप्रकाश by विश्वेश्वर. Same as °संग्रह below.

यतिधर्मप्रबोधिनी by नीलकण्ठयतीन्द्र.

यतिधर्मसंग्रह Ano (N. vol. IX. p. 278). First speaks of आचार्यपरम्परा from शङ्कराचार्य, of महात्म्याय and then of यतिधर्म.

B. D. 77.

यतिधर्मसंग्रह by विश्वेश्वरसरस्वती, pupil of सर्वज्ञ विश्वेश (pr. by आनन्दानन्द, Poona).

यतिधर्मसहस्रव्यय by यादवप्रकाश in 11 parvans for वैष्णवस.

यतिधर्मसहस्रव्यय by रघुनाथभट्टाचार्य.

यतिधर्मसहस्रव्यय by विश्वेश्वरसरस्वती, pupil of सर्वज्ञ विश्वेश ; ms. (N. vol. VIII. p. 293) dated संवत् 1668 (1611-12 A. D.). Also called यतिधर्मसंग्रह (same as above).

यतिनित्यपद्धति by आनन्दानन्द (Baroda O. I. 5017).

यतिपत्नीधर्मनिरूपण by डुरुचोत्तमानन्द-सरस्वती, pupil of पूर्णानन्द.

यतिमरणोपयुक्तांशसंग्रह.

यतिलिङ्गसमर्थन in 3 स्कन्धस.

यतिबन्धननिषेध.

यतिबन्धनशतवृषणी.

यतिबन्धनसमर्थन.

यतिबहुभा or संन्यासपद्धति of विश्व-कर्मव. On संन्यास, the four kinds of यतिस, viz. कुटीन्वक, बह्वक, हंस, परमहंस and their duties. N. vol. X. 175. Mentions विद्यालाला.

यतिसंस्कार (a part of प्रतापनारसिंह).

यतिसंस्कार (on the funeral rites and आहुतिस for यति performed by his son). N. vol. X. p. 10.

यतिसंस्कारप्रयोग by रायम्भट्ट.

यतिसंस्कारप्रयोग by विश्वेश्वर. N. vol. I p. 173.

यतिसंस्कारविधि (two different works) Vide Stein's cat. p. 99.

यतिसंस्काराधिनिर्णय (I. O. cat.
p. 523 No. 1647).

यतिसंस्कारोपयोगिनिर्णय.

यतिसन्ध्यावार्तिक by सुरेश्वर, pupil of
शङ्कर. N. vol. X. p. 9.

यतिसिद्धान्तनिर्णय by सखिदानन्द-
सरस्वती.

यत्यनुष्ठान.

यत्यनुष्ठानपद्धति by शङ्करानन्द.

यत्यन्तकर्मपद्धति by रघुनाथ.

यत्याचारसंग्रहीययतिसंस्कारप्रयोग by वि-
श्वेश्वरसरस्वती (N. vol. I p. 174).

यत्याचारसप्तर्षिपूजा.

यत्याराधनप्रयोग.

यत्याह्निक (Baroda O. I. 8563).

यमस्मृति. Vide sec. 49; pr. Jiva-
nanda Sm. part I pp. 560-567
and Ānan. Sm. pp. 112-116.

यल्लाजीय by यल्लाजि son of यल्लुभट्ट.

On funeral rites, सपिण्डीकरण
etc. Relies on आश्वलायनसूत्र, भार-
द्वाजसूत्र, भाष्य thereon and on
शौनक.

यशवन्तभास्कर by भास्कर or हरिभास्कर,
son of आपाजिभट्ट, son of हरिभट्ट,
son of पुरुषोत्तम; patronised by
यशवन्तदेव, son of इन्द्रमणि, king
of Bundelkhand, Bik. cat.
p. 508 contains संवत्सरकृत्यप्रकाश
out of this work. N. vol. IV
p. 269 has same. हरिभट्ट hailed
from अम्बिकेश्वरपुरी and was of
काश्यपगोत्र and आपाजिभट्ट dwelt
in काशी. About 1676.

यशवन्तस्मृति- vide sec. 34.

C. by अपरार्क; vide sec. 79.

C. by कुलमणि शुक्ल.

C. by देवबोध m. in शुद्धितत्त्व of
रघु.

C. by धर्मेश्वर m. in शूलपाणि's
प्रायश्चित्तविवेक (p. 529).

C. बालक्रीडा by विश्वरूप. Vide
sec. 60.

CC. विभावना.

CC. अचूतस्यन्दिनी of सोमयाजिन्.

CC. वचनमाला by pupil's pu-
pil of सोमयाजिन्.

CC. ano.

C. मिताक्षरा by मथुरानाथ.

C. मिताक्षरा by विज्ञानेश्वर. Vide
sec. 70. For com. on मिताक्षरा,
vide under मिताक्षरा above.

C. by रघुनाथभट्ट.

C. वीपकलिका of शूलपाणि. Vide
sec. 95.

C. वीरमित्रोदय by मित्रमित्र. Sec.
108 (portion printed in Ch. S.
series).

याज्ञिककमलाकरी (C. P. cat. No.
4414).

यात्राप्रयोगतत्त्व by हरिहङ्कर.

यात्राविवाहाद्युपाय (auspicious times
for marriage, journey &c.) N.
(new series) vol. II p. 149.

युक्तिकल्पतरु of भोजदेव. Deals with
state administration and topics
of राजनीति, such as दूत, कोष, कृषि-
कर्म, बल, यात्रा, सन्धि, विग्रह, नगर-
निर्माण, वास्तुप्रवेश, कृष, ध्वज, पक्ष-
राजविपरीक्षा, अन्न, धर्मपरीक्षा, नौका-

लक्षण &c. Names भोज himself as authority and उशनस्, गर्ग, बृहस्पति, पराशर, वात्स्य, लोहप्रदीप, शार्ङ्गधर and several पुराण. (pr. in Cal. O. series No. 1).

युगार्णव (C. P. cat. No. 4418).

युद्धकुतूहल.

युद्धकौशल by रुद्र.

युद्धचिन्तामणि by रामसेवक त्रिपाठिन.

युद्धजयप्रकाश by दुःखभञ्जन.

युद्धजयार्णव m. by रघु० in ज्योतिस्तत्त्व.

युद्धजयार्णव (from अग्निपुराण chap. 123-125).

युद्धजयोत्सव.

C. ano.

C. by मथुरानाथ छुह.

C. by रामदत्त.

युद्धजयोत्सव by गङ्गाराम in five प्रकाश. Ulwar cat. extract 551.

युद्धयात्रा m. in ज्योतिस्तत्त्व by रघु०.

युद्धरत्नावली.

रङ्गनाथदेशिकाङ्किक by रङ्गनाथदेशिक.

रजतदानप्रयोग by कमलाकर.

रत्नकरण्डिका by द्रोण. (Hp. cat. pp. X-XI ms. copied in संवत् 1189 i. e. 1132-33 A. D.); treats of rites for Vājasaneyins. D. C. Ms. No. 273 of 1886-92 is incomplete and contains the following topics, viz. प्रायश्चित्त, सृष्टासृष्टप्रकरण, शाखाशौच, आशु, शुद्ध्याभिमर्श, दाय, ऋण, व्यवहार, दिव्य, कृष्ण &c.

रत्नकोश m. by हेमाद्रि (III. 2. 750), in मलमासतत्त्व of रघु०, डेहरानन्द.

रत्नदीपविश्वप्रकाश.

रत्नमाला by शतानन्द ; m. in ज्योतिस्तत्त्व (vol. I. p. 596).

रत्नमाला m. in छुद्धितत्त्व of रघु०, गोविन्दार्णव, निर्णयदीपक ; probably श्रीपति's work or शतानन्द's work.

रत्नसंग्रह m. in नि. सि.

रत्नसागर m. in नि. सि.

रत्नाकर- vide under चण्डेश्वर sec. 90.

रत्नाकर by गोपाल.

रत्नाकर by रामप्रसाद. Stein's cat. p. 100 has the portion on प्रायश्चित्त.

रत्नार्णव m. by रघु०.

रत्नावली m. in हेमाद्रि (III. 2. 857), by रघु० in मलमासतत्त्व.

रथसप्तमीकालनिर्णय.

रथसंक्रान्तिनिर्णय by रघुनाथ son of माधव.

रसाद्युतसिन्धु m. in सदाचारचन्द्रिका (probably on भक्ति).

राघवभट्टीय m. by नि. सि.

राजकौस्तुभ or राजधर्मकौस्तुभ (part of स्मृतिकौस्तुभ) by अनन्तदेव. Vide sec. 109.

राजधर्मसारसंग्रह attributed to तुलजिराज of Tanjore (1765-1788).

राजनीति ano.

राजनीति by देवीदास.

राजनीति by भोज.

राजनीति by बरकचि (?). Begins with the well-known verse about nine gems ' धन्वतरि : etc. ' (vide Burnell's Tanj. cat. p. 141 b).

- राजनीति by हरिसेन of Benares.
- राजनीतिकामधेय m. by राजनीतिरत्नाकर of चण्डेश्वर.
- राजनीतिप्रकाश by मिश्रमिश्र (part of वीरमिश्रवचन) pr. in Ch. S. series.
- राजनीतिप्रकाश by रामचन्द्र अहलबीवार.
- राजनीतिमयूस— same as नीतिमयूस of नीलकण्ठ.
- राजनीतिशास्त्र by चाणक्य in 8 chapters and about 566 verses. W. and K. cat. II. p. 182.
- राजधुपणी or सुपधुपणी (on politics) by रामानन्दतीर्थ. Names कुल्लूक's टीका on मनुस्मृति..
- राजमार्तण्ड of भोज. Vide p. 278 above. D. C. Ms. No. 342 of 1879-80 is a work callsd राज-मार्तण्ड of भोज on astrology in relation to चर्मशास्त्र and contains such topics as व्रतबन्धकाल, विवाह-शुभकाल, विवाहराशियोजनविधि, संक्रान्तिनिर्णय, दिनक्षय, पुरुषलक्षण, मेवादिलक्षणफल. The Ms. is dated संवत् 1655 चैत्र (i. e. about April 1598).
- C. by मणपति.
- राजलासक m. in सरस्वतीविलास (Mysore ed. p. 21).
- राजवह्मन (by सूत्रधारमण्डन ?) m. in सुहृत्दीपक of महादेव.
- राजाभिषेक by अनन्त.
- राजाभिषेकप्रयोग (from नीतिमयूस of नीलकण्ठ).
- राज्याभिषेक (from टोडरानन्द).
- राज्याभिषेकपद्धति (part of दिनकरो-दण्डोत्).

- राज्याभिषेकपद्धति by अनन्तदेव.
- राज्याभिषेकपद्धति by शिव, son of विश्व-कर्म्म.
- राज्याभिषेकप्रयोग by कमलाकर, son of रामकृष्ण. Sec. 106.
- राज्याभिषेकप्रयोग by रघुनाथ सम्राट्पति, son of माधवमट्ट.
- रामकल्पद्रुम by अनन्तमट्ट, son of कम-लाकरमट्ट. Divided into ten kân-
das, which were in order काल, आशु, व्रत, संस्कार, प्रायश्चित्त, शान्ति, दान, आचार, राजनीति and (gap, probably उत्तम). Aufrecht says that there were seven कण्डस, but a ms. in Bhadkamkar collection gives ten and names them as above except the last. Flourished about 1640-1670 A. D. (Vide Bik. cat. pp. 445-447 for some of these kândas).
- रामकोटुक m. in निर्णयानुसूत and नि. सि.
- रामतत्त्वप्रकाश attributed to सायण.
- रामदेवप्रसाद alias मोक्षप्रवरनिर्णय by विश्वनाथ or विश्वेश्वर, son of शम्भुदेव; composed in Śake 1506 (1584 A. D.).
- रामनवमीनिर्णय by गोपालदेशिकार्थ. Quotes नि. सि.
- रामनवमीनिर्णय by विठ्ठलदीक्षित.
- रामनाथपद्धति by रामनाथ.
- रामनित्यार्चनपद्धति by चतुर्भुज.
- रामनिबन्ध by क्षेमराम, son of श्रीव-
नन्द, son of दीक्षितबाहू. Compos-
ed in 1720 A. D. (Ulwar cat. No. 1431).

रामपूजापद्धति by क्षेमराज. (Ulwar cat. No. 1432 and extract 341).

रामपूजापद्धति by रामोपाध्याय. Stein's cat. p. 101.

रामप्रकाश.

(1) com. on कालतरुवार्णव by रामदेव.

(2) a digest of religious observances compiled in the name of कृपाराम (described as गौड क्षत्रकुलोद्भव), son of बाहुराज and descendant of the royal family of माणिक्यचन्द्र. कृपाराम was himself a feudatory of Jehangir and Shah Jehan. The I. O. cat. (vol. III. p. 502) says that the real author was राघवेन्द्र, son of काशीनाथ and father of रामदेव खिरजीव. Relies on हेमाद्रि, माधव, and गौड writers. Latter half of 17th century. Peterson (in Ulwar cat. No. 1433) says that this is a com. on the कालतरुविवेचन. But from the description in the I. O. cat. this does not appear likely.

रामप्रसाद- vide तीर्थरत्नाकर.

रामाजुजमित्यकर्मपद्धति Vide Peterson's 6th Report p. 107.

रामार्चनचन्द्रिका m. in तिथितत्त्व and छदितत्त्व of रघु०, नि. सि.

रामार्चनचन्द्रिका by अच्युताग्रम.

रामार्चनचन्द्रिका by आमन्दवनयति, pupil of परमहंसपरिव्राजकाचार्यश्रीमन्मुकुन्दवन in 5 पदलस. (D. C. ms. 440 of 1891-95 is dated Śaka 1607

i. e. 1685 A. D.), Traces सुक-परम्परा from वसिष्ठ to गौडपाद, गोविन्द, शाङ्कराचार्य, विश्वरूप, हरेम्बर; in four पदलस.

C. लघुदीपिका by गदाधर.

रामार्चनचन्द्रिका by कुलमणिशुक्ल.

रामार्चनदर्पण (Ulwar cat. No. 1435).

रामार्चनदीपिका.

रामार्चनपद्धति by रामानन्द.

रामार्चनरत्नाकर by केशवदास m. in अहल्याकामधेनु.

रामार्चापद्धति by रामानुज.

रायल्लकुटपद्धति m. by रघुनन्दन in शुद्धितत्त्व, भाद्रतत्त्व (p. 213).

रायसिंहप्रकाश of गदाधर.

रासयाम्रापद्धति by रघु०. Vide p. 417 above.

रासयाम्राविवेक of शूलपाणि. Vide sec. 95.

रुद्रकलशस्थापनविधि by रामकृष्ण, son of नारायण.

रुद्रकल्प.

रुद्रकल्पतरु.

(1) ano. (Burnell's Tanj. cat. p. 138 a); ms. dated संवत् 1714 (1657-8 A. D.).

(2) by a son of विश्वेश्वर.

रुद्रकल्पद्रुम or महारुद्रपद्धति by अनन्तदेव, son of उन्मद द्विवेदी, resident of Benares. Mentions हेमाद्रि, टोडरानन्द, प्रयोगपारिजात रुद्रकारिका of वरशुराम, नि. सि. Later than 1640 A. D.

रुद्रचिन्तामणि or रुद्रपद्धति by शिवराम, son of विश्राम; for उन्मदोन्मस (Baroda O. I. 8018).

रुद्रजपसिद्धान्तशिरोमणि by रामचन्द्र-पाठक. A very large work. Baroda O. I. 10946 has 13 प्रकरणस and probably there were more.

रुद्रपद्धति.

(1) by परशुराम, son of कर्ण, an उदीष्यब्राह्मण. Describes the rites connected with Śiva worship in the form of महा-रुद्र. There are in all 1028 verses on रुद्रजपप्रशंसा, कुण्डमण्डप-लक्षण, पीठपूजाविधि, न्यासविधि. Composed in संवत् 1515 (1458 A. D.). Also called रुद्रकारिका.

(2) another shorter treatise on same subject; introduction being partly identical. Composed between 1578-1643 A.D. (vide I. O. cat p. 584).

(3) by अनन्तदीक्षित, son of विश्वनाथ. Baroda ms. 8030 is dated संवत् 1809 (1752-3 A.D.).

(4) Describes रुद्रप्रयोग following तैत्तिरीयशाखा, though रुद्र is recited in all śākhās; says 'स्मार्तरुद्रप्रयोगस्य बौधायनसूत्रमूल-कत्वेन बहुधादीनां च तत्र बौधायनं ग्राह्यम्। रुद्रः पञ्चधा रूपं कुरी लघुरुद्रो महारुद्रोतिरुद्रश्चेति एकादशगुणवृ-द्ध्या। सर्वश्च त्रेधा जपरुद्रो होमरुद्रो-भिषेकरुद्रश्चेति।' I. O. ms. dated संवत् 1587 i. e. 1530-31 A. D. (vide cat. p. 580 No. 1783); quotes रूपनाथ often.

रुद्रपद्धति (मैत्रायणीय) Baroda O. I. 2452.

रुद्रपद्धति by आपदेव.

रुद्रपद्धति by काशीदीक्षित, son of सदा-शिव. Also called रुद्रानुष्ठानपद्धति and महारुद्रपद्धति.

रुद्रपद्धति by नारायणभट्ट, son of रामेश्वरभट्ट. 'यद्यप्यनेकास्तु शाखास्तु रुद्रः पठ्यते तथापि तैत्तिरीयशाखानुसारेण रुद्रः पठ्यते.'

रुद्रपद्धति by भास्करदीक्षित, son of राम-कृष्ण (according to शाङ्खनयनसूत्र).

रुद्रपद्धति by रेणुक; ms. (Bik. cat. p. 601) dated śake 1604 (1682 A. D.).

रुद्रपद्धति by विश्वनाथ, son of शम्भुदेव and younger brother of रामदेव (for माध्यन्दिनीय).

रुद्रपूजापद्धति- Peterson's 6th Report p. 109.

रुद्रविधानपद्धति by काशीदीक्षित, son of सदाशिवदीक्षित.

रुद्रविधानपद्धति by चन्द्रचूड.

रुद्रविलासनिबन्ध by नन्दनमिश्र.

रुद्रस्नानविधि or रुद्रस्नानपद्धति by राम-कृष्ण, son of नारायणभट्ट; m. in शान्तिरत्न of कमलाकर. About 1570-1600.

रुद्रप्रतिष्ठा.

रुद्रलघुन्यास- manual of formula intended for रुद्र worship.

रुद्रसूत्र or -योग by अनन्तदेव, son of उद्धव, residing at Benares, also called त्रैविद्यमोह for राजसनेयशाखा; Peterson's 5th Report p. 175.

रुद्राक्षधारण.

रुद्राक्षपरीक्षा.

रुद्रानुष्ठानपद्धति by नारायण, son of रामेश्वर (D. C. No. 283 of 1886-92). Seems to be same as रुद्रपद्धति (4) above.

रुद्रानुष्ठानपद्धति by मेङ्गनाथ, of the family of सर्वज्ञ. Relies on महार्णव as the principal authority.

रुद्रानुष्ठानपद्धति by शङ्कर, son of बल्लालचरि m. in व्रतोपासनपद्धति ; q. v. About 1750 A. D.

रुद्रानुष्ठानपद्धति or दीपिका. Vide रुद्रपद्धति above.

रुद्रानुष्ठानप्रयोग by खण्डभट्ट, son of मयूरेश्वर, surnamed अपाचित.

रुद्रार्चनचन्द्रिका of शिवराम.

रुद्रार्चनमञ्जरी by वेदाङ्गराय ; vide महा-रुद्रपद्धति.

रूपनारायणीय (पद्धति) by उदयसिंह रूपनारायण, son of शक्तिसिंह. In the D. C. ms. No. 240 of A 1881-82 (428 folios) a pedigree is given, which starts with भास्करकेसरी, in whose family was born मुग्धसिंह who conquered भोगिराज; his son was मदनसिंह. उदयसिंह was 13th from मदनसिंह and king of उत्तरकोसल. The work deals with षोडशमहादानs such as तुलापुरुष (upto folio 210), and with कूपवापीतडागादिविधि, नवग्रहहोम, अयुतहोम, लक्षहोम, दुर्गोत्सव. Relies upon भोजराज, लक्ष्मीधर (कल्पतरु), हेमाद्रि, चण्डेश्वर, पारिजात, हरिहर, भीमपराक्रम, विद्याधर, चिन्तामणि, वर्षदीप. महादानपद्धति of रूपनारायण ; described above seems to be a part of

this; m. in जलाशयारामोत्सर्गपद्धति of नारायणभट्ट. Between 1450-1525 A. D.

रेणुकारिका or रेणुककारिका- vide पारस्करगृह्यकारिका above. In 1266-67 A. D.

लक्षणप्रकाश by मित्रमित्र ; part of बीरमित्रोदय (on politics); pr. in Chowkhamba S. series.

लक्षणरत्नमालिका by नारोजिपण्डित, son of विश्वनाथ; in five पद्धतिस on वर्णाश्रमाचार, दैव, राज, उद्योग, शरीर ; seems to be a com. on his लक्षणशतक (in one hundred verses). Vide Burnell's Tanj. cat. pp. 132 b and 164 b.

लक्षणशतक by नारोजिपण्डित.

लक्षणसंग्रह m. by हेमाद्रि in दानखण्ड p. 328, कुण्डमण्डपसिद्धि.

लक्षणसमुच्चय by हेमाद्रि. On the indications and predictions from bodily signs and on Prākritis. Vide Bik. cat. p. 411.

लक्षणसमुच्चय m. by हेमाद्रि in दानखण्ड p. 823, by नि. मि.

लक्षणसारसमुच्चय- rules for the construction of शिवलिङ्गs in 32 sections.

लक्षहोमपद्धति.

(1) by काशीदीक्षित, son of सदाशिवदीक्षित.

(2) by गोविन्द, son of पुरुषोत्तम.

(3) by नारायणभट्ट, son of रामेश्वर. Sec. 103.

लक्ष्मणसमुच्चय m. in हर्षदीपक o. महादेव.

लक्ष्मीनारायणार्चाकोट्टदी by शिवानन्द गोस्वामी in five प्रकाशs.

लक्ष्मीसर्पासार by श्रीनिवास.

लघुकारिका by विष्णुशर्मन्, son of देव-दत्त (for माध्यम्विनशास्त्रा). Baroda O. I. 12072 dated संवत् 1552 and No. 4055 dated 1507 संवत्.

लघुकालनिर्णय by माधवाचार्य. The first verse is व्याख्याय माधवाचार्यो धर्मान्पाराशरानथ and the last verse is व्यतिपाते च वैधृत्या तत्कालव्यापिनी तिथिः । (vide Bik. cat. pp. 408-409).

लघुचाणक्य.

लघुचिन्तामणि by बीरेश्वरभट्ट गोडबोले.

लघुजातिविवेक m. in शूद्रकमलाकर.

लघुनारदस्वृति m. by नि. सि., सं. कौ.

लघुनिर्णय by शिवनिधि (Baroda O. I. 12854).

लघुपद्मति or कर्मतत्त्वप्रदीपिका by रुक्म-भट्ट, son of पुरुषोत्तम, son of रघु-नाथ ; based on कारिका and वृत्ति, बामनभाष्य and जयन्त. Deals with leading topics of आचार, व्यवहार. N. vol. X. p. 248 ; Baroda O. I. No. 1422 is dated संवत् 1592 (1535-6 A. D.). It mentions चन्द्रिका, स्तुतिसार, स्तुत्यर्थसार. Between 1300-1500 A. D.

लघुपाराशरस्वृति.

लघुवृहस्पतिस्वृति.

लघुयमस्वृति m. by अवरार्क (on य. I. 238) and by इलायुध in ब्राह्मण-सर्वस्व.

लघुवसिष्ठस्वृति.

लघुविष्णुस्वृति m. in अवरार्क and ब्राह्मण-सर्वस्व of इलायुध ; pr. Ānan. Sm. pp. 117-123.

लघुव्यास (pr. Jivananda Sm. part II pp. 310-320) m. in संस्कारमूल.

लघुशङ्खस्वृति pr. in Ānan. Sm. pp. 124-127.

लघुशाततपस्वृति pr. Ānan. Sm. pp. 128-135.

लघुशौनकस्वृति in 114 verses (Baroda O. I. 11863).

लघुहारीतस्वृति- m. in अवरार्क (pr. in Ānan. Sm. pp. 136-141 and Jivananda Sm. part I. pp. 177-193).

लघुचन्द्रिस्वृति (pr. Jivananda Sm. part I pp. 1-12) vide p. 109 above.

लघुबामनलायनस्वृति pr. Ānan. Sm. (pp. 142-181).

लघुबालिक.

ललितार्चनचन्द्रिका by सच्चिदानन्दनाथ, guru of विद्यानन्दनाथ.

ललितार्चनदीपिका.

ललितार्चनपद्मति by चिदानन्दनाथ, pupil of स्वयंप्रकाशानन्दनाथ. Probably same as ललितार्चनचन्द्रिका.

लवणभ्रातृ (on offerings of salt cakes to the deceased on 4th day after death).

लिखितस्वृति- vide sec. 13, p. 76 ; pr. Jivananda Sm. part II. pp. 375-382 and Ānan. Sm. pp. 182-186 D. C. ms. 44 of 1866-68 contains a लिखितस्वृति in 6 अञ्चास where वसिष्ठ and other sages are represented as asking लिखित about चातुर्वर्ण्यधर्म and प्रायश्चित्त.

लिङ्गसोमप्र.

लिङ्गसोमप्रकारिका.

लिङ्गधारणचन्द्रिका.

लिङ्गधारणदीपिका.

लिङ्गप्रतिष्ठा by अनन्त.

लिङ्गप्रतिष्ठापनविधि by अनन्त (according to बोधायन). I. O. cat. vol. III. pp. 584-585.

लिङ्गादिप्रतिष्ठाविधि by नारायणभट्ट, son of रामेश्वरभट्ट.

लिङ्गार्चनचन्द्रिका by सदाशिवदशपुत्र, son of गदाधर, son of बिष्णु, composed for pleasing king जयसिंह. He wrote आशौचस्थितचन्द्रिका also. First quarter of the 18th century.

लेखपञ्चाशिका on fifty forms of deeds, bonds and letters, composed in 1232 A. D. Vide Bhandarkar's Report for 1882-83, No. 410; ms. dated संवत् 1536, i. e. 1479-80 A. D.

लेखपद्धति contains forms of mortgage-deeds, sale-deeds, treaties, cited from actual documents in the royal secretariat from 9th to 16th century of Vikrama era, published in G. O. series (1925).

लेखसूक्तमणि by हरिदास, son of बत्सराज in 464 verses and four सर्ग on उद्भव (origin of writing), गणित, लिखन (the art of the scribe) and श्रुपनीति; ms. copied in 1625 A.D. (Aufrecht's Oxf.cat.).

लोकपाठावदान.

H. D. 78.

लोकप्रकाश by क्षेमेन्द्र. Latter half of 11th century; gives specimens of letters, bonds, deeds &c.

लोकसागर m. in अहल्याकामधेनु.

लोहितस्थिति.

लौगाक्षिस्थिति- sec. 50.

वङ्गिपुरेश्वरकारिका by वङ्गिपुरेश्वर.

वचनसंग्रह (Baroda O. I. No. 5507).

वचनसहस्रचय (Bik. cat. p. 489).

वचनसारसंग्रह by श्रीशैलताताचार्य, son of सुन्दराचार्य; mentions मद्. पा.

वटेश्वरसिद्धान्त m. in कालसार of गदाधर.

वत्सस्थिति m. in कालमाधव and by मस्करिन् on गौतमधर्मसूत्र.

वपननिर्णय.

वरदराजीय (Hultzsch R. I. No. 448).

वर्ज्याहारविवेक by वेङ्कटनाथ.

वर्णकाचार.

वर्णशासन.

वर्णसङ्करजातिमाला by भार्गवराम. On mixed castes. N. (new series) I. p. 332.

वर्णसारमणि by वैद्यनाथ दीक्षित.

वर्णाश्रमधर्म by वैद्यनाथदीक्षित. Probably the same as above.

वर्णाश्रमधर्मदीप or -दीपिका by कृष्ण, son of गोविन्द, son of राघव of the भारद्वाजगोत्र; composed at Benares on संस्कारs, गोत्रप्रवरनिर्णय, स्थलीपाक, लक्षहोम, कोटिहोम, तुलापुरष, वास्तुविधि, आह्निकविधि, सर्वश्रावश्चित् श्रुतिप्रतिष्ठा &c.

वर्णाश्रमधर्मदीप by king कृष्ण who ruled over महाराष्ट्र on the banks

of the गोदावरी (vide Bik. cat. p. 489). This is a large work.

वर्धमानपद्धति m. in आद्धतच्च of रघु० (styled नव्यवर्धमान०).

वर्षकृत्य by रुद्रधर, son of लक्ष्मीधर ; pr. at Benares in 1903 ; m. in दुर्गोत्सवविवेक of शूलपाणि.

„ of रावणशर्मन of चम्पहट्टि family. Deals with संक्रांति and the festivals and व्रतs of the 12 months of the year.

„ by विद्यापति. About first half of 15th century ; m. in मलमासतत्त्व of रघु०.

„ by शङ्कर. It is also styled रघुतिशुधाकर or वर्षकृत्यचिन्ध (Bik. cat. p. 468).

„ by हरिनारायण (C P. cat. No. 5017).

वर्षकृत्यतरङ्ग from the कृत्यमहार्णव.

वर्षकृत्यप्रयोगमत (माला) by माणेश्वर-शर्मन ; ms. dated 1477 A. D. (B. O. mss. cat. vol. I. No. 312 and J B O R S for 1927 parts III-IV p. IV).

वर्षकौस्तुबी or वर्षकृत्यकौस्तुबी by गोविन्दानन्द, son of गणपतिभट्ट (pr. in B. I. series). Vide sec. 101.

वर्षदर्पण m. in कालनिर्णयचन्द्रिका of दिवाकर, in समयमयूख. Earlier than 1600 A. D.

वर्षदीपिति part of स्मृतिकौस्तुभ of अनन्तदेव.

वर्षदीप m. in रूपनारायणीय.

वर्षदीपिका m. in कृत्यरत्नाकर by चण्डेश्वर.

वर्षभास्कर by शम्भुनाथ सिद्धान्तबाभीश, composed by order of king धर्मदेव.

वसन्तराजीय alias शकुनार्णव by वसन्तराजभट्ट, son of शिवराज and younger brother of विजयराज ; composed by order of चन्द्रदेव of मिथिला ; m. in अद्भुतसागर by बल्लालसेन and in दुर्गोत्सवविवेक of शूलपाणि. Earlier than 1150 A. D. C. by भानुचन्द्रगणि in Akbar's reign.

वसिष्ठकल्प.

वसिष्ठधर्मसूत्र vide sec. 9 ; pr. in B. S. series, Jivananda Sm. part II. pp. 456-496 and Anar. Sm. pp. 187-231.

C. by यज्ञस्वामिन् m. in गोविन्दस्वामिटीका on बौधायनधर्मसूत्र.

वसिष्ठसंहिता or महासंहिता in 45 अध्यायs on ज्ञान्ति, जप, होम, बलिदान, on certain astrological aspects of जक्षत्र, वार etc. (Ulwar cat. extract 582).

वसिष्ठस्मृति in ten अध्यायs and about 1100 verses. On the संस्कारs for वैष्णवब्राह्मणs, क्षीर्धर्म, दिग्बाराधन, आहु, आशौच, विष्णु-मूर्तिप्रतिष्ठा (I. O. cat. vol. III. p. 392 No. 1339). Baroda O. I. Ms. No. 1885 is dated ~~śake~~ 1564.

वसिष्ठस्मृति or वासिष्ठी.

C. वासिष्ठनाथ by वेदमिश्र. रत्न is said to have asked वसिष्ठ why he was exiled. Deals with propitiatory rites for evil aspects, of

planets, लक्षहोम, कोटिहोम. Says that it was based by वसिष्ठ on माध्यन्दिनी शाखा. Vide D. C. ms. No. 245 of 1879-80. Baroda O. I. 1412 is dated संवत् 1565 (1508-9 A. D.). The com. gives only the प्रतीक of verses. It says that लक्षहोम was imparted to नारद and others by वसिष्ठ.

वसिष्ठहोमपद्धति.

वाक्यतत्त्व of सिद्धान्तपञ्चानन. On proper times for religious ceremonies. Part of द्वैततत्त्व. ■

वाक्यमीमांसा m. in वृत्तिह्रस्वाद.

वाक्यरत्नावलि m. in कालसार of गदाधर.

वाग्भटस्मृतिसंग्रह m. by अपर्गट.

वाग्वतीतीर्थयात्राप्रकाश by गौरीदत्त, son of रामभद्र.

वातस्याधिकर्मप्रकाश.

वादभयङ्कर- a work by a follower of विज्ञानेश्वर, according to वीरमित्रोदय. Vide pp. 289-90 above; m. by कल्पतरु. Between 1080-1125 A. D.

वाधूलवृत्तिरहस्य or वाधूलयज्ञागमवृत्तिरहस्य by सङ्गमग्रामवासिमिश्र. Deals with ऋणत्रयापाकरण, ब्रह्मचर्य, संस्कार, आह्निक, आद, अर्धम.

वापीकूपतडागादिपद्धति.

वाप्युत्सर्ग.

वाग्नकारिका- a large work in verse; follows स्वादिरयुद्ध mainly.

वाग्नपद्धति m. in आह्निकसौख्य (टोडरा-नन्द).

वारव्रतनिर्णय.

वाराणसीदर्पण by सुन्दर, son of राघव.

वाराहयुद्ध- pr. in G. O. series in 21 खण्डs on संस्कारs from जातकर्म, नामकरण to पुंसवन and on वैश्वदेव and पाकयज्ञ.

वार्तिकसार by यतीश, son of टेकचन्द्र; composed in 1785 A. D.

वार्षिककृत्यनिर्णय.

वासकर्मप्रकाश.

वासन्तीविवेक by झूलपाणि. Sec. 95.

वासिष्ठलघुकारिका.

वासिष्ठीशान्ति by महानन्द, son of विश्वनाथ (he rather revised or restored it). Vide Bik. cat. p. 490 (खलैर्यादृषिता शान्तिर्वासिष्ठी सा प्रशोधिता).

वासुदेवी or प्रयोगरत्नमाला; pr. in Bombay 1884. Quotes हेमाद्रि, कृत्यरत्नाकर, त्रिविक्रम, रूपनारायण, नि.सि. So later than 1620 A. D. Speaks of मूर्तिनिर्माणप्रकार, मण्डपप्रकार, विष्णुप्रतिष्ठा, जलाधिवास, शान्तिहोम-प्रयोग, नूतनपिण्डकास्थापन, जीर्णपिण्डकायां देवस्थापनप्रयोग.

वास्तुचन्द्रिका by करुणाशङ्कर.

वास्तुचन्द्रिका by रूपाराम.

वास्तुतत्त्व by गणपतिशिष्य; pr. at Lahore (1853).

वास्तुपद्धति or वास्तुवापन (Baroda O. I. No 1672).

वास्तुपूजनपद्धति by परमाचार्य.

वास्तुपूजनपद्धति by यालिकदेव.

वास्तुप्रदीप by वासुदेव m. in नि.सि.

वास्तुयागतत्त्व by रघुनन्दन. Sec. 102.

वास्तुशान्ति by जीवनाथदेवज्ञ, pr. at Benares, 1883 and Calcutta, 1885.

वास्तुशान्ति by रामकृष्ण, son of नारायणभट्ट. According to आम्बलायन-यज्ञ; m. in शान्तिरत्न of कमलाकर-भट्ट.

वास्तुशान्तिप्रयोग- शाकलोक्त.

वास्तुशान्तिप्रयोग- extracted from शान्तिसार of दिनकर.

वास्तुशास्त्र by मय; m. in नि. सि.

वास्तुशिरोमणि by शाङ्कर at the bidding of त्यामसाह son of माननरेन्द्र. Ulwar cat. extract 576.

वास्तुसर्वस्वसंग्रह pr. at Bangalore, 1884.

विचारनिर्णय by गोपालन्यायपञ्चानन-भट्टाचार्य.

विजयदशमीनिर्णय.

विजयदशमीपद्धति (Ulwar cat. No. 1444 and extract 344).

विजयविलास by रामकृष्ण on शौच, स्नान, सन्ध्या, ब्रह्मयज्ञ, तिथिनिर्णय. Relies upon भाष्य of कर्क, हरिहर, and मदाधर.

विज्ञानमार्कण्ड m. in वृत्सिंहप्रसाद.

विज्ञानललिन m. by हेमाद्रि (दानखण्ड p. 109), in दानसार (part of वृत्सिंहप्रसाद).

विह्वलीय m. in आश्वसंग्रह of रामकृष्ण.

विह्वनीति- (from the उद्योगपर्व of महाभारत chapters 33-40 of the Bombay edition); pr. at Gujarati Press, Bombay.

विद्याकरपद्धति m. in नित्याचारप्रदीप pp. 566, 571.

विद्याचरीविलास m. in ज्योतिस्तत्त्व by रघु०.

विद्यारण्यसंग्रह- vide स्मृतिसंग्रह.

विद्याविनोद m. in नि. सि. (may also be the name of an author).

विद्वन्मनोहरा- com. on पराशरस्मृति by नन्दपण्डित. Vide sec. 105.

विधवाधर्म.

विधवाविवाहखण्डन.

विधवाविवाहविचार by हरिमिश्र.

विधानखण्ड m. in नि. सि.

विधानयुक्त m. in विधानपारिजात of अनन्त.

विधानपारिजात of अनन्तभट्ट, son of नागदेव. Composed at Benares in 1625 A. D. He styles himself काण्वशास्त्रविदां प्रियः. In five स्तवक on स्वतिवाचन, शान्तिकर्म, आह्निक, संस्कार, तीर्थ, दान, प्रकीर्णविधान and funeral ceremonies, the third dealing with आह्निक, संस्कार and काल, the fifth with आशु, आशौच. व्यवहार and प्रायः. Mentions देव-जानीय, दिवोदासीय, त्रिस्थलीसेतु (pr. B. I. series).

विधानमाला or ह्युदार्थविधानमाला by वृत्सिंहभट्ट of अग्निगोत्र. Resided on the बहुमती near चन्द्रनगिरि in बैराट-देश; m. in संस्कारकौस्तुभ and विधान-पारिजात. Earlier than 1550 A. D. There are 240 प्रकरण in the I. O. ms. (cat. p. 575 No. 1769) which was copied in संवत् 1732; pr. in Ānan. P. series, 1920. (1765-6 A. D.). Baroda O. I. No. 10449 copied in संवत् 1622 (1565-6 A. D.).

C. by विश्वनाथ, son of हरि.

विधानमाला by लल्ल.

विधानमाला by विश्वकर्मन्.

विधानरत्न by नारायणभट्ट.

विधानरहस्य m. in अहल्याकामधेनु.

विधानसारसंग्रह Ano. Vide Bik. cat. P. 494.

विधिपुष्पमाला (पद्धति) m. in पितृभक्ति of श्रीदत्त. Earlier than 1300 A. D.

विधिरत्न by गङ्गाधर.

विधान m. in त्रिकाण्डमण्डन, हेमाद्रि, प्रयोगपरिजात.

विनायकपूजा by रामकृष्ण, son of योगीश्वर, surnamed शौच (शौचे ?). Composed in 1702 A. D.

विनायकशान्तिपद्धति.

C. by श्रीधराचार्य. Baroda O. I. No. 5491 dated संवत् 1607 (1550-1 A. D.).

विबुधकण्ठसूचण- com. on गृह्यरत्न by वेङ्कटनाथ.

विभक्ताविभक्तनिर्णय.

विभागतत्त्व or-तत्त्वविचार by रामकृष्ण, son of नारायणभट्ट. Relies on मिताक्षरा. About 1575-1600 A.D. Deals with अप्रतिबन्ध and समप्रतिबन्ध दाय, मुख्यगौणपुत्राः, विभागकाल, अपुत्रदायादक्रम, माता preferred to पिता as heir. The Bhadkamkar collection ms. comes up to only आतरः.

विभागनिर्णय.

विभागसार of विद्यापति ; composed under orders of दूर्जनारायण, son of हरिसिंह, son of अंबेक्ष. On दाय-

लक्षण, विभागस्वरूप, दायानर्ह, अविभाज्य, क्रीधन, द्वादशविधपुत्र, अपुत्रधनाधिकार, संवृष्टविभाग. N. vol. VI. p. 67.

विश्वतिथारण.

विमलोदयमाला or विमलोदयजयन्तमाला- a com. on आश्वलायनगृह्यसूत्र.

विरुद्धविधिविषयं by लक्ष्मीधर, son of मल्लदेव and श्रीदेवी and pupil of भगवद्गोपभारती. His gotra was काश्यप and his grandfather was वामन and grand-uncle स्कन्द and great-grand-father was सोढ, who was a minister of सोमेश्वर of शाकम्भरी (Sambhar). स्कन्द was commander-in-chief and वामन was सान्निधिविग्रहिक of पृथ्वीराज, who was killed by तुरुष्क. स्कन्द crowned हरिराज in शाकम्भरी and वामन went to अणहिल्लुपाटक. The family originally came from आनन्दनगर. Work is divided into seven अधिकरणसु ; ms. (I. O. cat. p. 489 No. 1577) is dated संवत् 1582 चैत्र (1526 A. D.). Deals with disputed points of sacred law, such as the persons entitled to offer श्राद्ध to the deceased, श्राद्ध-प्रापश्चित्त etc.

विरुद्धजन्मप्रकाशिका.

विलाससंग्रहकारिका m. by कालसार of गदाधर.

विवस्वत्स्मृति m. by स्मृतिचन्द्रिका, हेमाद्रि.

विवादकल्पतरु (a portion of the कल्पतरु of लक्ष्मीधर) vide sec. 77.

विवादकौमुदी by पतिम्बर सिद्धान्तधामीक्ष composed in śake 1529 (1604

A. D.). He was patronised by the Rājā of Assam.

विवादचन्द्र by मिसरुमिश्र. Vide sec. 97.

विवादचन्द्रिका by अनन्तराम ; quotes छलपाणि and स्मार्तभट्टाचार्य. Later than 1600 A. D.

विवादचन्द्रिका by रुधिर महामहोपाध्याय, pupil of चण्डेश्वर. In his आद्य-चन्द्रिका quotes वर्धमान. On the 18 titles of law. About 1450 A.D.

विवादचिन्तामणि by व. चस्पतिमिश्र. Sec. 98 ; pr. at Bombay.

विवादताण्डव by रामलालभट्ट. Sec. 106.

विवादनिर्णय by गोपाल.

विवादनिर्णय by श्रीकर.

विवादभङ्गार्णव by जगन्नाथतर्कपञ्चानन. Sec. 113. Colebrooke translated two out of the several principal topics of this work. Vide N. (new series) vol. I. preface pp. XIII-XIV.

विवादरत्नाकर by चण्डेश्वर. Vide sec. 90.

विवादवारिधि by रामासितउपाध्याय सन्मिश्र, on the 18 titles of law.

विवादव्यवहार by गोपालसिद्धान्तबागीश.

विवादसार of कुल्लुक, m. in his आद्य-सागर. Vide sec. 88.

विवादसारार्णव compiled by सर्वोद-
शर्मा त्रिवेदी at the instance of Sir William Jones in 1789 in nine तरङ्गs. The colophon has the rather picturesque words 'सर्विल्यं मिसरुमीजोन्समहीपाज्ञाह etc.'

(cat. of Madras Govt. mss. vol. VI. p. 2407, No. 3203).

विवादसिन्धु.

विवादार्णवभञ्जन or -भङ्ग compiled by गौरीकान्त and several other Pandits. (D. C. ms. No. 364 of 1875-76, N. vol. IX p. 244 No. 3165).

विवादार्णवसेतु compiled in 1773 for Warren Hastings by वाणेश्वर and several other Pandits and translated into English by Halhed (which translation was published in 1774 A. D.). Divided into 21 ऊर्मिs (waves, sections) on ऋणादान and the other titles of law (व्यवहारपदs). Pr. by the Venk. Press, Bombay. This edition shows that the work was composed at the court of Ranjit Singh of Lahore. Towards the end the names of the Pandits who compiled it are given. Vide N. vol. X p. 115-116 and N. (new series) I pp. 339-341 where the verses about the names of the collaborating Pandits are given, but the reference to Ranjit Singh does not occur.

विवादार्थसंग्रह.

विवाहकर्म by अग्निहोत्रि विष्णु of मथुरा.

विवाहकर्मपद्धति. Vide विवाहपद्धति.

विवाहकर्मसम्प्रदायाख्या सुबोधिनी (Ulwar cat. No. 1452 and extract). Relies on हरिहर.

विवाहकर्मसमुच्चय- ms. copied in 1113
A. D. (Hp. cat. p. XI).

विवाहकौमुदी (C. P. cat. No. 5140-
41).

विवाहचतुर्थीकर्म.

विवाहतत्त्व or उद्वाहतत्त्व by रघुनन्दन
Sec. 102.

C. by काशीराम.

विवाहतत्त्वार्णव m. in उद्वाहतत्त्व (vol.
II. p. 117) of रघु०.

विवाहद्विरागमनपद्धति.

विवाहनिरूपण by नन्दभट्ट.

विवाहनिरूपण by वैद्यनाथ.

विवाहपटल m. in ज्योतिस्तत्त्व of रघु०.
Probably an astrological work
of बराहमिहिर or of शार्ङ्गधर.

विवाहपटल by सारङ्गपाणि (शार्ङ्गपाणि?),
son of मुकुन्द.

विवाहपटल by हरिदेवसूति.

विवाहपटलस्तवक by सोमसुन्दरशिष्य.
Baroda O. I. No. 133.

विवाहपद्धति or विवाहादिपद्धति गोमिलीय.

विवाहपद्धति by गौरीशङ्कर.

विवाहपद्धति by चतुर्भुज.

विवाहपद्धति by जगन्नाथ.

विवाहपद्धति by नरहरि.

विवाहपद्धति by नारायणभट्ट.

विवाहपद्धति by रामचन्द्र.

विवाहपद्धति or विवाहादिकर्मपद्धति by
रामदत्त राजपण्डित, son of गणेश्वर,
son of वैद्यादित्य. 'He was paternal
first cousin of चण्डेश्वर and so
flourished about 1310-1360
A. D. On आशुदधिकभाद्र, विवाह,

चतुर्थीकर्म, पुंसवन and the other
संस्कारs up to समावर्तन. He wrote
for वाजसनेय students.

विवाहपद्धति from the अद्वैतविलास.

विवाहपद्धतिव्याख्या by गुदडमल्ल.

विवाहप्रकरण- from the लघुकारिका of
कर्क.

विवाहरत्न by हरिभट्ट. An elaborate
treatise on marriage in 122
chapters.

विवाहरत्नसंक्षेप by क्षेमंकर.

विवाहचन्द्रावन by केशवाचार्य, son of
राणिग or राणग, in 17 chapters on
auspicious times for marriage.
One ms. is dated śake 1326 i. e.
1398-99 A. D. (BBRAS. cat. part
I p. 109 No. 322); m. in मुहूर्त-
दीपक of महादेव, in टोडरानन्द.

C. दीपिका by गणेशदैवज्ञ, son of
केशव, in śake 1476 i. e. 1554-5
A. D. (BBRAS. cat. part I p.
110 No. 334). See Bhandarkar's
Report for 1883-84 pp. 372-373,
where we read that गणेश first
composed हलाचय, then आशु-
विधि, then a com. on लीलावती,
a com. on मुहूर्ततत्त्व.

C. by कल्याणवर्मन.

विवाहसौख्य by नीलकण्ठ (seems to be
a portion of टोडरानन्द).

विवाहाग्निनष्टिप्रायश्चित्त.

विवाहादिकर्मःपुष्टानपद्धति by भवदेव.

विवाहादिप्रयोगतत्त्व-ascribed to रघुनन्दन
(N. vol. XI Preface p. 14).

विवाहादिकन्यास्वरूपनिर्णय by अनन्तराम-
शास्त्रिन.

विषयविद्याविचारचतुरा of भोज on propitiation of angry deities and consecration of tanks and wells &c. Ms. (Hp. cat. pp. XIII and 65) dated ल. सं. 372 i. e. 1490-91. This is different from धारे-स्वरभोज.

विवेककौस्तुभ by रामकृष्ण. Discussion about wearing the शिखा and यज्ञोपवीत, विधि, नियम, परिसंख्या, स्नान, तिलकधारण, तर्पण, शिष्यपूजा, त्रिपुण्ड्र, प्रतिष्ठोत्सर्गभेद. N. vol. X. pp. 105-107.

विवेकदीपक by दामोदर. Treats of महादान; compiled under auspices of संग्र/मसाह ; ms. (I. O. cat. p. 551 No. 1716) copied in संवत् 1638 (1582 A. D.).

विवेकमञ्जरी.

विवेकसारवर्णन.

विवेकार्णव by श्रीनाथ m. in his कृत्य-तत्त्वार्णव. 1475-1525 A. D.

विष्णुसिद्धिदर्पण by रघुनन्दन. On आशौच of two kinds, जननाशौच and शावा-शौच.

विश्वदीप m. in आचारार्क.

विश्वदेवदीक्षितीय.

विश्वनाथभट्टी (C. P. cat. No. 5197.

विश्वप्रकाश D. C. ms. No. 144 of 1884-86. For वाजसनेय followers on daily duties like सन्ध्याबन्धन, कृष्णजन्माष्टमीनिर्णय, ग्रहणनिर्णय, and आशु.

विश्वप्रकाशिकापद्धति of विश्वनाथ of the पराशरगोत्र, son of पुरुषोत्तम, son of त्रिविक्रम, son of नारायणआचार्य.

On various ceremonies and ex-piations ; based on आपस्तम्ब. Composed in 1544 A. D. Vide N. vol. X. pp. 233-235.

विश्वम्बरशास्त्र m. in शूद्रकमलाकर.

विश्वरूपनिबन्ध m. in कृत्यचिन्तामणि, नि. सि. Vide pp. 263-364 above. Bik. cat. p. 497 No. 1967 is विश्वरूपनिबन्ध which deals with सपिण्ड relationship in marriage, particularly about the girl being beyond the fifth and the seventh from the mother and father respectively.

विश्वरूपसमुच्चय m. in उद्वाहृतस्व by रघु० (vol. II p. 116).

विश्वादर्श by कविकान्तसरस्वती, son of आचार्यदित्य, who styles himself गीतार्थप्रवीण. Author was devotee of विश्वेश्वर in Benares. Divided into 4 काण्डs on आचार, व्यवहार, प्रायश्चित्त and ज्ञान. 1st काण्ड has 42 जगन्धरा verses and one अनुष्टुप् on daily religious duties such as शौच, दन्तधावन, कुशविधि, स्नान, सन्ध्या, होम, देवतार्थन, दान; 2nd काण्ड (on व्यवहार) has 44 verses in various metres (मालिनी, अनु-ष्टुप्, मन्दाक्रान्ता, &c.); 3rd (प्राय-श्चित्त) has 53 verses (all जगन्धरा except last which is मालिनी); 4th ज्ञानकाण्ड has 53 verses in शार्दूलविक्रीडित, शिखरिणी, अनुष्टुप्, and other metres on बानधरस्थ, संन्यास, तप्यदार्थ, काशीमाहात्म्य. Au-
thor's patron seems to have been धन्य or धन्यराज, son of जगन्नाथ, at

काशी. Refers to *सुख*, *धरेश्वर*, *मेधातिथि* and *विज्ञानेश्वर*. M. by *हेमाद्रि* (III 2. p. 102, which occurs in com. on *विश्वादर्श* III. 37) and by *स्मृतिचन्द्रिका* (*आशौच*, Mysore ed. p. 164 'पतिव्रता त्वन्यदिनेद्वगण्डेया स्त्री पतिं चित्यधिरोहणेन । दशाहतो भर्तुरवस्य ह्युद्धिः आद्वयं स्यात्पृथगेककाले ॥'). Later than 1100 A. D. and earlier than 1200 A.D. (This information is based on two mss. in the Bhadkarnkar collection).

C. by author (Vide BBRAS. cat. part 2 pp. 229-231 for fuller details).

विश्वामित्रकल्प- on the daily ceremonies performed by *ब्राह्मण*s.

विश्वामित्रकल्पतक.

विश्वामित्रसंहिता by *श्रीधर*.

विश्वामित्रस्मृति- vide sec. 57 p. 236.

विश्वेश्वरनिबन्ध m. in *संस्कारमयूख*. Probably the *मदनपारिजात* or *सुबोधिनीटीका* of *विश्वेश्वर*.

विश्वेश्वरपद्धति by *विश्वेश्वर* on *संन्यास* m. in *संस्कारमयूख*.

विश्वेश्वरस्मृति (Hultzs R. I. No. 69).

विश्वेश्वरस्मृतिभास्कर (Hultzs R. I. No. 144).

विश्वेश्वरीयपद्धति (or *वसिष्ठसंज्ञ*) by *अप्युताग्रम*, pupil of *शिवानन्दान्नम*. Mentions *ज्ञानार्णव*.

विश्वेश्वरीस्मृति by *अप्युताग्रम*.

विषयटीकाकामेशान्ति or *विषयादीजनन शान्ति* (from *इन्द्रगर्भसंहिता*) 02 H. D. 79.

rites for averting evil consequences of being born at one of the four periods called *विषय-टिका*.

विष्णुतत्त्वप्रकाश by *वनमालिन्*. Digest of *स्मार्त* rites for *माध्व* followers.

विष्णुतत्त्वनिर्णय by *आनन्दतीर्थ*.

विष्णुतीर्थयव्याख्यान by *सुरोत्तमाचार्य*.

विष्णुधर्ममीमांसा by *वृत्तिहभट्ट*, son of *सोमभट्ट*. Ulwar cat. 1457.

विष्णुधर्मसूत्र. Vide sec. 10. Pr. Jivānanda Sm. part I pp. 60-176.

C. *वैजयन्ती* by *नन्दपण्डित*. Vide sec. 105.

विष्णुधर्माधृत m. in *जटमल्लविलास*.

विष्णुधर्मोत्तराधृत m. in *कालविवेक* of *जीवतवाहन*.

विष्णुपूजाक्रमदीपिका by *शिवशङ्कर*.

C. by *सदानन्द*.

विष्णुपूजापद्धति.

विष्णुपूजाविधि by *हृकदेव* (Baroda O. I. No. 5487 said to be author's copy is dated *संवत्* 1692 i. e. 1635-6 A. D.).

विष्णुप्रतिष्ठापद्धति.

विष्णुप्रतिष्ठाविधिदर्पण of *नरसिंहसोमयाजी*, son of *माधवाचार्य*.

विष्णुभक्तिचन्द्र m. in *निर्णयदीपक*.

विष्णुभक्तिचन्द्रोदय by *वृत्तिहारण* or *वृत्तिहाचार्य* in 19 *kalās*; m. by *सुरोत्तम* in *ब्रह्मसूत्रदीपिका*. Deals with principal *वैष्णव* fasts, festivals, and ceremonies; ms. dated *संवत्* 1496 (1440 A. D.). Bhandarkar's Report 1883-84 p. 76.

विष्णुभक्तिरहस्य m. by रामानन्द.

विष्णुभूर्तिप्रतिष्ठाविधि by कृष्णदेव, son of रामाचार्य (part of a larger work called वैष्णवधर्मानुष्ठानपद्धति or वृत्तिहपरिचर्यापद्धति). Ms. copied in संवत् 1675.

विष्णुयागपद्धति by अनन्तदेव, son of आपदेव. Sec. 109. Deals with rites in honour of Viṣṇu to be performed by one who desires a son. Ulwar cat. No. 1458; Baroda I. O. 2264 dated संवत् 1604 which seems to be śake.

विष्णुरहस्य m. by अपरार्क, दानसागर, कालविवेक of जीमूत.

विष्णुभाद्र (part of नारायणबलि in गोभिलयुद्ध).

विष्णुभाद्रपद्धति alias वीरपूजापद्धति.

विष्णुभाद्रपद्धति by नारायण son of रामेश्वर (Baroda O. I. 8171).

विष्णुसमुच्चय m. in अपरार्क, मद. पा. (p. 291).

विष्णुस्मृति- vide विष्णुधर्मसूत्र, above.

वीरनारसिंहावलोकन- vide वीरसिंहावलोकन.

वीरमित्रोदय, com. on याज्ञवल्क्यस्मृति by मित्रमिश्र (4 parts on आचार pr. in Chowkhamba S. series). Vide sec. 108.

वीरमित्रोदय by मित्रमिश्र. A digest divided into प्रकाशs on व्यवहार (pr. by Jivananda), परिभाषा, आह्निक, तीर्थ, पूजा, राजनीति, लक्षण, छवि, समय (the first six pr. in Ch. S. series). Vide sec. 108.

वीरकौवर्धननिर्णय.

वीरसिंहमित्रोदय (संस्कारप्रकरण) by रामज्योतिर्विद.

वीरसिंहावलोकन or -विलोकन by king वीरसिंह, son of देवचर्म, son of कमलसिंह of तोमरवंश. On expiations for lapses committed in this life; composed in संवत् 1439 (1383 A. D.). Stein's cat. p. 189. D. C. Ms. No. 85 of 1869-70 is dated संवत् 1572. It says that the work (which is ever 400 folios) is a compendium of आयुर्वेद, ज्योतिःशास्त्र and धर्मशास्त्र. It borrows from गर्ग, गौतम, शालिहोत्र, मनु, व्यास, पुराण. The work is also styled सूर्योक्त.

वृक्षोद्यापन.

वृत्तरत्नप्रदीपिका by बान्स्पबेदान्तदास on proper time for breaking fast on द्वादशी.

वृत्तशतसंग्रह or वृत्तशतक by महेश्वर, son of मनोरथ and father of भास्कराचार्य; m. in नि. सि., गोविन्दार्णव. An astrological work. About 1100-1150 A. D. In 11 प्रकरणs on यागविधि, नक्षत्रविधि, संस्कार, विवाह, अग्न्याधान, श्रृपाविधि, श्रृपामिक्षेक, यात्रा, गोचरविधि, संक्रान्ति, देवप्रतिष्ठा. Baroda O. I. No. 8173.

वृद्धगौतमसंहिता pr. in Jivananda Sm. part II pp. 497-638.

वृद्धपाराशरीसंहिता (in 12 chap.). Vide वृद्धपाराशरसंहिता pp. 195-96 above.

वृद्धशतातपस्मृति- pr. in Anan. Sm. pp. 232-235.

वृद्धाहारीतस्त्वृति (pr. Jivananda Sm. part I pp. 194-409 and Ānan. Sm. pp. 236-356).

वृद्धावृत्ति pr. in Jivananda Sm. part I. pp. 47-59.

वृद्धिभाष्य.

वृद्धिभाष्यदीपिका by अनन्तदेव, son of उद्धव.

वृद्धिभाष्यपद्धति by अनन्तदेव, son of उद्धवद्विवेदि at Benares.

वृद्धिभाष्यप्रयोग by नारायणभट्ट (part of प्रयोगरत्न).

वृद्धिभाष्यविधि by करुणाशङ्कर.

वृद्धिभाष्यविनिर्णय (माध्यन्दिनीय) by अनन्तदेव, son of उद्धव (Baroda O. I. 10464.).

वृन्दावनपद्धति for followers of the वल्लभाचार्य sect.

वृषभदान.

वृषभोत्सर्ग.

वृषभोत्सर्गकौस्तुभ by रामकृष्ण.

वृषभोत्सर्गतत्त्व by रघु०. He wrote one for each of ऋग्वेद, यजुर्वेद, सामवेद.

वृषभोत्सर्गपद्धति ascribed to शौनक with reference to कातीयशाखा.

वृषभोत्सर्गपद्धति by नारायण, son of रामेश्वर.

वृषभोत्सर्गपरिशिष्ट.

वृषभोत्सर्गप्रयोग (वाचस्पतिसंमत) for यजुर्वेद students (बोधायनीय).

वृषभोत्सर्गप्रयोग by अनन्तभट्ट, son of नागदेव. Also called नीलवृ०.

वृषभोत्सर्गप्रयोग (छन्दोग) attributed to रघु०.

वृषभोत्सर्गभाष्य Stein's cat. p. 104.

वृषभोत्सर्गविधि by मधुसूदन गोस्वामी.

वृषभोत्सर्गविषयवृत्ति of कात्यायन in 307 verses. Baroda O. I. ms. 9470 is dated संवत् 1592.

वेगराजसंहिता by वेगराज in 1559 संवत् (रन्ध्रेषुबाणशाशि) i. e. 1503 A. D.

वेणी Directions for worshipping बरुण before starting on a journey. Bik. cat. p. 492.

वेणुगोपालप्रतिष्ठा.

वेदव्यासस्त्वृति- pr. Ānan. Sm. pp. 357-371.

वेदव्रत.

वेदानध्याय On the holidays as to Vedic studies.

वैखानसधर्मप्रश्न Vide sec. 15.

C. by वृत्सिंहवाजपेयी, son of माधवाचार्य (on 2 out of 3 प्रश्न only found yet).

वैखानसमन्त्रप्रश्न (containing the मन्त्रस required in the वैखानसस्मार्तसूत्र). in 8 प्रश्न / 4 प्रश्न pr. at Kumbhakonam in 1910).

वैखानससंहिता m. by कालमाधवीय, नि. नि., समयमयुख.

वैखानससूत्रदर्पण by वृत्सिंह, son of माधवाचार्य वाजपेययाजिन्. Hand-book of domestic rites according to वैखानसयुद्ध; pr. at Ellore 1915.

वैखानससूत्राहुक्रमदीपिका of वेङ्कटयोगिन, son of कोण्डपाचार्य.

वैखानसस्मार्तसूत्र in 10 प्रश्न (7 of सूत्र and 3 of धर्म) pr. at Kumbhakonam 1914 and by Dr. Caland in B. I. series with English translation (1927 text, 1929).

C. by वृत्तिह बाजपेयी, son of माधवाचार्य.

वैजयन्ती, com. on विष्णुधर्मसूत्र by मन्दपण्डित composed in 1623 A. D. Vide sec. 105.

वैतरणीदान (on gift of a black cow to secure for the soul of a deceased person a safe passage over the Vaitarani river in hell).

वैतरणीदानप्रयोग-Stein's cat. p. 104.

वैदिकप्रक्रिया.

वैदिकविजयध्वज.

वैदिकाचारनिर्णय by स^१ न्द.

वैद्यनाथसंग्रह.

वैद्यनाथीय. Vide स्मृतिमुक्ताफल.

वैशम्पायननीतिसंग्रह- vide under नीति-प्रकाश or- प्रकाशिका.

वैशम्पायनस्मृति m. by मिताक्षरा (या. III. 326), अपरार्क.

वैष्णवचन्द्रिका by रामानन्द न्यायबाणीश.

वैष्णवदीक्षापद्धति.

वैष्णवधर्मसंग्रह (Baroda O. I. 1741) against पुण्ड्रधारण &c.

वैष्णवधर्मपद्धति of कृष्णदेव.

वैष्णवधर्ममीमांसा by अनन्तराम.

वैष्णवधर्मशास्त्र in 109 verses divided into five chapters on संस्कार, ग्रहि-धर्म, आश्रमऽ, पारिव्राज्य, राजधर्म.

वैष्णवधर्मसुरद्रुममञ्जरी by सङ्कर्षणशरण, a follower of केशवकाश्मीरी, who was a follower of निम्बार्क.

वैष्णवधर्ममुद्गानपद्धति by कृष्णदेव, son of रामाचार्य.

वैष्णवनिर्णय Ulwar cat. No. 1466.

वैष्णवप्रक्रिया by वेदवृद्धालक्ष्मण. Men-

tions विज्ञानेश्वर, नि. सि., इषीषि-लोचन.

वैष्णवलक्षण by कृष्णताताचार्य.

वैष्णववर्षकृत्य (Baroda O. I. 8133).

वैष्णवसदाचारनिर्णय.

वैष्णवसर्वस्व of हलायुध m. in his ब्राह्मणसर्वस्व.

वैष्णवसिद्धान्तदीपिका by रामचन्द्र, son of कृष्ण, son of वृद्धरि.

C. by विठ्ठल, son of वृत्तिह, son of रामचन्द्र (the author).

वैष्णवाचारसंग्रह.

वैष्णवाद्युत m. in आह्निकतत्त्व by रघु० and in नि. सि.

वैष्णवाद्युत by भोलानाथ. N. vol. VI. p. 185-6.

वैष्णवाह्निक (Baroda O. I. 10543).

वैष्णवोपशोगिनिर्णय. D. C. Ms. No. 160 of 1884-86 is dated संवत् 1732 (1675-6 A. D.). It mentions प्रह्लादसंहिता, रामार्चनचंद्रिका. It supports the marking of the body with चक्र by citing verses from कठशास्त्रा and अथर्ववेद (एभिर्वयमुक्तमस्य चिह्नैरङ्किता लोके ह्यभगा मवेम।).

व्यतिषङ्गनिर्णय by रघुनाथभट्ट.

व्यतीपातजननशान्ति by कमलाकरभट्ट.

व्यतीपातप्रकरण.

व्यतीपातव्रतकल्प.

व्यवस्थादर्पण by आनन्दशर्मा, son of रामशर्मा. On points of स्मृति rites and rules, such as तिथिस्वरूप, मङ्गमास, संक्रान्ति, आशौच, श्राद्ध, दायानधिकारि, दायविभाग. N. vol. VIII p. 211.

व्यवस्थादीपिका by राधानाथशर्मा. N. vol. X p. 84 is confined only to आशौच.

व्यवस्थानिर्णय Anon. on तिथि, संक्रान्ति, आशौच, द्रव्यशुद्धि, प्रायश्चित्त, विवाह, दाय.

व्यवस्थाप्रकाश.

व्यवस्थास्नानमाला by लक्ष्मीनारायणन्यायालङ्कार, son of बदाधर. In ten मुद्रा on दायभाग, स्त्रीधन, दत्तकव्यवस्था; mentions भित्ताक्षरा and विधानमाला.

व्यवस्थार्णव Anon.

व्यवस्थार्णव of रघुनन्दन (on pre-emption).

व्यवस्थार्णव of रघुनाथ, at order of king रायराघव.

व्यवस्थार्णव of रामभद्र. Vide under स्मृतितत्त्वविनिर्णय.

व्यवस्थासंक्षेप by गणेशभट्ट.

व्यवस्थासंग्रह by गणेशभट्ट. Gives decisions on प्रायश्चित्त, inheritance etc.

व्यवस्थासंग्रह by महेश. On definite conclusions about आशौच, सपिण्डीकरण, संक्रान्तिविधि, दुर्गोत्सव, जन्माष्टमी, आह्निक, देवमतिष्ठा, दिव्य, दायभाग, प्रायश्चित्त. Based on रघु०.

व्यवस्थासार by नारायणशर्मा (I. O. cat. p. 452) on आह्निक, आशौच, तिथि, दत्तपुत्र, विवाह, ब्राह्म. Different from next.

व्यवस्थासारसंग्रह by नारायणशर्मा. On law of inheritance. This is also called व्यवस्थासारसञ्चय. Vide N. vol. III pp. 126-127 and I. O.

cat. p. 453 which shows that the work embraced आशौच, दायभाग and ब्राह्म.

व्यवस्थासारसंग्रह by महेश. Probably same as व्यवस्थासंग्रह.

व्यवस्थासारसंग्रह by रामगोविन्दचक्रवर्ती, son of मुकुन्द, on तिथि, संक्रान्ति, अन्त्येष्टि, आशौच etc. Vide N. vol. IV pp. 289-291; N. (new series) I. p. 349 describes him as the son of रामगोपाल of चटुवंश.

व्यवस्थासेतु by इश्वरचन्द्रशर्मा; ms. copied in śake 1741 (1819-20 A. D.).

व्यवहारकमलाकर by कमलाकर, son of रामकृष्ण (7th section of धर्मतत्त्व).

व्यवहारकल्पतरु by लक्ष्मीधर (portion of कल्पतरु). Vide sec. 77.

व्यवहारकोश by वर्धमान. A part of his तत्त्वावृत्तसारोद्धार on judicial procedure and civil and criminal law composed under राम, king of मिथिला. Latter half of 15th century.

व्यवहारकौस्तुभ by सिद्धान्तबागीशभट्टाचार्य. (Baroda O. I. 10105 dated śake 1535).

व्यवहारचण्डेश्वर m. in संस्कारमयूख.

व्यवहारचन्द्रोदय (part of कीर्तिचन्द्रोदय, on judicial procedure and the विवादपद).

व्यवहारचमत्कार by रूपनारायण, son of भवानीदास, son of नाथमल्ल; composed in संवत् 1637 (1580-81) in 13 प्रकरण (in D. C. ms. No. 199 of A 1883-85 and 14 in Mitra's Notices vol. V. p. 91, which

splits विवाह into two); on astrology in connection with गर्भाधान, पुंसवन, सीमन्तोन्नयन and the other संस्कारs, विवाह, यात्रा, मल-मासनिर्णय.

व्यवहारचिन्तामणि by वाचस्पति. Vide above p. 400; on भाषा, उत्तर, क्रिया and निर्णय. N. III. p. 34.

व्यवहारतत्त्व by नीलकण्ठ, son of शङ्कर-भट्ट. Sec. 107.

व्यवहारतत्त्व by रघुनन्दन. Vide sec. 102.

व्यवहारतत्त्वालोक- vide व्यवहारालोक.

व्यवहारतिलक by भवदेवभट्ट. Vide sec. 73 pp. 301-302.

व्यवहारदर्पण by अनन्तदेव याज्ञिक. On meaning of व्यवहार, plaint, reply, means of proof, witnesses, documents, possession, judgment.

व्यवहारदर्पण by रामकृष्णभट्ट. On राज-धर्म, भाषा, उत्तर, प्रत्यवस्कन्दन, प्राङ्-न्याय, साक्षि, लिखित, भुक्ति, जयपत्र.

व्यवहारदशश्लोकी Or दायदशक by श्रीधर भट्ट.

व्यवहारदीपिति (part of राजधर्मकौस्तुभ).

व्यवहारदीपिका m. by रघु° in दिव्यतत्त्व on ordeals.

व्यवहारनिर्णय (गौड) m. in शूद्रकमलाकर.

व्यवहारनिर्णय by मयाराममिश्रगौड residing at Benares, by order of जयसिंह. On judicial procedure and the व्यवहारपद्. D. C. ms. 140 of 1892-95 copied in संवत् 1885 (1798-99 A. D.).

व्यवहारनिर्णय by वरदराज; m. in स. वि., नि. सि.; composed about 1500 (tr. into English by Burnell).

व्यवहारनिर्णय by श्रीपति m. in ज्योति-सूत्र and तिथितत्त्व of रघु°. Pro-

bably astrological as bearing on धर्मशास्त्र.

व्यवहारपदव्यास. (Vide Tri. cat. of Madrras Govt. mss. for 1919-22 vol. IV p. 4836). Breaks off in the midst of 8th topic (भाषा-निरूपण), the other seven being व्यवहारावलोकनधर्म, प्राङ्बिवाकधर्म, स-भालक्षण, सभ्यलक्षण, सभ्योपदेश, व्यव-हारस्वरूप, विचारविधि.

व्यवहारपरिभाषा by हरिदत्तमिश्र.

व्यवहारपरिशिष्ट.

व्यवहारप्रकाश by मित्रमिश्र (part of वीरमिश्रोद्य). Vide sec. 108.

व्यवहारप्रकाश by शरभोजी (king of Tanjore 1798-1833 A. D.).

व्यवहारप्रकाश by हरिराम.

व्यवहारप्रदीप by कल्याणवर्मा.

व्यवहारप्रदीप by कृष्ण. On astrology applied to धर्मशास्त्र. (Hp. cat. pp. XX and 253) m. in दिव्य-तत्त्व by रघु°.

व्यवहारप्रदीप by पद्मनाभमिश्र. On judicial procedure.

व्यवहारप्रदीपिका m. by वर्धमान.

व्यवहारमयूख by नीलकण्ठ. Vide sec. 107 (pr. by the Bhandarkar O. Institute Poona, by J. R. Gharpure, Bombay and by V. N. Mandlik).

व्यवहारमातृका or न्यायमातृका of जीवत-वाहन. Vide sec. 78 p. 321.

व्यवहारमाधव- (the third part of पराशरमाधवीय).

व्यवहारमाला by वरदराज. 18th century, Much used in Malabar.

व्यवहारमालिका (Baroda O. I. 6373).

व्यवहाररत्न by भानुनाथदेवज्ञ, son of चन्दनानन्द of the भौआलवंश.

व्यवहाररत्नाकर by चण्डेश्वर. Sec. 90 p. 367.

व्यवहाररत्नावली.

व्यवहारशिरोमणि of नारायण, pupil of विज्ञानेश्वर; vide pp. 292-293. Vide Tri. cat. of Madras Govt. mss. vol. III. part 1 C. p. 3938 No. 2750.

व्यवहारसङ्क्षेप by हरिगण.

व्यवहारसङ्क्षेप m. in देवप्रतिष्ठातृ by रघु^०, and in नि. सि.

व्यवहारसर्वस्व by सर्वेश्वर, son of विश्वेश्वरदीक्षित, on व्यवहार i. e. judicial procedure etc.

व्यवहारसार by मयाराममिश्र.

व्यवहारसार m. in नि. सि. and निर्णय-दीपक.

व्यवहारसारसंग्रह by नारायणशर्मा.

व्यवहारसारसंग्रह by रामनाथ. N. (new series) vol. III p. 192.

व्यवहारसारोद्धार by मधुसूदन गोस्वामी composed under Ranjit Singh of Lahore (1799 A. D.).

व्यवहारसिद्धान्तपीयूष by चित्रपति, son of नन्दीपति, at the request of Colebrooke, in śāke 1725 (1803-4 A. D.).

C. by author.

व्यवहारसौख्य (part of टोडरानन्द).

व्यवहारसंस्तुतिसर्वस्व by गौडमयाराम-मिश्र of Benares at the order of जयसिंह. Deals with judicial procedure and व्यवहारपदस (titles of law).

व्यवहारादर्श by चक्रपाणिमिश्र ; D. C. ms. No. 247 of 1887-91 deals with भोजनविधि, अभोज्याक्ष (ms. is incomplete).

व्यवहारार्थसार by मधुसूदन. Same as व्यवहारसारोद्धार.

व्यवहारार्थस्तुतिसारसङ्क्षेप by शरभोजी (king of Tanjore 1798-1833 A. D.). Probably same as व्यवहारप्रकाश above.

व्यवहारालोक by गोपालसिद्धान्तवागीश.

व्यवहारोक्त्य by सुरेश्वर उपाध्याय; m. by टोडरानन्द, नि. सि., गोविन्दार्णव, स्तुति कौस्तुभ. Earlier than 1500 A. D.

व्याघ्रस्तुति or व्याघ्रपादस्तुति m. in मिताक्षरा (on या. 3. 30), अपरार्क, हरदत्त.

व्यासस्तुति Vide see. 52; pr. in Jivānanda Sm. II. pp. 321-342 and Ānan. Sm pp. 357-371 (about 248 verses).

C. by कृष्णनाथ.

व्रजतत्त्व.

व्रजपञ्चति.

व्रतकमलाकर by कमलाकरभट्ट. Sec. 106.

व्रतकल्प m. by निर्णयदीपक.

व्रतकालनिर्णय by आदित्यभट्ट.

व्रतकालनिर्णय by भारतीतीर्थ.

व्रतकालनिष्कर्ष by मधुसूदनवाचस्पति.

व्रतकालविभेक of शूलपाणि. Vide sec. 95.

व्रतकौस्तुभ of रामकृष्णभट्ट.

व्रतकौस्तुभ of शङ्करभट्ट.

व्रतकौस्तुभ.

अतस्त्वण्ड (the first part of the चतु-
र्वर्गचिन्तामणि).

अतस्त्वण्डामणि.

अतस्त्वण्ड of रघु०. Sec. 102.

अतस्त्वण्ड by औदुम्बरवि.

अतस्त्वण्ड by नवराज of ब्रोज family ;
son of देवसिंह.

अतस्त्वण्ड of रुद्रधर महामहोपाध्याय.
Vide sec. 96 p. 397. One ms.
dated लक्ष्मणसेनसंवत् 344 i. e.
1463 A. D. Hp. cat. XIII and
73).

अतस्त्वण्ड (a part of the वीरमित्रोदय).

अतस्त्वण्ड- vide अतस्त्वण्ड.

अतस्त्वण्ड by अनन्तदेव.

अतस्त्वण्ड by रघु०. Vide अतस्त्वण्ड.

अतस्त्वण्ड by साधारणअतस्त्वण्ड-
प्रयोग.

अतस्त्वण्ड by रामदत्तमन्त्रि, son
of गणेश्वर (for बाजसनेयशास्त्र).

अतस्त्वण्ड by रघु०. Vide अतस्त्वण्ड.
परिच्छेद for वैष्णव on तिथिनिरूपण,
अतस्त्वण्डादशी, रामनवम्यादिअतस्त्वण्ड,
मास-
निरूपण, वैशाखादिचैत्रान्तमासकृत्यनि-
रूपण. N. (new series) vol. II.
p. 182.

अतस्त्वण्ड by सामराज pr. at Shola-
pur in 1871.

अतस्त्वण्ड by कोण्डभट्ट.

अतस्त्वण्ड or अतस्त्वण्ड by विश्वनाथ, son
of गोबाल. Compiled at Benares
in śake 1658 (1736 A. D.); was
a Cittapāvana Brāhmaṇa of Śaṇ-
ḍilya gotra and came from
Saṅgameśvara in the Ratnāgiri
District. Pr. several times at

Bombay, Ven. Press ed. being
the latest.

अतस्त्वण्ड.

अतस्त्वण्ड by कृष्णचन्द्र.

अतस्त्वण्ड composed by order of हरि-
सिंह, king of कर्णाटवंश. First qu-
arter of 14th century.

अतस्त्वण्ड m. by निर्णयदीपक.

अतस्त्वण्ड.

अतस्त्वण्ड m. by चण्डेश्वर.

अतस्त्वण्ड by गदाधर.

अतस्त्वण्ड by दलपति (part of वृत्ति-
प्रसाद).

अतस्त्वण्ड by श्रीदत्त. Vide sec. 89.

अतस्त्वण्ड by रत्नपाणिशर्मा, son of गङ्गो-
लीसजीवेश्वरशर्मा at the order of
महेश्वरसिंह, king of मिथिला, son
of रुद्रसिंह, son of कुत्रसिंह of खण्ड-
बल family; mentions श्रीदत्त as
one of his authorities and also
ज्योतिनिर्बन्ध.

अतस्त्वण्ड by गदाधरदीक्षित.

अतस्त्वण्ड by झङ्गर, son of नीलकण्ठ ; a
huge work ; flourished between
1620-1675; wrote his कुण्डभास्कर
in 1671 A. D.; pr. at Lucknow in
1877, 1881.

अतस्त्वण्ड (part of दिनकरोद्घोत).

अतस्त्वण्ड.

अतस्त्वण्डकौमुदी by रामकृष्ण based on
हेमाद्रि, as he expressly says ; di-
lates upon those अतस्त्वण्ड that are
observed among मौढस.

अतस्त्वण्डकौमुदी by झङ्गर, son of बल-
लक्ष्मि, surnamed चारे of the चित्त-
पावन subcaste. He wrote लीखो-
पावनकौमुदी and refers to his अतस्त्वण्ड-

बुढानकौहदी. Composed in śake 1625 (शाके शरद्वर्षचन्द्रे i. e. 1703-4 A. D.); pr. in Bombay at ज्ञान-दर्पण press (1863 A. D.). Peterson (in Ulwar cat. extract 352) wrongly reads वितथावनसंज्ञिना for वित्तपावन०.

ब्रतोपवाससंग्रह by निर्मयरामभट्ट.

ब्राह्मताप्रायश्चित्तनिर्णय (extracted from the प्रायश्चित्तसमुच्चय of ज्ञानोत्तमभट्ट); decides that modern princes are not entitled to have उपनयन performed (pr. in Ch. S. series, two recensions, बृहद् and लघु).

ब्राह्मताष्टादि Stein's cat. p. 105.

ब्राह्मताष्टादिसंग्रह (pr. in Ch. S. series).

ब्राह्मस्तोमपद्धति by माधवाचार्य. N. (new series) vol. III p. 194 (ब्राह्म means पतितसावित्रीक).

शकुनार्णव or शकुनशास्त्र or शाकुन by वसन्तराज. Vide under वसन्तराजीय.

C. by भानुचन्द्रगणि.

शकुनगीता m. by कालविवेक of जीवत०, हेमाद्रि. Earlier than 1000 A. D.

शकुनप्रतिष्ठा (on ceremonies at the time of laying the foundation of a house).

शकुनभट्टी.

शकुनचक्रधारणवाद by पुरुषोत्तम, son of पीताम्बर (Baroda O. I. 736).

शकुनरससङ्ग्रह m. by कालविवेक of जीवत०.

शकुनित्तधर्मसूत्र. Vide sec. 12.

C. m. by कल्पतरु and वि. र. B. D. 80.

शकुनलिखितस्मृति- Vide sec. 12 ; pr. Anan. Sm. pp. 372-373.

शङ्खस्मृति- Vide sec. 12; pr. Jivananda Sm. part II pp. 343-374 and Anan. Sm. pp. 374-395.

शतक्रतुस्मृति m. in मद्. पा.

शतचण्डीपद्धति by गोविन्द.

शतचण्डीप्रयोग by कृष्णभट्ट, son of नारायणभट्ट.

शतचण्डीविधानपद्धति by जयरामभट्ट.

शतचण्डीविधानपूजापद्धति vide Stein's cat. p. 237.

शतचण्डीसहस्रचण्डीप्रयोग by कमलाकर (from his शान्तिरत्न).

शतद्वयी on प्रायश्चित्त. Vide प्रायश्चित्त-शतद्वयी.

C. प्रायश्चित्तप्रदीपिका.

शतश्लोकी by यल्लभट्ट.

शतश्लोकी by वेङ्कटेश.

शतानन्दसंग्रह m. by कालसार of गदाधर. शत्रुघ्नी.

शत्रुमित्रोपशान्ति.

शय्यादान.

शरद्वर्षस्मृति m. in व्रतप्रकाश or व्रतराज.

शाकटायनस्मृति m. in अपरार्क, आश्व-मयस.

शाकलस्मृति m. in व्यवहारमयूख, वत्सक-मीमांसा.

शाङ्गनयनयुद्धकारिका.

शाङ्गनयनयुद्धनिर्णय.

शाङ्गनयनयुद्धपरिशिष्ट m. in नि. सि. and संस्कारकौस्तुभ.

शाङ्गनयनयुद्धसंस्कारपद्धति of विश्वनाथ.

शाङ्गनयनयुद्धसंग्रह by बाहुदेव, son of ईजट (pr. in Ben. S. series);

Stein's cat. p 19 gives संबत् 1428 as the date.

शाङ्खायनगृह्यसूत्र (edited by Oldenberg in Indische Studien, vol. 15 pp. 1-166 and translated in S. B. E vol. 29).

C. (भाष्य) by ब्रह्मदत्त quoted in कल्पतरु according to छुदितस्व (vol. II. p. 312). Earlier than 1100 A. D.

C. (on four अध्यायs only). N. vol. I pp. 2-4.

C. प्रयोगदीप by दयाशङ्कर, son of धरणीधर.

C. अर्थदर्पण by रघुनाथ.

C. गृह्यसूत्रपद्धति or आधानपद्धति by रामचन्द्र, son of सूर्यदास, son of शिवदास, son of श्रीधरमालव.

C. गृह्यप्रदीपक by नारायण, son of कृष्णजी द्विवेदी, son of श्रीपति; gives pedigree of family which was नागर from श्रीपाटलायुडी in Gujerat. श्रीपति was 8th from चण्डोद्यु of that family. Work composed in 1629 (वर्षे नन्दकर्तुचन्द्रसंमिते माघे &c.) probably of विक्रम era (i. e. in 1573 A. D.); ms. in Bombay University Library. He wrote सङ्क्षेपपद्धति also. Vide Ulwar cat. for a long extract and D. C. No. 6 of 1879-80.

C. बालाबोधपद्धति.

शाङ्खायनगृह्यसूत्र or-द्विकदीपिका by अचल, son of बत्सराज. About 1518 A. D.

शाङ्खायन or-विस्तृति m. in कालविशेष or श्रीवत्, अवराक.

शाण्डिल्यगृह्य m. by रुद्रवत्त on आप-स्तम्बश्रौतसूत्र 9. II. 21.

शाण्डिल्यधर्मशास्त्र (in verse) on गर्भाधानादिसंस्कार, ब्रह्मचारिधर्म, गृहस्थ-विहितधर्म, गृहस्थनिषिद्धधर्म, वृद्धधर्म, देहशोधन, सावित्रीजपवि, चतुर्वर्णदीप. (Vide Tri. cat. of Madras Govt. mss. for 1919-22 vol. IV. p. 5153).

शाण्डिल्यस्मृति m. in मिता° (या. III. 280), स्मृतिच°, मस्करिभाष्य on गौतमधर्मसूत्र; in five अध्यायs on भागवताचार (cat. of Madras Govt. mss. vol V. p. 1991; Baroda O. I. No. 7966).

शातातपस्मृति- Vide sec. 28 ; pr. Jivananda Sm. part II. pp. 435-455 and Anan. Sm. pp. 396-410.

शातातपस्मृति in mixed prose and verse on expiation and आचार (I. O. cat. p. 398).

शातातपस्मृति in 12 अध्यायs (I. O. cat. p. 399).

शातातपस्मृति in 87 अध्यायs and 2376 verses (N. vol. II p. 4).

शान्तिकमलाकर or शान्तिकरत्न of कमलाकरभट्ट on the propitiatory rites in case of portents. Vide sec. 106; pr. at Bombay.

शान्तिकल्पदीपिका on propitiatory rites for several happenings such as the following, viz. of a frog in domestic fire, पक्षीपतम्, birth of a child on बल or भास्वत्या नक्षत्र etc.

शान्तिकल्पप्रदीप or कृत्यापलुबदीपिका by श्रीकृष्णविद्यावागीश. On incantations for killing, subjugating or bewitching rivals. N. vol. II. p. 107 and vol. V. p. 275 (ms. dated संवत् 1851).

शान्तिकल्पलता Ano.

शान्तिकल्पाजी.

शान्तिकविधि of वसिष्ठ in 213 verses. See वासिष्ठीभाष्य above वसिष्ठ tells राम why the latter and others like रावण, पाण्डवस, कंस suffered from unfavourable stars and dilates upon अयुतहोम, लक्ष-होम, कोटिहोम, नवग्रहहोम. Employs मन्त्रs from माध्यन्दिनीयशाखा (vide D. C. ms. No. 104 of 1871-72).

शान्तिकौमुदी of कमलाकरभट्ट, son of रामकृष्ण. Probably the same as शान्तिकमलाकर.

शान्तिकौस्तुभ (C. P. cat. No. 5585).

शान्तिगणपति by गणपति रावल. About 1685 A. D.

शान्तिचन्द्रिका by कबीन्द्र ; m. in his काव्यचन्द्रिका (vide Aufrecht's Oxf. cat. p. 211 b).

शान्तिचरित्र.

शान्तिचिन्तामणि by कुलमुनि m. in his नीतिप्रकाश.

शान्तिचिन्तामणि by शिवराम, son of विभ्राम of मोढ caste.

शान्तितत्त्वाद्युत or शान्तिकतत्त्वाद्युत by नारायणचक्रवर्ती. Names अजुत-सागर. Defines शान्ति as 'यथा राज्ञो-पचातानां कवचं विनिवारणम् । तथ-

वैशेष्यातानां शान्तिर्भवति वारणम् ॥ एतेन अदृष्टद्वारा ऐहिकमात्रानिष्ठमिवारणं शान्तिः ॥'.

शान्तिदीपिका m. by रघु० in छुवि-तत्त्व, संस्कारतत्त्व, एकादशीतत्त्व, आद्य-तत्त्व (p. 195).

शान्तिमिर्णय.

शान्तिपद्धति by शिवराम, son of वि-भ्राम. It deals with rites propitiating the nine *grahas* (planets) according to Sāmaveda. The author wrote also छन्दोगानी-याह्निक. Ms. (I. O. cat. p. 570 No. 1762) dated संवत् 1806 (1749-50 A. D.).

शान्तिपारिजात by अनन्तभट्ट.

शान्तिपुस्तक.

शान्तिपौष्टिक of वर्धमान.

शान्तिप्रकरण (बौधायनीय).

शान्तिप्रकार by गोमिल (same as the first 7 chapters of the कर्मप्रदीप).

शान्तिप्रकाश (from the वीरमिश्रोद्घ).

शान्तिभाष्य by वेदमिश्र. Same as वासिष्ठीभाष्य.

शान्तिमयूख of नीलकण्ठ. Vide sec. 107 ; pr. in Bombay by J. R. Gharpure.

शान्तिरत्न or शान्तिरत्नाकर of कमला-करभट्ट. Sec. 106 (BBRAS cat. p. 234 No. 729). Vide शान्ति-कमलाकर above.

शान्तिविशेष by विश्वनाथ on rites for propitiating planets etc. (part of मदनरत्न). Vide Ulwar cat. extract 353 for table of con-
tents.

शान्तिसर्वस्व m. in नि. सि., संस्कार-
कोस्तुभ.

शान्तिसार by दलपतिराज (part of
वृत्तिहमसाद).

शान्तिसार by दिनकरभट्ट, son of राम-
कृष्ण. A very big work on pro-
pitatory rites like अशुतहोम, लक्ष-
होम, कोटिहोम, ग्रहशान्ति, वैनायकी-
शान्ति, विवाहादौ गुरुशान्ति; pr. in
Bombay several times, the most
recent edition being that of
Venk. Press.

शान्तिहोम by माधव.

शान्त्युद्घोत part of मदनरत्न. Vide
sec. 94.

शापविमोचन.

शाम्बल्यष्टासूत्र.

शारदाक्रमदीपिका m. in दुर्गोत्सवविवेक
and by रङ्ग०.

शारदातिलक by लक्ष्मणदेशिकेन्द्र, son
of श्रीकृष्ण, son of विजयाचार्य of
बारेन्द्रकुल. Rather a Tantric work
very frequently quoted in धर्म-
शास्त्र works; m. by सर्वदर्शनसंग्रह,
by रङ्ग० in दिव्यतत्त्व. Earlier than
1300 A. D.

C. m. in कुण्डमण्डपलक्षण by
रामबाजपेयी in 1449-50 A. D.

C. गृहार्थदीपिका by त्रिविक्रमश पु-
pil of श्रीरामभारती.

C. गृहार्थप्रकाशिका by कामरूपपति.

C. गृहार्थसार by विक्रमभट्ट.

C. by काशीनाथ.

C. तन्त्रग्रन्थी by लक्ष्मणदेशिक (Is
there some confusion of the
author with the com?).

C. तन्त्रग्रन्थी by गदाधर, son of
राघवेन्द्र; composed when रामभट्ट,

son of भैरवेन्द्र, ruled over मिथिला.
About 1450 A. D. Vide N. vol,
VI p. 233.

C. by नारायण.

C. प्रकाश by मथुरानाथशुक्ल.

C. by माधव.

C. पदार्थादर्श by राघवभट्ट, son of
पृथ्वीधर, son of रामेश्वर; m. in
व्रतराज. Author's family migrat-
ed from जनस्थान (Nasik) on
गोदावरी to Benares. Composed
in 1550 रौद्रयौवसित 12 (probably
of the विक्रम era). Vide Ulwar
cat. extract 669.

C. by रामदीक्षित.

C. शब्दार्थचिन्तामणि by प्रेमनिधिपन्थ.

C. हर्षकौस्तुभ by श्रीहर्षदीक्षित.

शारदार्चाप्रयोग by रामचन्द्र.

शालग्रामदानकल्प.

शालग्रामदानपद्धति by बाबादेव. Vide
I. O. cat. p. 593 No. 1805 (ms.
dated संवत् 1858 i. e. 1801-2).

शालग्रामनिर्णय.

शालग्रामपरीक्षा by शाङ्करदेवश. (I. O.
cat. p. 592).

शालग्रामपरीक्षा (Bik. cat. p. 450).
A different work.

शालग्रामलक्षण ano. N. (new series)
II. p. 187.

शालग्रामलक्षण by तुरगबदनपण्डित.

शालग्रामलक्षण by सदाशिवद्विवेदी.

शालग्रामनयनस्वृति m. by स्वृतिच०, हेमाद्रि,
मद. पा., नि. सि.

शालाकर्मपद्धति (a part of शृङ्गकर्म-
दीपिका of बङ्गुपति).

शास्त्रदीप by अग्निहोत्रि वृहति ; ms. (Baroda O. I. 8132) dated संवत् 1664 (1607-8 A. D.) deals with प्रायश्चित्त and refers to portion of the work on व्यवहार.

शास्त्रदीपार्थसार.

शास्त्रसारावलि by हरिभादुराचार्य.

शास्त्रसाराख्यार by कृष्ण of the होसिक family by order of बालान्त राव (?) (vide Burnell's Tanj. cat. p. 133a). Mentions हेमाद्रि. माधव, मदनरत्न. Later than 1450 A. D.

शास्त्रोपदेशक्रम.

शिक्षाभट्टीय or शिक्षाभट्टीय m. in नि. सि. Vide C. P. cat. 5670-71.

शिक्षिकादान.

शिवतत्त्वप्रकाशिका by भोजदेव.

शिवतत्त्वस्वरत्नाकर by king बसप्पनायक I of the Keladi dynasty ; contains a chapter on polity. Divided into कल्लोल, each कल्लोल being divided into तरङ्ग. Published by B. M. Nath and Co. at Madras.

शिवदमनार्चनपद्धति composed for बिनयसिंह a former Maharaja of Ulwar. (Ulwar cat. No. 1485).

शिवधुमणिदीपिका- the same as दिन-करोद्घोत.

शिवपूजनपद्धति by हरिराय.

शिवपूजा (अधोरपद्धति) Vide Bik. cat. p. 611.

शिवपूजातरङ्गिणी by काशीनाथ, son of जयराम, surnamed अडे.

शिवपूजापद्धति Ano. (N. vol. II p. 225).

शिवपूजापद्धति by राघवानन्दनाथ.

शिवपूजाप्रकार.

शिवपूजासंग्रह by बलभेन्द्रसरस्वती.

शिवपूजासूत्रव्याख्यान by रामचन्द्र, son of पाण्डुरङ्ग of the अत्रिगोत्र. Explains बौधायन (गृह्य) सूत्र on शिव-पूजा beginning with अथातो महा-देवस्याहरहः परिचर्याविधि व्याख्या-स्यामः. N. vol. X p. 347.

शिवप्रतिष्ठा by कमलाकर.

शिवरात्रिकल्प.

शिवरात्रिनिर्णय by शिवोपाध्याय. Vide महाशिवरात्रिनिर्णय.

शिवलिङ्गपरीक्षा.

शिवलिङ्गप्रतिष्ठाक्रम.

शिवलिङ्गप्रतिष्ठाप्रयोग.

शिवलिङ्गप्रतिष्ठाविधि by अनन्त.

शिवलिङ्गप्रतिष्ठाविधि by रामकृष्णभट्ट, son of नारायणभट्ट.

शिववाक्यावली by चण्डेश्वर, son of वीरेश्वर. Sec. 90.

शिवसर्वस्व m. in नि. सि. and by रङ्ग०.

शिवाराधनदीपिका by हरि.

शिवार्चनचन्द्रिका m. in नि. सि.

शिवार्चनचन्द्रिका by अप्यप्यदीक्षित.

शिवार्चनचन्द्रिका by श्रीनिवासभट्ट, son of श्रीनिकेतन in 16 प्रकाशः.

शिवार्चनपद्धति by अमरेश्वर.

शिवार्चनशिरोमणि by नारायणानन्दनाथ.

शिवार्चनशिरोमणि by ब्रह्मानन्दनाथ, pupil of लोकानन्दनाथ, in 20 उल्लासः.

शिवालयप्रतिष्ठा by राधाकृष्ण.

शिवाष्टवर्तितत्त्वप्रकाश by रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती.

शिष्टिभाष्य- vide बौधायनयजुर्भाष्य.

शुक्रनीतिसार (pr. by Oppert at Madras in 1892 and by Jivananda in 1892 and tr. by Prof. Benoy Kumar Sarkar in S. B. H. series) in four chapters in about 2500 verses. Speaks of राजधर्म, missiles, gunpowder &c.

शुक्राष्टमी.

शुद्धदीपिका of दुर्गदत्त (Hp. cat. pp. XXI and 255). Compiled from प्रयोगसार.

शुद्धसौख्य.

शुद्धिकारिका.

(1) based on रघुनन्दन's शुद्धितत्त्व by रामभद्रन्यायालङ्कार.

(2) by नारायणवन्द्योपाध्याय. N. (new series) II. p. 196.

शुद्धिकारिकाली by मोहनचन्द्रबाचस्पति. N. (new series) I. pp. 367-369; mentions शुद्धिरत्नाकर.

शुद्धिकौमुदी by गोविन्दानन्द; pr. in B. I. series. Vide sec. 101.

शुद्धिकौमुदी by महेश्वर on सहगमन, आशौच, सपिण्डतानिरूपण, गर्भेजावा-शौच, सखःशौच, शवाद्गमनाशौच, अन्येष्टिविधि, सुशुद्धकृत्य, अस्थिसं-यन, उदकादिदान, पिण्डोदकदान, द्योत्सर्ग, प्रेतक्रियाधिकारि, द्रव्यशुद्धि.

शुद्धिकौमुदी by सिद्धान्तवागीशभट्टाचार्य (Baroda O. I. 10183).

शुद्धिगुच्छ m. in कालसार of गदाधर.

शुद्धिचन्द्रिका by कालिदास (Hultsch R. I. No. 93).

शुद्धिचन्द्रिका com. on बहशीति or आशौचनिर्णय of कौशिकवित् by नन्दपण्डित. Vide sec. 105.

शुद्धिचिन्तामणि by बाचस्पतिमिश्र. Vide sec. 98.

शुद्धितत्त्व of रघु०. Vide sec. 102; pr. by Jivananda.

C. by काशीराम बाचस्पति, son of राधावल्लभ, residing at बिष्णुपुर in Bankura; pr. at Calcutta 1884, 1907.

C. by गुरुप्रसादन्यायस्वरूपभट्टाचार्य. N. (new series) vol. I. p. 371.

C. by राधामोहनशर्मा, pr. at Calcutta, 1884, 1907.

शुद्धितत्त्वकारिका by रामभद्रन्यायालङ्कार. Same as शुद्धिकारिका above.

शुद्धितत्त्वकारिका of हरिनारायण. Based on शुद्धितत्त्व of रघु०.

शुद्धितत्त्वार्णव of श्रीनाथ m. in शुद्धितत्त्व (vol. II p. 257) of रघु०. About 1475-1525.

शुद्धिदर्पण of अनन्तदेव याज्ञिक. Defines शुद्धि as विहितकर्माहृत्यप्रयो-जको धर्मविशेषः शुद्धिः. Contains almost same topics as in शुद्धिकौमुदी of गोविन्दानन्द.

शुद्धिदीप or प्रदीप by केशवभट्ट. Same subjects treated as in शुद्धिकौमुदी of गोविन्दानन्द.

शुद्धिदीप m. in नि. सि. and विधान-पारिजात and शुद्धिविवेक of रुद्रधर.

शुद्धिदीपिका.

(1) of श्रीनिवास महीप्तावलीय in eight अध्याय on ज्योतिःशास्त्र-शांता and राशिनिर्यय, ग्रहनिर्णय, ताराशुद्धिनिर्णय, चारादिनिर्णय, वि-

बाहनिर्णय, जातकनिर्णय, नामादि-
निर्णय, यात्रानिर्णय. Composed
about 1159-60 A. D. (vide
Ind. Ant., vol. 51 for 1922
pp. 146-147); m. in ब्राह्मण-
सर्वस्व of इलायुध. Mentions
बराहमिहिर by name and quotes
largely from his works.

C. प्रभा by कृष्णाचार्य.

C. प्रकाश by राघवाचार्य (pr. at
Calcutta in 1901).

C. अर्थकौस्तुभ by गोविन्दानन्द
कषिककृष्णाचार्य, son of गणपति-
भट्ट. Vide sec. 101 p. 415 ; pr.
at Calcutta in 1901.

by दुर्गदत्त. Based on प्रपञ्चसार.
(Hp. cat. pp. XXI. and 255).

by नारायणसर्वज्ञ.

by केशवभट्ट. Same as शुद्धि-
प्रदीप.

शुद्धिदीपिकावृत्ति by मथुरानाथशर्मन्.

शुद्धिनिबन्ध of हरारि, son of रुद्रशर्मन्.
His grandfather हरिहर was chief
judge of देवसिंह, eldest son of
भवेश of मिथिला and his great-
grand-father जयधर लाह was
chief judge of भवेश. About 1450
A. D.

शुद्धिनिर्णय by उमापति.

शुद्धिनिर्णय by गोपाल.

शुद्धिनिर्णय by वाचस्पति महामहोपाध्याय
समिभ. Vide sec. 98 p. 405.

शुद्धिपञ्जी m. in शुद्धितत्त्व of रघु०.

शुद्धिप्रकाश by (हरि) भास्कर of Bena-
res, son of अण्णाजिभट्ट, son of
हरिभट्ट, son of पुरुषोत्तम who was

a resident of अय्यकेश्वरपुरी. Com-
posed in संवत् 1752 (द्विदुसतेन्दु-
वत्सरे) i. e. 1695-96 A. D. Vide
N. vol. II. p. 126 for the same
author's com. (सेतु) on उत्तर-
त्ताकर (composed in 1732 संवत्).

शुद्धिप्रकाश m. by रघु० in शुद्धितत्त्व.

शुद्धिप्रकाश by कृष्णशर्मन्, son of नर-
सिंह at the bidding of छोटाराय.

शुद्धिप्रदीप of केशवभट्ट. Vide शुद्धिदीप
above.

शुद्धिप्रदीपिका by कृष्णदेवस्मार्तवागीश.

शुद्धिप्रभा by वाचस्पति.

शुद्धिविम्ब m. in शुद्धिविवेक of रुद्रधर.
Earlier than 1425 A. D.

शुद्धिमकरन्द by सिद्धान्तवाचस्पति.

शुद्धिमयूख by नीलकण्ठ. Vide sec.
107 (pr. by J. R. Gharpure
in Bombay).

शुद्धिमुक्तावली by महामहोपाध्याय भीम
of काजिविहारीकुल (in Bengal).
On आशौच. N. (new series)
II p. 201.

शुद्धिरत्न from the अनुपविलास.

शुद्धिरत्न by दयाशङ्कर.

शुद्धिरत्न by मणिराम, son of गङ्गापराम.

शुद्धिरत्नाकर by चण्डेश्वर. Vide sec.
90 p. 367.

शुद्धिरत्नाङ्कुर by मथुरानाथचक्रवर्ती.

शुद्धिलोचन.

शुद्धिबचोदुक्तागुच्छक by माणिक्यदेव
(styled अग्निचित् and पण्डिताचार्य)
on आशौच, आपद्धर्म, प्रायश्चित्त &c.
(Tri. cat. of Madras Govt.
mss. for 1919-22 p. 5474).

छादिविवेक.

(1) by रुद्रधर, son of लक्ष्मीधर and youngest brother of हलधर. Vide sec. 96 p. 396.

(2) by श्रीनाथ, son of श्रीकराचार्य. Mentions झलपाणि at end. 1475-1525 A. D.

(3) a portion of the हारलता by अनिरुद्ध.

(4) by झलपाणि. Vide sec. 95.

छादिविवेकोद्घोत— part of मदनरत्न.

छादिव्यवस्थासङ्क्षेप of चिन्तामणिन्याय-बागीश, a native of गौड़. A part of स्मृतिव्यवस्थासङ्क्षेप; ms. copied in śake 1610 (1688-89 A. D.). Vide N. vol. IV p. 130. He wrote similar works on तिथि, प्रायश्चित्त, उद्वाह, आशु and दाय.

छादिव्यवस्थासंग्रह.

छादिसार.

(1) by कृष्णदेव स्मार्तबागीश, a बन्ध-घटीयब्राह्मण.

(2) by गदाधर.

(3) by श्रीकण्ठशर्मन्. N. (new series) vol. I. p. 372.

छादिसेतु by उमाशङ्कर.

छानःपुण्ड्रस्मृति m. in मिता० (या. III. 16), अपरार्क.

छानकर्मनिर्णय by हरारिमिश्र. Treats of domestic rites according to गो-भिल. Gives pedigree of patron as king लक्ष्मीनारायण of बङ्गदेश- his son स्वप्ननारायण-वीरनारायण-नर-नारायण-जयनारायण-त्रिविक्रमनारायण, who is said to have written the

work with the help of हरारि, whose *gurus* were रामभद्र and केशवमिश्र. About end of 15th century. (N. vol. VI p. 7).

छात्रकमलाकर or **छात्रधर्मतत्त्व** of कमलाकरभट्ट. Vide sec. 106.

छात्रकर्मवृत्ति m. in छात्राचारशिरोमणि of शेषकृष्ण.

छात्रकुलदीपिका by रामानन्दशर्मा. Deals with genealogy and history of the कायस्थs of Bengal (N. vol. II p. 55).

छात्रकृत्य by लालबहादुर.

छात्रकृत्यविचारतत्त्व of रघु०. Vide sec. 102.

छात्रजपविधान.

छात्रधर्मतत्त्व of कमलाकरभट्ट. The same as छात्रकमलाकर.

छात्रधर्मबोधिनी by मदनपाल; the same as the स्मृतिकौमुदी of मदनपाल. Sec. 93 pp. 383-384.

छात्रधर्मोद्घोत— part of दिनकरोद्घोत, completed by गानाभट्ट.

छात्रपञ्चसंस्कारविधि by कश्यप.

छात्रपद्धति by अपिपाल, son of देहजपाल, son of त्रिविक्रम, son of मकरन्दपाल. One ms. copied in शके 1442 i. e. 1520 A. D. (N. vol. V. p. 302) in गौड़देश; m. in आशुक्रियाकौमुदी and in आशुतत्त्व. Expressly says that it was based on सोममिश्र's work. The English note in N. is wrong. The verse at the end says distinctly that it was copied in शके शुक्लसरोज-सम्बन्धुसाम्भोराशिचन्द्राश्विते i. e. śake 1442 (1520 A. D.).

शूद्रपद्धति by गोपाल, son of कृष्ण, son of गोपाल surnamed उदास. A very large work on 10 संस्कारs of शूद्रs viz. गर्भाधान, पुंसवन, अनवलोभन, सीमन्तोन्नयन, जातकर्म, नामकरण, निष्क्रमण, अन्नप्राशन, चूडाकर्म, विवाह and also on पञ्चमहायज्ञs. Refers to गृह्यसूत्र and शुद्धितत्त्व. Later than 1640 A. D. Portion on संस्कार is styled also संस्कार-दीपिका.

शूद्रपद्धति published by कृष्णराज as a part of स्मृतिमहाराज. Mentions मदनरत्न. Begins with गोदान. Baroda O. I. No. 8023.

शूद्रविवेक by रामशङ्कर.

शूद्रश्राद्धपद्धति by रामदत्तठक्कर.

शूद्रपदकर्मचन्द्रिका.

शूद्रसंस्कारदीपिका by गोपालभट्ट, son of कृष्णभट्ट (Baroda O. I. 8975).

शूद्रसंस्कार (Ulwār cat. No. 1492).

शूद्रस्मृति.

शूद्राचार. Appears to contain only extracts from पुराणs.

शूद्राचारचिन्तामणि by वाचस्पतिमिश्र, written at the court of हरिनारायण of मिथिला. Vide sec. 98.

शूद्राचारपद्धति of रामदत्तठक्कर. It is doubtful whether he is the same as रामदत्त, cousin of चण्डेश्वर.

शूद्राचारविवेकपद्धति by गोण्डिमिश्र.

शूद्राचारशिरोमणि by कृष्णशेष, son of वृत्तिहृदय, who wrote गोविन्दार्णव. Work composed at request of

H. D. 81.

पिलाजीनृप, son of केशवदास, who showed his prowess in the south and is styled परमवैष्णव. D. C. ms. No. 55 of 1872-73 was copied at स्तम्भतीर्थ (modern Cambay) in संवत् 1647 फाल्गुन वदि ४ गुरौ (4th March 1591). Names गोविन्दार्णव, मिताक्षरा, शङ्खधर, शूद्रकर्मवृत्ति, शूद्रोत्पत्ति, स्मृति-होमदी and is mentioned in आचाररत्न of लक्ष्मण (on धृतयज्ञ). Between 1520-1590 A. D. For the शेष family, vide Ind. Ant. vol. 41 p. 245 ff.

शूद्राचारग्रंथ or सच्छूद्राचार by नवर-सौन्दर्यभट्ट.

शूद्राहःकृत्यतत्त्व or-प्रयोग of रघु०. N. (new series) vol. II p. 200.

शूद्राहिक.

शूद्राहिकाचार of श्रीगर्भ. Palm-leaf ms. dated Śaka 1462 i. e. 1540-41 A. D.

शूद्राहिकाचारसार by यादवेन्द्रशर्मन्, under order of रघुदेव, prince of गौड, son of वासुदेव. N. (new series) I. p. 373.

शूद्रोत्पत्ति.

शूद्रोत्पत्ति m. in शूद्राचारशिरोमणि of शेषकृष्ण.

शूद्रोद्घोत- vide शूद्रधर्मोद्घोत above.

शैवकल्पद्रुम by अप्यय्यदीक्षित.

शैवकल्पद्रुम by लक्ष्मीचन्द्रमिश्र.

शैवतत्त्वप्रकाश.

शैवतत्त्वामृत.

शैवतात्पर्यसंग्रह.

शैवधर्मसङ्ग्रहः.

शैवरत्नाकर by ज्योतिर्नाथ. Hultsch
R. I. No. 76.

शैववैष्णवप्रतिष्ठाप्रयोगः.

शैववैष्णवमतसङ्ग्रहः.

शैवसर्वस्व of हलायुध m. in his ब्राह्मण-
सर्वस्व.

शैवसर्वस्वसार by विद्यापति, composed
at the bidding of queen विश्वास-
देवी, wife of पद्मसिंह of मिथिला,
son of शिवसिंह, son of देवसिंह,
son of भवेष्ट. Between 1400-
1450 A. D. (N. vol. VI.
pp. 1-5).

शैवसिद्धान्तदीपिका.

शैवसिद्धान्तशेखर or सिद्धान्तशेखर m.
in नि. ति.

शैवसिद्धान्तसंग्रहः.

शैवसिद्धान्तसारः.

शैवसिद्धान्तसारावलि or सिद्धान्तसारा-
वलि.

शैवाह्निक

शौचलक्षणः.

शौचसंग्रहविद्वति by भट्टाचार्य.

शौचाचमनविधिः.

शौचाचारपद्धति m. by हेमाद्रि in ब्रत-
सङ्ग्रह I. 59.

शौनकाकारिका or शौनकोक्तदृष्टकारिका
(D. C. ms. 97 of 1869-70).
An extensive work in 20 अध्याय
in verse on domestic rites.
Mentions आश्वलायनाचार्य, five
शास्त्रs of the ऋग्वेद, सर्वाङ्गक्रमणी;
ms. written in संवत् 1653 (1566-
67 A. D.). Vide Bik. cat. p. 152

for शौनकाकारिकाs and Baroda O.
I. No. 8637.

शौनकाकारिकावली (C. P. cat. 5898).

शौनकयज्ञ m. by विश्वरूप, अपरार्क,
हेमाद्रि.

शौनकयज्ञपरिशिष्ट m. by अपरार्क
(two verses) on p. 525.

शौनकपञ्चसूत्रः.

शौनकस्मृति. Vide BBRAS cat.
p. 208 for a large work in verse
on पुण्याहवाचन, नान्दीआह, स्थाली-
पाक, ग्रहशान्ति, गर्भाधान and other
संस्कारs, उत्सर्जनोपाकर्म, बृहस्पतिशान्ति,
मधुपर्क, पिण्डपितृयज्ञ, पार्वणआह,
आग्रयण, प्रायश्चित्त &c. Mentions
आचारस्मृति, प्रयोगपारिजात, बृहस्पति,
मनु.

शौनकी- on the worship of the 9
ग्रहs.

अवधनद्वादशीनिर्णय by गोपालदेशिकः.

आह्निकमल m. in आह्निककल्पलता of
नन्दपाण्डित.

आह्निककला the 5th part of the स्मृति-
चन्द्र of भवेष्टेश्वर. Mentions
कल्पतरु's definition of आह्निक 'पितृ-
नुविध्य ब्रह्मत्यागो ब्राह्मणस्वीकारपर्य-
न्तम्'. N. vol. I. p. 299.

आह्निककलिका alias आह्निकपद्धति of रघुनाथ.
He bows to भट्टनारायण. Quotes
कालादर्श, धर्मप्रवृत्ति, निर्णयावृत, नारा-
यणवृत्तिहृत्, जयन्तस्वामी, हेमाद्रि,
हरदत्त, स्मृतिरत्नावलि. (D. C. ms.
No. 421 of 1891-95).

आह्निककलिकाविषय of विश्वरूपाचार्य
m. in पञ्चवर्तिआह्निकनिर्णय of शिव-
भट्ट.

आखकल्प (मानव) BBRAS cat. vol. II p. 177.

(1) (कात्यायनीय) also called आख-
कल्पसूत्र or नवकण्ठिकाआखसूत्र
in 9 chapters followed by 9
श्लोकाः on आख ceremonies ;
pr. at Gujarati P. with several
com.

C. प्रयोगवृत्ति (N. vol. II p. 174).

C. (आखविधिभाष्य) by कर्क (pr.
Gujarati P.).

C. आखकाशिका of कृष्णमिश्र, son
of विष्णुमिश्र, son of अतिष्ठस, son
of नित्यान्नन्द ; m. in नि. सि. Refers
to कर्क's and हलायुध's com. (pr.
by Gujarati P.).

C. by गदाधर, son of बामन (Ul-
war cat. 1509 and extract 358);
pr. Gujarati P.

C. आखसूत्रार्थमञ्जरी by गदाधर.

C. by नीलाक्षर, son of सङ्कर्षण
(Ulwar cat. extract 44).

C. by सखद्वकर (m. in तिथितत्त्व
p. 174).

C. by हलायुध, son of सङ्कर्षण.
Mentions गोविन्दराज and शङ्कर
and is m. by आखकाशिका. Vide p.
301 above. It appears from the
introductory and final verses
that the ms. (BBRAS. cat. vol.
II. p. 170) is the same as the
Ulwar ms. and that नीलाक्षर
is a wrong reading of the origi-
nal नीलाम्बर which means हला-
युध. यजुर्वेदिआखतत्त्व (Jivananda
vol. II p. 496) expressly men-
tions the भाष्य of नीलाम्बर on
कात्यायन.

(2) a परिशिष्ट of the मानवसूत्र.

(3) गोमिलीय.

C. by महायज्ञान् (Baroda O. I.
12895).

(4) मैत्रायणीय.

(5) 44th परिशिष्ट of अथर्ववेद.

(6) वासिष्ठ.

आखकल्प.

by काशीनाथ.

by भर्तृयज्ञ.

by वाचस्पति. Also styled पितृ-
भक्तितरङ्गिणी. Vide sec. 98.

by श्रीदत्त. Also styled कृष्णो-
आख. Vide sec. 89 p. 364.
Based on वृत्ति, यज्ञ, पुराण
and गोपाल and रूप (N. vol.
III. p. 34 and II. p. 364).

by हेमाद्रि (Peterson's 6th Report
p. 11). Refers to सतुर्वर्ग-
चिन्तामणि as his work.

आखकल्पदीप of होरिलत्रिपाठी.

आखकल्पद्रुम.

आखकल्पना (vide I. O. cat. p. 558).

आखकल्पभाष्य- vide under गोमिलीय-
आखकल्प.

आखकल्पलता of गोविन्दपण्डित ; m. by
नन्दपण्डित in his आखकल्पलता.

आखकल्पलता by नन्दपण्डित. Vide sec.
105.

आखकल्पसार by शङ्करभट्ट, son of
नारायणभट्ट.

C. by author. Vide Stein's cat.
pp. 105, 316.

आखकल्पसूत्र- vide आखकल्प (कात्या-
यनीय) above.

आद्धकल्पसूत्र or नवकण्डिकासूत्र 6th परिशिष्ट of कात्यायन ; vide नवकण्डिकासूत्र.

आद्धकाण्ड from the प्रयोगपारिजात of वृत्तिह.

आद्धकाण्ड by भट्टोजि.

आद्धकाण्ड by वैद्यनाथ दीक्षित, part of स्थितिसुताफल.

आद्धकाण्डसंग्रह by वैद्यनाथ. Probably same as आद्धकाण्ड above.

आद्धकारिका Ulwar cat. No. 1496 and extract 354.

आद्धकारिका by केशवजीवानन्दशर्मा.

आद्धकार्यनिर्णयसंक्षेप.

आद्धकालनिरूपण by मधुसूदन वाचस्पति.

आद्धकालनिर्णय.

आद्धकाशिका by कृष्ण, son of मिश्र-मिश्र, son of अतिसुख, son of नित्यानन्द (pr. in Gujarati Press ed. of पारस्करग्रन्थ). Menuims कर्क, धर्मप्रदीप, हलायुध and is m. by नन्दपण्डित in आद्धकल्पसूत्र and आद्धमयूख. Between 1300-1500 A. D.

आद्धकल्पप्रदीप by होलिल. Ulwar cat. extract 355 gives summary of contents.

आद्धकौस्तुभ or आद्धक्रियाकौस्तुभ of गोविन्दानन्द. Vide sec. 101 ; pr. in B. I. Series.

आद्धक्रम by याज्ञिकदेव, son of महादेव.

आद्धखण्ड- from प्रयोगपारिजात of वृत्तिह.

आद्धगणपति or आद्धसंग्रह of रामकृष्ण, son of कोण्डभट्ट (C. P. cat.

No. 5921). Vide आद्धसंग्रह below.

आद्धचन्द्रिका.

(1) by दिवाकर, son of महादेव, son of बालकृष्ण, of the भारद्वाज-गोत्र. Part of his धर्मशास्त्रसुधानिधि. An अनुक्रमणी to it was prepared by his son वैद्यनाथ. Vide under आचारार्क. About 1680 A. D.

(2) by नन्दन.

(3) by रामचन्द्रभट्ट.

(4) by रुद्रधर, pupil of चण्डेश्वर. Quotes वर्धमान's definition of आद्ध 'संबन्धपदोपनीतान् पितृपुत्रिद्वयद्रव्यत्यागः आद्धम्.' N. vol. VIII p. 270.

(5) by श्रीनाथ आचार्यचूडामणि, son of श्रीकराचार्य ; m. in यज्ञवैदिशाद्धतत्त्व p. 493 as his teacher's work, which criticizes श्रीदत्त. 1475-1525 A. D.

आद्धचन्द्रिकाप्रकाश- same as आद्धचन्द्रिका by दिवाकर.

आद्धचिन्तामणि by वाचस्पतिमिश्र ; pr. at Benares in Śake 1814. Vide sec. 98.

C. भावदीपिका by महामहोपाध्याय वामदेव (N. vol. V. 165).

आद्धचिन्तामणि by शिवराम, son of श्रीविश्राम शुक्ल. Styled प्रयोगपद्धति or सुबोधिनी ; summarises section on आद्ध in his कृत्यचिन्तामणि (vide I. O. cat. p. 538).

आद्धतत्त्व by रघु. Vide sec. 102 ; pr. by Jivaranda.

- C. विवृति by काशीराम वाचस्पति, son of राधावल्लभ (pr. in Bengali characters at Calcutta).
- C. भावार्थदीपिका by गङ्गाधरचक्रवर्ती.
- C. श्रद्धतत्त्वादश by विष्णुरामसिद्धान्तपागीश, son of जयदेवविद्यावागीश. He commented on प्रायश्चित्ततत्त्व also.
- श्रद्धतिलक m. in विधानपारिजात.
- श्रद्धदर्पण of जयकृष्णतर्कवागीश ; criticizes कल्पतरु. Also styled श्रद्धदीप or -प्रदीप.
- श्रद्धदर्पण of मधुसूदन.
- श्रद्धदीधिति of कृष्णभट्ट.
- श्रद्धदीप m. by विधानपारिजात.
- श्रद्धदीप by जयकृष्णभट्टाचार्य (also called प्रदीप). N. vol. X 107. Refutes कल्पतरु.
- श्रद्धदीप by दिव्यसिंह महापात्र.
- श्रद्धदीपकालिका of शूलपाणि ; m. in नि. सि., विधानपारिजात.
- श्रद्धदीपिका by काशीदीक्षित याज्ञिक, son of सदाशिवदीक्षित ; based on कात्यायनसूत्र and कर्कभाष्य.
- श्रद्धदीपिका of गोविन्दपण्डित ; m. in श्रद्धकल्पलता of नन्दपण्डित.
- श्रद्धदीपिका by वेदाङ्गराय, formerly मालजित, son of तिलुगुभट्ट, son of रत्नभट्ट of श्रीस्थल in Gujerat. He wrote पारसीप्रकाश in 1643 A. D. for Emperor Shah Jehan.
- श्रद्धदीपिका by श्रीनाथआचार्यचूडामणि, son of श्रीकराचार्य. For सामवेद followers ; m. by रघु० in यजुर्वेदि-श्रद्धतत्त्व. 1475-1525 A. D.
- श्रद्धदीपिका by श्रीभीम who is described as काश्चिद्विहारी (a राठीय ब्राह्मण) for सामवेद followers. N. (new series) vol .I. p. 379.
- श्रद्धदीपिकानिर्णय.
- श्रद्धदेयतानिर्णय.
- श्रद्धहोमप्रतिफलः.
- श्रद्धनवकण्डिकासूत्र- vide श्रद्धकल्प (कात्यायनीय) above.
- श्रद्धनिरूपण (Ulwar cat. 1501).
- श्रद्धनिर्णय of उमापति m. in श्रद्धकल्पलता of नन्दपण्डित.
- श्रद्धनिर्णय of चन्द्रचूड.
- श्रद्धनिर्णय of शिवभट्ट.
- श्रद्धनिर्णय of सुदर्शन.
- श्रद्धनिर्णयदीपिका by तिरुमलकवि of पराशरगोत्र. Mentions कालादर्श.
- श्रद्धनुसिंह of वृत्तिह (Cal. S. col. Mss. cat. vol. II p. 392).
- श्रद्धपङ्क्ति m. by वाचस्पतिमिश्र's द्वैत-निर्णय (Oxf. cat. p 273 b).
- श्रद्धपञ्जी m. in श्रद्धविवेक of रुद्रधर. Earlier than 1400 A. D.
- श्रद्धपद्धति आश्वलायनीय.
- श्रद्धपद्धति- पञ्चविंशच्छ्लोकी.
- श्रद्धपद्धति by अग्निहोत्रिराम (Ulwar cat. No. 1503).
- श्रद्धपद्धति by क्षेमराम, son of कुलमणि, son of लोकमणि, son of बाह्यलक्ष्मीकान्त of Kanoj ; ms. (I. O. cat. p. 559) copied in संवत् 1805 (1748-9 A. D.).
- श्रद्धपद्धति by गोविन्दपण्डित, son of रामपण्डित.
- श्रद्धपद्धति by दयाशङ्कर.

आन्ध्रपद्मति by कामोदर.

आन्ध्रपद्मति by नारायणभट्ट आरुहे (Baroda O. I. 338).

आन्ध्रपद्मति by नीलकण्ठ mentioned in आन्ध्रमूल.

आन्ध्रपद्मति by पशुपति, elder brother of हलायुध, who mentions it in ब्राह्मणसर्वस्व.

C. by हलायुध.

आन्ध्रपद्मति by रघुनाथ, son of माघव. Also called दर्शआन्ध्रपद्मति. Based on हेमाद्रि's work. He was a nephew of नारायणभट्ट.

आन्ध्रपद्मति by विम्बनाथभट्ट.

आन्ध्रपद्मति of शङ्कर, son of रत्नाकर of the शाण्डिल्यगोत्र.

आन्ध्रपद्मति by हेमाद्रि. Refers to his चतुर्बर्गचिन्तामणि. Stein's cat. pp. 316-17.

आन्ध्रपद्म m. in आन्ध्रविवेक of कुरधर and टोडरानन्द (आन्ध्रसौख्य).

आन्ध्रपारिजात m. by केशव in द्वैतपरिशिष्ट (द्वैतनिर्णयपरिशिष्ट).

आन्ध्रप्रकरण by नरोत्तमदेव.

आन्ध्रप्रकरण by लोहट (ms. in Anandāśrama collection at Poona). Quotes मेधातिथि. Between 900-1100 A. D. as लोहट is mentioned in स्तुत्यर्थसार.

आन्ध्रप्रकाश m. in नि. सि.

आन्ध्रप्रकीर्णकारिका.

आन्ध्रप्रदीप.

आन्ध्रप्रदीप by कृष्णमित्राचार्य.

आन्ध्रप्रदीप by धनराम, son of गोपबर्धन (Baroda O. I. 9971); not later than 1750 A. D.

आन्ध्रप्रदीप by प्रद्युम्नशर्मा, son of श्रीधरशर्मा; ms. dated शके 1448 (1526 A. D.). The author is described as having jurisdiction over श्रीहनुदेवीयहाकादिदी (probably as धर्मोधिकारि). Vide N. (new series) vol. I. pp. 380-81.

आन्ध्रप्रदीप by मदनमनोहर महामहोपाध्याय, son of मधुसूदन. For students of यजुर्वेद (N. vol. VI. p. 299).

आन्ध्रप्रदीप by कुरधर (C. P. cat. 5939). Probably the same as आन्ध्रचन्द्रिका or आन्ध्रविवेक.

आन्ध्रप्रदीप by वर्धमान m. in आन्ध्रतत्त्व of रघु०.

आन्ध्रप्रदीप by शङ्करमिश्र, son of भवनाथसन्मिश्र; m. in आन्ध्रविवेक of कुरधर, आन्ध्रक्रियाकौमुदी, आन्ध्रतत्त्व of रघु०. (N. vol. VII. p. 191). He was guru of वर्धमान.

आन्ध्रप्रभा by रामकृष्ण.

C.

आन्ध्रप्रयोग.

„ आपस्तम्बीय.

„ बौधायनीय.

„ भारद्वाजीय.

„ मैत्रायणीय.

„ सत्याषाढ.

„ आश्वलायनीय by कमलाकर.

आन्ध्रप्रयोग „ by रामभट्ट, son of विम्बनाथ.

आन्ध्रप्रयोग by गोपालसूरि. Mentions प्रयोगदर्पण, वैद्यनाथीयनिबन्ध, ह्यदी-विलोचन.

आद्यप्रयोग by व्यासभट्ट.

आद्यप्रयोग by नारायणभट्ट. A part of his प्रयोगरत्न.

आद्यप्रयोगचिन्तामणि of अनूपसिंह.

आद्यप्रयोगपद्धति (कात्यायनीया) by काशीदीक्षित.

आद्यप्रशंसा.

आद्यब्राह्मण.

आद्यभास्करप्रयोगपद्धति.

आद्यमञ्जरी m. in नि. सि. and सुद्धिविवेक of रुद्रधर.

आद्यमञ्जरी by बापुभट्ट केळकर, residing at कणशी in Rajapur Taluka of Ratnagiri District in Śāke 1732 (1810 A. D.); pr. in Ānan. P.

आद्यमञ्जरी by लुकन्दलाल.

आद्यमन्त्रव्याख्या- from the ब्राह्मण-सर्वस्व of इलायुध. Ulwar cat. extract 356.

आद्यमयस of नीलकण्ठ. Vide sec. 107. Pr. by J. R. Gharpure.

आद्यमीमांसा by नन्दपण्डित.

आद्यरत्न by लक्ष्मीपति, pupil of इन्द्र-पति, for followers of सामवेद and शुक्लयजुर्वेद. Relies upon श्रीदत्त.

आद्यरत्नमहोदधि by विष्णुशर्मन्, son of यज्ञदत्त. Mentioned in his आद्याङ्ग-भास्कर.

आद्यरहस्य m. by रामनाथ in स्वृति-रत्नावलि.

आद्यवचनसंग्रह.

आद्यवचनप्रायश्चित्त.

आद्यवर्णन by हरिराम.

आद्यवसिष्ठ m. in सं. कौ. Same as वसिष्ठआद्यकल्प.

आद्यविधि

कोकिलोक्त; vide D.C. ms. No. 223 1879--80; mentions स्कन्दपुराण, कात्यायन, आपस्तम्ब, शुमन्तु, शातातप, याज्ञवल्क्य; on दृष्टिआद्य, नवाविष-पूजा, मातृपूजा, other आद्व. उन्वोग.

(माध्यान्दिनीय) by डोण्डू. Vide BBRAS. cat. p. 236 No. 236; refers to कर्क, कल्पतरु, श्रीकण्ठउवा-ध्याय, इलायुधीय, आद्यगण्य. Between 1200--1500 A. D.

आद्यविधिसंक्षेप.

आद्यविभक्ति- on the point when the genitive, objective, dative and vocative are to be used in आद्य. N. vol. X. p. 347.

आद्यविवेक by डोडूमिन्न, son of प्राञ्ज-कृष्ण. Peterson's 2nd report p. 188.

आद्यविवेक by रुद्रधर, son of लक्ष्मीधर. Vide sec 96; pr. at Benares.

आद्यविवेक by झूलपाणि sec. 95; pr. in Calcutta by M. M. Madhusudan Smṛtiratna.

C. टिप्पणी by अच्युतचक्रवर्तिन्; m. in his द्वायभागटीका.

C. अर्थकौमुदी by गोविन्दानन्द; sec. 101.

C. भाषार्थदीप by जगदीश.

C. by श्रीकृष्ण; pr. at Calcutta in Bengali characters, 1880 A. D.

C. by नीलकण्ठ.

C. by श्रीनाथ आचार्यचूडामणि, son of श्रीकर. N. (New series) vol. I pp. 381-382; shows that श्रीनाथ

only elaborated what his father said.

C आह्लादिविवेककौमुदी by महामहो-
ध्याय रामकृष्णन्यायालङ्कार N. vol.
X. p. 119.

आह्लादिविवेकसंग्रह.

आह्लादवृत्तिप्रकरण.

आह्लादव्यवस्था.

आह्लादव्यवस्थासंक्षेप of चिन्तामणि. Vide
ह्युद्धिव्यवस्थासंक्षेप.

आह्लादचोदशविधि - Ulwar cat. No.
1508 and extract 357.

आह्लादसंकलन.

आह्लादसंकल्प- from प्रयोगपारिजात of
रघुनाथ.

आह्लादसंकल्पविधि.

आह्लादसंग्रह.

(1) m. in the स्तुतिचन्द्रिका. Ear-
lier than 1200 A. D.

(2) of रामकृष्ण, son of कोण्डभट्ट,
son of प्रयागभट्ट. Based upon
कात्यायन's आह्लादकल्पसूत्र. He
wrote संस्कारगणपति on कातीय-
ह्यसूत्र. Composed at Benares
in Śake 1673 (विनगच्छपाख्ये)
i. e. 1751 A. D. Vide I. O.
cat. pp. 560-61, No. 1738. I.
O. cat. p. 562 gives the date
as शके गगनाङ्ग (१७५१) ऋषभमिति
(1670-1690) and 1826 of विक्रम
(i. e. 1770 A. D.) which is
probably the date of
copying. Mentions कर्क, हला-
युध, गदाधर's भाष्य on कातीय-
ह्यसूत्र, काशिका and दीपिका.

आह्लादसंग्रह.

आह्लादसागर.

(1) by कुम्भकभट्ट (?). Is it a mis-
reading for कुल्लक or कुल्लूक-
भट्ट ?

(2) by कुल्लूकभट्ट. Vide sec. 88
pp. 361-62.

(3) नारायण आरह m. in his युद्धा-
ग्निसागर q.v. Later than 1650
A. D.

आह्लादसार.

(1) part of वृत्तिहप्रसाद ; m. in वि-
धानपारिजात.

(2) by कमलाकर.

आह्लादसौख्य- part of टोडरानन्द. Vide
sec. 104.

आह्लादहेमाद्रि- the आह्लाद section of the
चतुर्वर्गचिन्तामणि.

आह्लादङ्कर्तृपरिणय by रामकृष्ण (Baroda
O. I. 303).

आह्लादङ्काभास्कर by विष्णुशर्मन्, son of
यज्ञदत्त, who became a संन्यासिन्
and was styled अनुभूतिस्वरूप ;
based on कर्क ; for माध्यन्दिनशाखा
(Ulwar cat. extract 359).

आह्लाददर्श by महेश्वरमिश्र.

आह्लादिविधि.

आह्लादिविवेककौमुदी by रामकृष्ण.

आह्लादधिकार by विष्णुदत्त.

आह्लादधिकारिनिर्णय by गोपालन्यायपञ्चा-
नन (N. vol. III p. 60).

आह्लादनुक्रमणिका.

आह्लादपरार्क.

आह्लादालोक m. in आचाररत्न of लक्ष्मण.
Earlier than 1600 A. D.

आह्लादशौचीयदर्पण by देवराज.

आद्येन्दु. Ano. (N. vol. V. p. 96.)

आद्येन्दुशेखर by नागोजिभट्ट surnamed Kāla. Sec. 110.

आद्योद्योत m. in वर्धमान's गङ्गाकृत्य-विशेष. It is probably a portion of मदनरत्न.

आद्योपयोगिवचन by अनन्तभट्ट.

आयसकर्मसर्वबलिप्रयोग- a गृह्य rite.

आयसहस्ताक्षरी.

आयष्णी (आश्वलायनीय).

,, (काण्वशास्त्रीय).

आयष्णीकर्म (वाजसनेय).

,, (हिरण्यकेशि) by गोपीनाथ वीक्षित.

आयष्णीप्रयोग by कमलाकर.

आयष्णीहोमपद्धति (आश्वलायनीय).

आयणोत्सर्गकर्म.

अजाह्निक.

अक्रान्तिबन्ध m. in स्मृतिसार of हरि-नाथ.

अक्रान्तसमुच्चय m. in मलमासतत्त्व by रघु.

अक्रान्तीय m. in नि. सि., प्रयोगपारिजात. Vide sec. 81 p. 337.

अग्निवासवीक्षितय by अग्निवास, son of गोविन्दार्य of कौशिकगोत्र. On वैखानससूत्र (Tri. cat. of Madras Govt. mss. 1919-22 p. 5179).

अपतिरत्नमाला m. in समयमयूख.

अपतिरव्यवहारनिर्णय m. in तिथितत्त्व of रघु (Jivananda vol. I. p. 21).

अपतिरव्यवहारसमुच्चय m. in संस्कार-कर्म of रघु. Probably the same as above.

M. B. 82.

अपतिसमुच्चय m. in ज्योतिसत्त्व of रघु (vol. I. p. 582).

अस्थलप्रकाश by तिगलामट्ट. Peterson's 5th Report No. 154.

श्रुतिचन्द्रिका.

श्रुतिमीमांसा by नृसिंहवाजपेयी.

श्रुतिमुक्ताफल.

श्रौतस्मार्तकर्मप्रयोग by नृसिंह.

श्रौतस्मार्तक्रियापद्धति.

श्रौतस्मार्तविधि by बालकृष्ण.

श्लोककाव्यायन m. in अपरार्क.

श्लोककालनिर्णय.

श्लोकगौतम m. in कालविशेष of जीवत०, अपरार्क, कालमाधव.

श्लोकचतुर्दशी (धर्मानुबान्धि) by कृष्ण-शेष.

C. by रामपाण्डित शेष; pr. in सरस्वती-भवन series (No. 22).

श्लोकतर्पण by लौगाक्षि.

श्लोकसंग्रह- on 96 आह्वय.

श्लोकापस्तम्ब m. in आचारमयूख.

श्वश्रुस्तुबाधनसंवाद (Burnell's Tanj. cat. p. 143a) decides that if a man dies childless, leaving a widow and mother, each takes half of his estate.

श्वसकर्मप्रकाश.

श्वेताश्वदानविधि by कमलाकर.

पदकर्मचन्द्रिका by चक्रहरितिल्लयचन्द्र, son of लक्ष्मणभट्ट. He was called रामचन्द्राश्रम on becoming a संन्यासिन्.

पदकर्मचन्द्रिका m. in सन्ध्यासत्त्व- of कृष्णपण्डित.

पदकर्मदीपिका Ano. Collection of rituals for the worship of इन्द्र, पार्थिवशिवलिङ्ग, and connected matters (N. vol. IX p. 273).

पदकर्मदीपिका by सुकुन्दलाल.

पदकर्मविचार (part of स्मृतिरत्न-महो-
दधि).

पदकर्मविवेक by हरिराम.

पदकर्मव्याख्यानचिन्तामणि by नित्यानन्द.
Discourse on the sentences used at wedding and five other sacra-
ments, for students of यजुर्वेद.
Based upon गुणविष्णु. N. vol.
III. p. 27.

पदत्रिशन्मत. Vide sec. 53.

पदपदी of विट्ठलदीक्षित (C. P. cat.
No. 6029).

पदपारायणविधि.

पदशीति or आशौचनिर्णय by कौशिका-
दित्य (i. e. आदित्य of the कौशिक-
गोत्र). The first verse is ' अथा-
मेकैर्वाक्यानि संगत्यादाय केवलम् ।
संग्रथ्य कौशिकादित्यो लिखत्याशौच-
निर्णयम् ॥ ' It is in 86 verses on
impurities on birth and death
and in five प्रकरणसु on स्नान, सगोत्राशौच, असगोत्राशौच, संस्कारा-
शौच and आशौचापवाद. Aufrecht
(II. p. 82) is wrong in identi-
fying it with अभिनवपदशीति.

C. अशौचिनी by लक्ष्मीवृत्तिसिंह.

C. छुद्दिचन्द्रिका by मन्दपण्डित (pr.
in Ch. S. series with text).

पदशीति by यजुर्मनु.

पदत्रिशन्मत m. by स्वतित्त्व० and
परा. मा.

वणवतिआखनिर्णय by शिवमनु, son of
गोविन्दचरि. The 96 आखs are
briefly set out in one verse
' अमायुगमनुक्रान्तिवृत्तिपातमहालयाः ।
आन्यद्वयं च पूर्वेषुः वणवत्यः प्रकी-
र्तिताः ॥ ' Mentions कमलाकरमनु,
नीलकण्ठमनु, दीपिकाविवरण, प्रयोग-
रत्न, आखकलिका, कलिकाविवरण of
विश्वरूपाचार्य ; (ms. in Bhadkam-
kar collection). Later than
1650 A. D.

वणवतिआखपद्धति by रघुनाथ, son of
माधव, son of रामेश्वर. Refers to
नारायणमनु as his uncle. About
1550-1625 A. D.

वणवतिआखप्रयोग.

वष्टिपूर्तिशान्ति (ceremonies on atta-
ining 60 years). Vide Burnell's
Tanj. cat. pp. 138b, 151b.

षोडशकर्मकलापनिर्णय.

षोडशकर्मपद्धति by कविमनु.

षोडशकर्मपद्धति by गङ्गाधर.

षोडशकर्मप्रयोग on the sixteen संस्कारs,
स्थालीपाक, पुंसवन, अनवलोभन,
सीमन्तोक्षयन, जातकर्म, वडीपूजा,
पञ्चगव्य, नामकरण, निष्क्रमण, कर्णवेध,
अन्नप्राशन, चौलकर्म, उपनयन, गोदान,
समावर्तन, विवाह. Mentions प्रयोग-
सार, प्रयोगपारिजात, दीपिका ; ms'
(in Bhadkamkar collection)
dated śake 1695. After 1500 A. D.

षोडशपिण्डदानप्रयोग Ano. ; mentions
संवत्सरप्रदीप. (N. vol. II. pp.
310-311).

षोडशमहादानपद्धति or दानपद्धति by
रामदत्त of the शोपालवंश minister
of king वृत्तिह of निषिद्ध of the

कार्जादिवंश, with the help of भव-
हर्म्य, his family priest. He was
a paternal first cousin of चण्डेश्वर
and so flourished in first half
of 14th century.

शेडशमहादानविधि by कमलाकर, son of
रामकृष्ण. Sec. 106.

शेडशयात्रा.

शेडशसंस्काराः (according to आश्व-
लायनगृह्य).

शेडशसंस्काराः by कमलाकर.

शेडशसंस्काराः by चन्द्रचूड. An abri-
dgment of his संस्कारनिर्णय.

शेडशसंस्कारपद्धति or संस्कारपद्धति (Bik.
cat. p. 463) by आनन्दरामदीक्षित.

शेडशसंस्कारप्रयोग.

शेडशसंस्कारसेतु by रामेश्वर.

शेडशोपचारपूजापद्धति (for worship
of विष्णु).

संबत्सरकल्पलता of ब्रजराज, a devotee
of विठ्ठलेश, son of बहुभाचार्य ; in
12 वृत्त in verse. Begins with
कृष्णजन्माष्टमी festival in भाद्रपद
and then describes festivals in
other months. D. C. ms. No.
201 of A 1882-83.

संबत्सरकृत्य or संबत्सरकौस्तुभ or संबत्सर-
दीपिति-part of स्मृतिकौस्तुभ of
अनन्तदेव. Vide sec. 109.

संबत्सरकृत्यप्रकाश-a part of the यज्ञ-
वन्तभास्कर by भास्करशर्मा.

संबत्सरकौस्तुभ by गोविन्दानन्द. Sec. 101.

संबत्सरदीपिति-part of the स्मृतिकौस्तुभ
of अनन्तदेव.

संबत्सरनिर्णयप्रदान by पुरुषोत्तम.

संबत्सरप्रकाश.

संबत्सरप्रदीप m. by शूलपाणि in हुनो-
त्सवविवेक, आश्वक्रियाकौस्तुभ, निर्णया-
सूत and in एकादशीतत्त्व (II. p 51)
and छद्मितीतत्त्व (II. 327) as हला-
युध's. Aufrecht (cat. I. p. 681)
wrongly ascribes it to शूलपाणि.
Vide p. 394 above. Vide N.
(new series (I. p. 390 for a
संबत्सरप्रदीप.

संबत्सरप्रयोगसार of श्रीकृष्णभट्टाचार्य,
son of नारायण of the बन्धवदीय
clan.

संबत्सरोत्सवकालनिर्णय by निर्णयराम.

संबत्सरोत्सवकालनिर्णय of पुरुषोत्तम on
the same subject as preceding.
Expressly says that it was com-
posed to clear up the पद्धति of
ब्रजराज. In prose. D. C. Ms. No.
177 of 1884-86. Earlier than
1750 A. D.

संबर्तस्मृति Vide sec. 55 ; pr. Jiva-
nanda Sm. part I pp. 584-603
and Ānan. Sm. pp. 411-424.

संस्कृतक्रम by वैद्यनाथ. Probably a
portion of the स्मृतिहस्ताफल.

संस्कारकमलाकर or संस्कारपद्धति by
कमलाकर. Vide sec. 106 (vide
BBRAS cat. p. 236 and I. O.
cat. p. 514).

संस्कारकल्पद्रुम by जगन्नाथयाज्ञिक, son
of सुखशङ्करगुह. In three काण्डs
on गणेशपूजन, संस्कार and स्मार्ता-
धान ; names बाह्यदेव's मान्य on (पार-
स्कर) गृह्य. Speaks of 25 संस्कारs.
Ulwar cat. extract 364.

संस्कारकौस्तुभ by गिरिभट्ट, son of यल्लभभट्ट.

संस्कारकौस्तुभ or संस्कारदीधिति- part of स्मृतिकौस्तुभ of अनन्तदेव. Vide sec. 109 (pr. by Nir. P. and at Baroda with Marathi translation).

संस्कारगङ्गाधर or- धरी by गङ्गाधरदीक्षित. On संस्कारs of गर्भाधान, चौल, व्रतबन्ध, वेदव्रतचतुष्टय, केशान्त, व्रतविसर्ग, विवाह. (D. C. ms. No. 610 of 1882-83).

संस्कारगणपति- com. on पारस्करगृह्य-सूत्र by रामकृष्ण. Vide under पारस्करगृह्य above.

संस्कारचन्द्रचूड of चन्द्रचूड. Vide संस्कारनिर्णय below.

संस्कारचिन्तामणि by रामकृष्ण of Benares (C. P. cat. No. 6073). Probably the same as संस्कार-गणपति.

संस्कारतत्त्व of रघुनन्दन. Vide sec. 102.

C. by कृष्णनाथ.

संस्कारदीधिति- vide संस्कारकौस्तुभ.

संस्कारदीधिति (pr. at Benares).

संस्कारनिर्णय.

(1) by चन्द्रचूडभट्ट, son of उमण्णभट्ट, son of धर्मभट्ट. Based on आपस्तम्बगृह्य. Treats of संस्कारs from गर्भाधान. Names ज्योतिर्निबन्ध, माघषीय, हरवत्त and सुदर्शन on आपस्तम्ब, प्रयोगरत्न. One ms. (I. O. cat. p. 98 No. 467) is dated śake 1607 (1685). Between 1575-1650 A. D.

(2) by तिप्पाभट्ट, son of रामभट्ट, surnamed गङ्गाधर; for आश्वलायनs.

In 1776 A. D. he composed his संग्रहदीपिका on आश्वलायन-श्रौतसूत्र.

(3) by नन्दपण्डित- a part of स्मृति-सिन्धु. Vide sec. 105.

संस्कारचूडसिंह by नरहरि (C. P. cat. No 6076). Pr. at Benares in 1894.

संस्कारपद्धति by अमृतपाठक, son of सखाराम (for भाष्यन्दीयस). Mentions हेमाद्रि, धर्माग्निसार, प्रयोग-दर्पण, प्रयोगरत्न, कौस्तुभ, कृष्णभट्टी, गदाधर.

संस्कारपद्धति by आनन्दराम याज्ञिक.

संस्कारपद्धति by कमलाकर. Vide संस्कार-कमलाकर above.

संस्कारपद्धति by गङ्गाधरभट्ट, son of राम. Vide संस्कारगङ्गाधरी.

संस्कारपद्धति by नारायणभट्ट.

संस्कारपद्धति by भवदेव. The same as छन्दोगकर्मावुष्ठानपद्धति. Vide sec. 73.

C. रहस्य by रामनाथ. Composed in śake 1544 (1622-23 A. D.). N. VI. pp. 237-238.

संस्कारपद्धति by शिष्य.

संस्कारप्रकाश.

(1) a part of प्रतापनारसिंह.

(2) a part of वीरमिश्रोदय by मिश्र-मिश्र.

संस्कारप्रदीप.

संस्कारप्रदीपिका by विष्णुशर्मदीक्षित.

संस्कारप्रयोग.

संस्कारभास्कर.

(1) by सण्डभट्ट, son of मधुरेश्वर अयाचित. Based on कर्क and

गङ्गाधर. Divides संस्कार into ब्राह्म (गर्भाधान and others) and दैव (पाकयज्ञ and others). D.C. No. 611 of 1882-83.

- (2) by ऋषिबुध or- भट्ट, son of गङ्गाधर, son of विश्वनाथ, sur-named शौच (शौचे). Pr. by Venk. P. ; follows कर्क, बाह्य-देव and हरिहर on पारस्करयुग्म and mentions प्रयोगवर्षण. Vide BBRAS, cat. vol. II p. 236 No. 739.

संस्कारमञ्जरी by नारायण. Same as ब्रह्मसंस्कारमञ्जरी.

संस्कारमयूख.

- (1) by नीलकण्ठ. Vide sec. 107. In many mss. ascribed to his son शङ्कर. Pr. at Gujrati P. and by Mr. J. R. Gharpure.

- (2) „, or संस्कारभास्कर by सिद्धेश्वर, son of दामोदर, son of शङ्कर. He was a nephew of नीलकण्ठ. Flourished between 1630-1670 A. D. Treats of 25 संस्कारs and gives at the end of the work a complete list of गोत्रs and प्रवरs.

संस्कारमार्तण्ड by मार्तण्डसोमयाजी ; contains two chapters on स्थाली-पाक and नवग्रह. Pr. at Madras.

संस्कारसुक्तावली of तानवाटक.

संस्काररत्न by सण्डेराय, son of हरिभट्ट, son of नारायण ; m. in his कुल्य-रत्न. Later than 1400 A. D. His family was patronised by विदर्भ king.

संस्काररत्न from the अनुबलिखण्ड of धर्मान्वेधि of मणिराम.

संस्काररत्नमाला.

- (1) by गोपीनाथभट्ट (pr. at Anan. P. and in Ch. S. series).

- (2) by नागेशभट्ट.

संस्काररत्नाकर (पारस्करसीय).

संस्काररत्नावलि of वृत्तिहभट्ट, son of सिद्धभट्ट, of कण्वशाखा and resi-dent of प्रतिष्ठान.

संस्कारवादार्थ (deals with the proper times for such संस्कारs as जातकर्म &c.). N. vol. I. p. 150

संस्कारविधि or युह्यकारिका by रेणुक.

संस्कारवीचि- a portion of the गोविन्दार्णव compiled by शेषवृत्तिह.

संस्कारसागर by नारायणभट्ट (on स्थाली-पाक).

संस्कारसार- part of the वृत्तिहप्रसाद Vide sec. 99.

संस्कारसौख्य.

संस्कारासूत of सिद्धेश्वर, son of दामोदर ; vide संस्कारमयूख above. Re-fers to द्वैतनिर्णयपरिशिष्ट of hi-father.

संस्कारोद्घोत- a portion of the दिवं-करोद्घोत.

संस्थापद्धति or संस्थावैधनाथ by वैधनाथ, son of रत्नेश्वर, son of केशव ; in 4 मानs. Ulwar cat. extract 63. On the rites performed in आद-सथ्य fire according to काव्यमन-युह्य.

संहितादीप m. in संस्कारमयूख of सिद्धेश्वर,

संहिताग्रदीप m. in नि. सि. An astro-logical work.

संहितासारावलि m. in संस्कारमण्डल.

संहिताहोमपद्धति by भैरवभट्ट (Baroda O. I. 335).

सकलकर्मचिन्तामणि.

सकलदानफलाधिकार.

सकलदेवताप्रतिष्ठा.

सकलपुराणसमुच्चय m. by अल्लाडनाथ.

सकलप्रमाणसंग्रह.

सकलशान्तिसंग्रह.

सङ्करपद्धतिविनिर्णय.

संकल्पकौमुदी of रामकृष्ण (N. IV. p. 222-23).

संकल्पचन्द्रिका by रघुनन्दन (N. I. p. 166).

संकल्पभाष्यप्रयोग.

संकल्पपद्धतिदुर्गभजन by चन्द्रशेखरशर्मा of नवद्वीप (about the सङ्कल्पs to be made in the beginning of all काम्य rites). Divided into four parts on तिथि, मास, काम्य-कर्मणि सङ्कल्प, व्रत. N. vol. II. pp. 329-330.

संकष्टहरचतुर्थीव्रतकालनिर्णय.

संकेतकौमुदी (probably a purely astrological work) by शम्भुनाथ-चार्य.

संकेतकौमुदी by शिव.

संकेतकौमुदी by हरिनाथचार्य m. by रघु° in ज्योतिस्तत्त्व.

संक्रान्तिकौमुदी by सिद्धान्तबागीशभट्टा-चार्य; ms. (N. vol. VIII. p. 198) dated śake 1540 (1618 A. D.).

संक्रान्तिनिर्णय by गोपालशर्मन्यायपञ्चानन in 3 parts.

संक्रान्तिनिर्णय by बालकृष्ण.

संक्रान्तिनिर्णय- a portion of the स्मृति-मुक्ताफल.

संक्रान्तिनिर्णय Ano.; mentions भीम-पराक्रम, दीपिका, कृत्यचिन्तामणि.

संक्रान्तिविवेक by झूलपाणि. Vide sec. 95 at p. 194. N. VI. p. 205.

संक्रान्तिव्यवस्थानिर्णय. Ano. (N. II. p. 313).

संक्रान्तिशान्ति.

संक्रान्त्युद्यापन.

संक्षिप्तनिर्णयसिन्धु. Briefly describes religious rites from चैत्र to फाल्गुन. Expressly says that it is based on निर्णयसिन्धु; ms in Bik. cat. p. 454 is dated śake 1514 (1592 A. D.), which is a misreading, if निर्णयसिन्धु of कमलाकर is meant.

संक्षिप्तशास्त्रार्थपद्धति.

संक्षिप्तसार- m. in एकादशीतत्त्व of रघु°

संक्षिप्तहोमप्रकार by रामभट्ट.

संक्षिप्ताह्निकपद्धति by चण्डीदास, son of दुर्गादत्त, written at the desire of रणवीरसिंह of काश्मीर.

संक्षेपतिथिनिर्णयसार by गोकुलजित्, son of हरिजित् in 1633 A. D.

संक्षेपपूजापद्धति (Ulwar cat. 2412) by रघुनन्दनढक्कुर.

संक्षेपकल्पपद्धति (Ulwar cat. 1513).

संक्षेपसिद्धिव्यवस्था.

संक्षेपाह्निकचन्द्रिका by दिवाकरभट्ट. Same as आह्निकचन्द्रिका of दिवाकर above.

संख्यापरिमाणसंग्रह of केशवकवीन्द्र, who wrote in Benares and was the principal Pandit in the parīṣad of the king of तीरभुक्ति (modern Tirhut). Dilates upon the weights, numbers and measures required in स्मृति rules (such as size of tooth brush, number of sacred threads for ब्राह्मण's यज्ञोपवीत). N. vol. V pp. 161-162.

संग्रह or स्मृतिसंग्रह. Vide sec. 54.

संग्रहचिन्तामणि (C. P. cat. No. 6153).

संग्रहवैयनाथीय by वैयनाथ.

संग्रामसाहीय- vide विवेकदीपक above.

सञ्चरितपरित्राण by वीरराघव of बाधूल-गोत्र on the duties of वैष्णवस. Mentions स्मृतिरत्नाकर.

सञ्चरितरक्षा by वेङ्कटनाथ on शङ्खचक्रधारण, ऊर्ध्वपुण्ड्रधारण and भगवन्निवेदितोपयोग (3 प्रकरणस).

सञ्चरितरक्षा by रामातुजाचार्य.

C. सञ्चरित्रसारदीपिका by himself.

सञ्चरितसुधानिधि by वीरराघव (नेधुय), who bows to several teachers of the विशिष्टाद्वैत system, viz. नाथ, राममिश्र, धामनसुनि, रामातुज, रङ्गराज, वेदान्तदेशिक, पराङ्कुश, श्रीनिवास &c.

सञ्चर्राष्टिक.

सञ्जनबल्लभा by जयराम- a com. on पारस्करयुक्तासूत्र; m. in संहर्तदीपक of महादेव.

सत्कर्मकल्पप्रम.

सत्कर्मचन्द्रिका.

सत्कर्मचिन्तामणि

सत्कर्मदर्पण.

सत्क्रियाकल्पमञ्जरी (Madras Govt.mss. cat. vol. V p. 2212, vol. VI. p. 2308).

सत्क्रियासारदीपिका by गोपालभट्ट for वैष्णवस. He wrote हरिमक्तिविलास also. Flourished about 1500-1565 A. D. Names भवदेव, अनिरुद्ध, श्रीम, गोविन्दानन्द and नारायण.

सत्यव्रतस्मृति m. in कालविवेक of जीमूत°, अपरार्क, स्मृतिच°, धातुतत्त्व.

सत्संप्रदायप्रदीपिका or संप्रदायप्रदीप- an account of the principal वैष्णव teachers.

सत्संप्रदायप्रदीपिका by गदाधर.

सत्स्मृतिसार by जानकीराम सार्वभौम on तिथि, प्रायश्चित्त &c. N. (new series) vol. II. p. 210.

सदाचार.

सदाचारक्रम by रामपति.

सदाचारक्रम attributed to बसिष्ठ.

सदाचारचन्द्रिका (D. C. ms. No. 108 of 1869-70 copied in संवत् 1787 माघ i. e. February 1731 A. D.). Inculcates कृष्णवक्ति. Mentions रूपगोस्वामी, सनातनगोस्वामी, रामार्चनचन्द्रिका, हरिमक्तिविलासटीका, हरिमक्तिसुषोदय and its टीका.

सदाचारचन्द्रोदय- vide आचारचन्द्रोदय alias माधवप्रकाश.

सदाचारनिर्णय by अनन्तभट्ट.

सदाचारप्रकरण by शङ्कराचार्य (10th शताब्दी).

सदाचाररहस्य by अनन्तभट्ट, son of दाईभट्ट, composed at Benares at the desire of संग्रामसिंह, son of अमरेश, son of जयसिंह. About 1715 A. D. (vide Stein's cat. p. 317-318).

सदाचारविवरण by शङ्कर.

सदाचारसंग्रह by गोपालन्यायपञ्चानन.

सदाचारसंग्रह by वेङ्कटनाथ. Vide under स्मृतिरत्नावलि.

सदाचारसंग्रह by शङ्करभट्ट, son of नीलकण्ठभट्ट (I. O. cat. p. 590 No. 1800). Probably a spurious work. In N. vol. I p. 103 author's name is wanting, though the first verse is same as in I. O. cat. p. 590.

सदाचारसंग्रह by श्रीनिवासपण्डित in three काण्डs on आचार, व्यवहार and प्रायश्चित्त.

सदाचारसंक्षिप्त.

सदाचारस्मृति by आनन्दतीर्थ. In 40 verses.

C. by बृहरी, pupil of मध्व. Baroda O. I. No. 1884.

C. by रामाचार्य. Baroda O. I. No. 2619.

सदाचारस्मृति by नारायणपण्डित, son of विन्धनाथ. In Bik. cat. p. 449 the work is styled 'स्मृतिटीका. So also in Stein's cat. p. 107.

सदाचारस्मृति by राघवेन्द्रयति on आह्निक (C. P. cat. 6193).

सदाचारस्मृति by श्रीनिवास (C. P. cat. 6192).

सदाचारस्मृतिव्याख्या क्षीरसिन्धु (Baroda Oriental Institute No. 1880). Mentions प्रयोगपारिजात.

सद्धर्मचन्द्रोदय m. in अहल्याकामधेनु.

सद्धर्मचिन्तामणि m. in आचारमण्डप.

सद्धर्मतत्त्वाख्याह्निक by हरिप्रसाद, son of गणेश of मथुरा. In 62 verses. He wrote आचारतत्त्व also.

सद्वृत्तरत्नमाला.

सनत्कुमारसंहिता m. in त्रिस्थलीसेतु and नि. सि.

संतानदीपिका- gives astrological reasons for a man's being issueless.

संतानदीपिका by केशव.

संतानदीपिका by महादेव.

संतानदीपिका by हरिनाथाचार्य.

संदर्भसूतिका com. on हारलता q. v.

संघ्याकारिका by सर्वेश्वर, son of लीलाधर.

संघ्यात्रयभाष्य by परशुराम (Baroda O. I. 6463). Also called द्विजकल्पलता.

संघ्यादिब्रह्मकर्मन्.

संघ्यानिरणय.

संघ्यानिरणयकल्पबल्ली by कृष्णपण्डित, son of रामपण्डित and लक्ष्मी in four गुच्छs. Hultzsch R. I. No. 442 extract p. 80.

संघ्यापद्धति m. in आह्निकतत्त्व of रघु.

संघ्याप्रयोग N. vol. X. p. 343.

संघ्यारत्नप्रदीप by आशाचरभट्ट in 3 किरणs. Baroda O. I. No. 29.

संघ्यावन्दनभाष्य or संघ्याभाष्य by आनन्दतीर्थ.

संख्याबन्धनभाष्य by कृष्णपण्डित, son of राघवदेवज्ञ, in four chapters (BBRAS. cat. p. 237).

संख्याबन्धनभाष्य by कृष्णपण्डित, son of रामभट्ट and लक्ष्मी, and pupil of मुकुन्दाश्रम and कृष्ण. Hultzschi's R. I p. 58. This is also called संख्याबन्धनपद्धति. Pr. in Ānan. P.

संख्याबन्धनभाष्य by चौण्डपार्य, son of चिह्नार्य and कामाख्या (for आश्वलायनीय); composed at request of चाण्डण्ड, son of भाद्र.

संख्याबन्धनभाष्य by तिमिलयज्वर or तिरुमल^०.

संख्याबन्धनभाष्य by नारायणपण्डित, who composed 60 works.

संख्याबन्धनभाष्य by रामाश्रमयति, pupil of महादेव; composed at Benares in शके 1574 (1652-53 A. D.).

संख्याबन्धनभाष्य by विद्यारण्य (on ऋग्वेदिसंख्या and तैत्तिरीयसंख्या).

संख्याबन्धनभाष्य by वेङ्कटाचार्य (on ऋक्संख्या).

संख्याबन्धनभाष्य by व्यास, pupil of वृत्तिह. Stein's cat. p. 256.

संख्याबन्धनभाष्य by शाङ्कराचार्य?

संख्याबन्धनभाष्य by शाङ्खन (Ulwar cat. No. 1514).

संख्याबन्धनभाष्य by श्रीनिवासतीर्थ.

संख्याबन्धनमन्त्र- there are several works with this title for the followers of the different Vedas.

संख्यामन्त्रव्याख्या ब्रह्मप्रकाशिका by बन-मास्तिमि, pupil of मङ्गोजि. Stein's cat. p. 256. About 1650 A. D.

H. D. 83.

संख्यारत्नप्रदीप by आशाचरभट्ट (Baroda O. I. No. 29).

संख्याबन्धनविवरण- from the द्विज-कल्पलता.

संख्याविधिमन्त्रसङ्ग्रहटीका by रामानन्द-तीर्थ.

संख्यासूत्रप्रवचन by हलायुध.

संन्यासकर्मकारिका.

संन्यासग्रहणपद्धति by आनन्दतीर्थ, son of जनार्दनभट्ट.

संन्यासग्रहणपद्धति by शाङ्कराचार्य.

संन्यासग्रहणपद्धति attributed to शौनक

संन्यासग्रहणरत्नमाला by भीमाशङ्कर-शर्मन् (Baroda O. I. 12305).

संन्यासग्रहणपद्धति alias संन्यासप्रयोग alias सप्तसूत्री ascribed to शाङ्कराचार्य (on rites when a person enters order of संन्यास).

संन्यासदीपिका by अग्निहोत्रिगोपीनाथ (Baroda O. I. 10057).

संन्यासदीपिका by सच्चिदानन्दाश्रम pupil of वृत्तिहाश्रम (Ulwar cat. extract 363).

संन्यासधर्मसंग्रह by अच्युताश्रम.

संन्यासनिर्णय by पुरुषोत्तम.

संन्यासनिर्णय by बह्मभाचार्य in verse.

C. by same.

C. विवरण by पुरुषोत्तम, son of पीतान्तर. D. C. ms. No. 175 of 1884-86.

C. by रघुनाथ, pupil of विठ्ठलदीक्षित, BBRAS. cat. vol. II p. 327.

C. by विठ्ठलेश.

संन्यासपदमञ्जरी by वरदराजभट्ट.

संन्यासपद्धति m. in नि. सि., आश्व-
मेधस.

संन्यासपद्धति by अच्युताश्रम.

संन्यासपद्धति by आनन्दतीर्थ, the
founder of the माध्वमत (1119-
1199 A. D.). Stein's cat. p. 318
for extract.

संन्यासपद्धति by निम्बार्कशिष्य.

संन्यासपद्धति by ब्रह्मानन्द. Baroda
O. I. No. 1676 is a संन्यासपद्धति
following ब्रह्मानन्दीयपद्धति.

संन्यासपद्धति by रुद्रदेव (extracted
from प्रतापनारसिंह).

संन्यासपद्धति ascribed to शङ्कराचार्य
(I. O. cat. p. 521 No. 1642).

संन्यासपद्धति ascribed to शौनक (N.
vol. II. p. 101).

संन्यासभेदनिर्णय.

संन्यासरत्नावलि by पद्मनाभभट्टारक
(according to माध्व tenets).

संन्यासरीति.

संन्यासवरण by बहुभाचार्य. N. vol. X.
p. 178.

संन्यासविधि by विष्णुतीर्थ (Baroda O.
I. 8512).

संन्यासाह्निक.

संन्यासपद्धति (for वैष्णवस) I. O.
cat. p. 523.

संन्यासिमरणोत्तरविधि Stein's cat.
p. 107.

संन्यासितसंन्या.

संन्यासितमाराधन.

संन्यासिताविष्णुविधि by वेदान्तरामानुज
तातदास, on the ascetic's son per-
forming सपिण्डीकरण for his
father.

सन्मार्गकण्टकोद्धार by कृष्णतात (on the
necessity of सपिण्डीकरण for प्रपञ्च).

सन्मार्गकण्टकोद्धारखण्डन (Madras
Govt. mss. cat. vol. VI p. 2314
No. 3093).

सपिण्डीनिर्णय.

सपिण्डीकरण.

सपिण्डीकरणखण्डन.

सपिण्डीकरणविधि.

सपिण्डीकरणआश्व.

सपिण्डीकरणान्तकर्म.

सपिण्डीकरणान्वष्टका.

सपिण्डीआश्व by रघुवर (C. P. cat.
No. 6221).

सप्तपाकयज्ञमाध्य.

सप्तपाकयज्ञशेष. Divided into four
प्रश्नाः, each प्रश्न being divided in-
to अध्यायः. N. vol. II. pp. 122-
125.

सप्तपाकसंस्थाविधि by दिवाकर, son of
महादेव, on अचणकर्म, सर्पबलि, आ-
श्वयुजी, आग्रयण, अष्टका and पार्वण-
आश्व. Names हेमाद्रि and कौस्तुभ.

सप्तमठान्नायिक- vide मठान्नायादिविचार.

सप्तर्षिमत or- स्मृति m. in नि. सि.

सप्तर्षिसंमतस्मृति in 36 verses (I. O.
cat. p. 402). The seven sages
are नारद, वसिष्ठ, कौशिक, वैश्व-
कर्मा, कश्यप, कण्व.

सप्तर्षिस्मृतिसंग्रह.

सप्तव्यसनकथासङ्ग्रह by सोमकीर्ति
आचार्य (N. VIII. p. 144).

सप्तसंस्थाप्रयोग by अनन्तदीक्षित, son
of विम्बनाथ, surnamed बज्रोपकीर्त.

सप्तसंस्थाप्रयोग by बालकृष्ण, son of
महादेव.

सत्संस्थाप्रयोग from the राजधर्मकौस्तुभ
of अनन्तदेव.

सत्संस्थाप्रयोग from the प्रयोगरत्न of
नारायणभट्ट.

सत्संन्यासपद्धति. Rules for ordi-
nation of samnyāsins and for
the ten orders (तीर्थ, आश्रम,
अरण्य, गिरि, पर्वत, सागर, सरस्वती,
भारती and बुरी) and account of
the ten great teachers from ब्रह्मा
to शंकराचार्य and the latter's
disciples. N. vol. VI. p. 295.

समापतिलक्षण.

समयकमलाकर by कमलाकर.

समयकल्पतरु by पन्तोनीभट्ट, son of
लक्ष्मणभट्ट. Vide Bik. cat. p. 451
(which gives only एकादशीनिर्णय
out of it).

समयनय by विश्वेश्वर, son of दिनकर,
for शम्भुराज (the Maratha king
Sambhaji) in 1681.

समयनिर्णय by अनन्तभट्ट on times
proper for religious rites ; ms.
(N. vol. VIII. p. 205) dated
śake 1602 (1680-81 A. D.).

समयनिर्णय- the 5th part of the प्रताप-
मार्तण्ड by रामकृष्ण, son of माधव,
son of नारायण of the पराशरगोत्र.
Composed at the order of king
प्रताप (कन्नदेव). About 1500-
1525 A. D.

समयप्रकाश by छकुन्दलाल.

समयप्रकाश by रामचन्द्रयज्वन्. Vide
N. vol. VIII. p. 213.

समयप्रकाश by विष्णुधर्म described as
स्वरादत्तब्राह्मणवित्स्थपतिमहायाज्ञिक.

It is a part of a digest called
कीर्तिप्रकाश ; composed by order
of कीर्तिसिंह, son of कनकसिंह, born
in गौर family. His विरुद्ध are
'कोदण्डपरशुराममानोज्ञत' which are
the same as those of मदनसिंहदेव
under whom मदनरत्न was com-
piled. It is probably this work
that is mentioned by आशुक्रिया-
कौस्तुभ, मलमासतत्त्व of रघु० as
समयप्रकाश.

समयप्रदीप by विठ्ठलदीक्षित (C. P.
cat. 6284).

समयप्रदीप by श्रीदत्त. Vide sec. 89.

C. जीर्णोद्धार by मधुसूदनठक्कर.

समयप्रदीप by हरिहरभट्टाचार्य, compos-
ed in śake 1481 (शाके महीमङ्गल-
वेदचन्द्रसंख्यागते) i. e. 1559-60 A.D.
Doubtful whether he was father
of रघु०. N. vol. III. pp. 55-56 and
Baroda O. I. No. 10120. It
deals with astrological सुहृत्s for
religious rites.

समयमनोरमा (C. P. cat. 6286).

समयमयूख or कालमयूख by नीलकण्ठ.
Vide sec. 106. Pr. by Mr. Ghar-
pure.

समयमयूख by छण्णभट्ट.

समयरत्न by मणिराम.

समयालोक by पद्मनाभभट्ट. Vide दुर्गा-
वतीप्रकाश.

समयोद्घोत- part of मदनरत्न.

समरसार by रामचन्द्र, son of स्वर्णदास.
Deals with astrological calcu-
lations from names of bellige-
rents &c.

C. by भरत younger brother of author. Stein's cat. p. 174.

C. by शिवदास, son of सूर्यदास and विशालाक्षा. He calls the author his गुरु. N. II. pp. 204-206.

समस्तकालनिर्णयाधिकार.

समानप्रवरग्रन्थ- Stein's cat. p. 107.

समावर्तनकालप्रायश्चित्त.

समावर्तनप्रयोग by इयामसुन्दर.

समुदायप्रकरण by जगन्नाथसूरी.

समुद्रप्रकरण on आश्वमेध m. in आह्निकतत्त्व, आश्वमेध of रघु०.

समुद्रप्रयानमीमांसा.

संप्रदायप्रदीप by गदद्विवेदिन; composed at हुन्दावन in संवत् 1610 (1553-4 A. D.); in five प्रकरणः; gives परम्परा of विष्णुभक्तिमार्ग from पुरुषोत्तम, ब्रह्मा, नारद, कृष्णद्वैपायन, ह्यक; speaks of the तिरोधान of the path and then of बल्लभ, his son विट्ठल, his sons गिरिधर and others who were living when work was composed; mentions the five things (वस्तुपञ्चक) on which बल्लभ dwelt (viz. गुरु-सेवा, भागवतार्थ, भगवत्स्वरूपनिर्णय, भगवत्सेवा, नैरेपेक्ष्य); narrates stories of कुमारपाल and हेमचन्द्र, शाङ्कराचार्य and छत्रेश्वर, मध्वाचार्य, रामानुज and निम्बादित्य and of birth of बल्लभ while his parents were running away from Kāśī. D. C. ms. No. 176 of 1884-86.

संबन्धगणपति by गणपति रावल, son of हरिशङ्करसूरी, on auspicious times for marriage, forms of marriage etc. About 1685 A. D.

संबन्धबुद्धामणि Anp.; on prohibited degrees of relationship in marriage

संबन्धतत्त्व m. in नि. सि.

संबन्धानिर्णय by गोपालन्यायपञ्चानन-भट्टाचार्य on relationship that allowed or disallowed marriage between the parties (such as सपिण्ड, समानोदक, सगोत्र, समान-प्रवर, बान्धव).

संबन्धप्रदीपिका by विद्यानिधि (Baroda O. I. 10106).

संबन्धरहस्य m. in स्मृतिरत्नावली.

संबन्धविवेक by भवदेवभट्ट m. in उद्वाहृतत्त्व and संस्कारतत्त्व. Vide sec. 73.

संबन्धविवेक by शूलपाणि; m. by रघु० in सुद्धितत्त्व, who mentions a परिशिष्ट thereto in संस्कारतत्त्व. Vide sec. 95 and N. (new series) vol. I preface p. X.

संबन्धविवेकपरिशिष्ट of धनञ्जय m. in उद्वाहृतत्त्व and संस्कारतत्त्व (p. 891 of रघु०). This is probably a परिशिष्ट to भवदेव's work.

संबन्धव्यवस्थाविकाश or उद्वाहव्यवस्था (N. II. p. 334, different from उद्वाहव्यवस्था above).

सरटपतनज्ञानित.

सरला (seems to be a भाष्य on जो-भिलगुह्य) m. by रघु० in उद्वाहृतत्त्व, एकादशीतत्त्व and छन्दोगवृत्तोत्सर्गतत्त्व.

सरस्वतीदशश्लोकी.

सरस्वतीविलास by प्रतापकव्येव of the गणपति dynasty of Orissa. Vide sec. 100.

सरोजकालिका by भास्वत्कविरत्न. Contains dissertations on topics of धर्म such as आशु, आशौच, छुद्दि, बोज for purposes of marriage. Mitra regards it as ancient, as it names no work (N. vol. VI. p. 39).

सरोजछन्दर or स्तुतिसार by कृष्णभट्ट. Ulwar cat. extract No. 370. Peterson seems to be wrong in saying that सरोजछन्दर is the author (Ulwar cat. No. 1537).

सर्वबलि.

सर्वतीर्थयात्राविधि by कमलाकर.

सर्वदेवताप्रतिष्ठासारसंग्रह.

सर्वदेवप्रतिष्ठाकर्म.

सर्वदेवप्रतिष्ठाप्रयोग by माधवाचार्य. N. (new series) vol. III p. 219.

सर्वदेवप्रतिष्ठाविधि by a son of राम-चन्द्रदीक्षित.

सर्वदेवचूर्तिप्रतिष्ठाविधि.

सर्वधर्मप्रकाश by शाङ्करभट्ट, son of नारायणभट्ट. Vide धर्मप्रकाश.

सर्वधर्मप्रकाशिका of बल्लभ in 426 verses on रामभक्ति in various months and तिथि and connected festivals and rites such as मदनोत्सव on वैशाखादशी, क्षीराग्नि-हवनोत्सव on आषाढशुक्लादशी, छत्राधारणविधि, चातुर्मास्यव्रतविधि (D. C. ms. 331 of 1887-91).

सर्वपुराणसार by शाङ्करानन्द.

सर्वपुस्तकार्थसंग्रह by वेङ्कटराय.

सर्वप्रायश्चित्तप्रयोग by अनन्तदेव.

सर्वप्रायश्चित्तप्रयोग by बालशास्त्रि or बालशूरि, son of शेषभट्ट, son of

नारायणभट्ट कागलकर. Wrote under Tanjore king, Śarabha, son of Tulaja.

सर्वप्रायश्चित्तलक्षण.

सर्वव्रतोपापन by अनन्तदेव.

सर्वव्रतोपापनप्रयोग.

सर्वशान्ति.

सर्वशान्तिप्रयोग- quotes हेमाद्रि (Bik. cat. p. 459).

सर्वशास्त्रार्थनिर्णय by कमलाकर. Vide BBRAS. cat. p. 238 No. 744 (ms. dated Śake 1637) and Bik. cat. p. 459.

सर्वसंस्कारसंग्रह m. in नि. सि.

सर्वसारसंग्रह by भट्टोजि. Between 1600-1650.

सर्वस्तुतिसंग्रह by सर्वक्रतुवाजपेययाजिद्व.

सर्वाग्रयणकालनिर्णय.

सर्वाङ्गुतशान्ति.

सर्वारिष्टशान्ति.

सर्वोपयुक्कारिका- Ano. ; in 14 verses on आशु,

C. Ano. (by one familiar with Marathi as he translates कोश्व as पाकड, यावनाल as जोषळा, राजमाष as अलसंदा). Ms. in Bhadkamkar collection. The colophon at end says that कारिका follow भट्टोजि's work. The first verse on तिलसर्व-निषिद्धिदिन is भौमेकें 'भृगुजे मचायइवि-शासतम्यनङ्गाहया नङ्गाजन्मदिनेह सं-धियुयेल मो तर्पणं स्थातिळे: । नोद्गाहव्रत-चौलवृद्धिनु समार्चार्थैकमासं क्रमाम्बो हुण्येनु वृत्तो महालयनयाडुण्याइतीर्ष-विदु ॥'.

सहगमनविधि or सतीविधान ascribed to नोबिन्दराज (I. O. cat. p. 578 No. 774). In 66 verses.

सहगमनश्राद्ध.

सहचारविधि on ceremonies performed when a wife burnt herself on her husband's pyre.

सहचारविधि or सहगमनविधि- D. C. Ms. No. 183 of 1884-86 is dated संवत् 1686.

सहस्रचण्डीविधान by कमलाकर.

सहस्रचण्डीविधि (Ulwar cat. 1528, extract 365).

सहस्रचण्डीशतचण्डीविधान.

सहस्रचण्डीशतचण्डीविधि by कमलाकर, son of रामकृष्ण. Refers to निर्णयसिन्धु as his own work (N. IX. pp. 203-204). About 1612 A. D.

सहस्रभोजनविधि. Stein's cat. p. 107.

सहस्रभोजनसूत्रन्यास्या by भास्करराय, son of गम्भीररायदीक्षित (Ulwar cat. extract 28). The original sūtras are बौधायन's.

साहाय्यमरणविवेक by अनन्तराम विद्यावागीश, son of रामचरण न्यायालङ्कार. Mentions छुदितत्त्व, विवादभङ्गार्णव. About 1800 A. D. (N. vol. VII. p. 223).

सहृदय by हरि on आचार. N. vol VII. p. 281.

सांख्यसंस्कृतश्राद्ध.

सांख्यसंस्कृतश्राद्धप्रयोग according to बभ्रुवेंद. N. II. p. 66.

सागर- several works are so called viz. मञ्जुतसागर, दानसागर, स्थिति-सागर.

सागरधर्मोद्घृत.

सागरसंहिता m. by हेमाद्रि II. p. 852.

सांनिधिकविधि rules for funeral ceremonies of agnihottrins.

सांख्यायनयज्ञसूत्र- vide शाङ्खायनयज्ञसूत्र.

सांख्यायनयज्ञसंग्रह by बाह्यदेव. Vide शाङ्खायन^०; (pr. in Ben. S. series).

साधनचन्द्रिका by केशवेन्द्रस्वामी on observances of वैष्णवस.

साधनीद्वादशी (Burnell's Tanj. cat. p. 110 b).

साधारणप्रायश्चित्तसंग्रह.

साधारणव्रतप्रतिष्ठाप्रयोग- according to यजुर्वेद (N. II. p. 632).

सापिण्डीमञ्जरी by नागेश.

सापिण्ड्यकल्पलता or- लतिका by सदाशिवदेव alias आपदेव, son of श्रीपति, son of नीलकण्ठ, in 24 verses (or 25 in some mss.), on सापिण्ड्य for marriage. He was a resident of देवालयपुर (D. C. ms. 613 of 1882-83 copied in Śake 1760). The author was pupil of विठ्ठल. The work takes सापिण्ड्य to mean connected by particles of the same body. Vide N. (new series) vol. III preface pp. VIII-IX and p. 222 where the verses are said to be 36.

C. by नारायणदेव, son of रामकृष्ण, son of सदाशिवदेव (pr. in सरस्वती-मञ्जन series, 1927, with text). He was the author's grandson and pupil of नागेश. Mentions नरहरि-सत्सर्पि, वीरमिश्रोदय, सापिण्ड्यप्रदीप of his teacher नागेश, वैद्यनिर्णय.

सापिण्डव्यवस्था of धरणीधर, son of रेवाधर (Baroda O. I. 12783).

सापिण्डव्यवस्था by नागेश. Same as सापिण्डव्यवस्था or सापिण्डव्यवस्था.

सापिण्डव्यवस्था or सापिण्डव्यवस्था by श्रीधरभट्ट (Bhadkamkar collection). Mentions प्रवरनिर्णय. Probably it is this that is mentioned in नि. सि. He was the grand-uncle of कमलाकर and so flourished about 1520-1580 A. D. D. C. ms. 208 of A 1882-83 is called अनुकल्प सापिण्डव्यवस्था and discusses certain views of श्रीधर about तृतीय कन्यापरिणयन. D. C. Ms. 129 of 1895-98 is dated संवत् 1647 (1590 A. D.).

सापिण्डव्यवस्था by नागोजिभट्ट. Names नन्दपण्डित, अनन्तदेव, गोविन्दार्णव, बाह्यदेवभट्ट (ms. in Bhadkamkar collection dated šake 1725).

सापिण्डव्यवस्था of भट्टोजि. D. C. Ms. No. 622 of 1883-84 begins 'अथ सप्तमीपञ्चमीनिर्णयः'.

सापिण्डव्यवस्था by रामकृष्ण (C. P. cat. No. 6378-80).

सापिण्डव्यवस्था by रामभट्ट (Baroda O. I. 5032).

सापिण्डव्यवस्था by श्रीधरभट्ट ; m. by अ.स. The same as सापिण्डव्यवस्था (D. C. ms. 128 of 1895-98).

सापिण्डव्यवस्था of नागेश ; m. in com. on सापिण्डव्यवस्था. Pr. by Mr. J. R. Gharpure.

सापिण्डव्यवस्था m. in नि. सि. Probably the same as सापिण्डव्यवस्था of श्रीधर.

सापिण्डव्यवस्था by विन्ध्येश्वर alias नागाभट्ट (Baroda O. I. 1947).

सापिण्डव्यवस्था by गोपीनाथभट्ट.

सापिण्डव्यवस्था by धरणीधर, son of रेवाधर (Baroda O. I. 12784).

सापिण्डव्यवस्थाविधि.

सामग्र्यप्रतिष्ठा by रघुनन्दन.

सामग्र्यचोत्सर्गतत्त्व by रघु. Vide चोत्सर्गतत्त्व above.

सामगाहिक- vide छन्दोगाहिक.

सामग्र्यपरिशिष्ट- vide गोभिलग्रन्थपरिशिष्ट.

सामग्र्यवृत्ति by रुद्रस्कन्ध.

सामवेदीयदशकर्म of भवदेव- vide कर्मावृत्तानपद्धति of भवदेव. Sec. 73.

सामवेदीयसंस्कारपद्धति by वीरेश्वर, son of देवादित्य. N. (new series) vol. III. p. 221). About 1300 A. D.

सामान्यक्रमवृत्ति.

सामान्यप्रचट्टक (part of विरहलीलसुत).

सामान्यहोमपद्धति.

सायणीय- m. in नि. सि. This is probably the प्रायश्चित्तपञ्चानिधि of सायण.

सायंप्रातस्तौपासन.

सारग्राहकर्मविपाक. Composed by the eldest son of काङ्कडदेव, son of पद्मनाभ, a नागरब्राह्मण and compiled in संवत् 1440 (1384 A. D.) at नन्दपुरनगर under the patronage of कर्णसिंह, minister of king हुसैनसिंह, son of महमूदशाह. Author says he bases his work on कर्णसिंह.

राक of मौलिनिय or मौलिनि°, from which he borrowed matter of the extent of 1200 श्लोकs, while his own work extends to 4900 श्लोक units, the author borrowed 376 श्लोक units from विज्ञानेश and 500 from बोधायन. There are 55 प्रकरणs and 45 अधिकारs. Vide I.O.cat. p. 573 No. 1767, Baroda O. I. No. 9459 and 9082 and Bhandarkar's Report for 1882-83 p. 63. There are quotations from दानखण्ड and आचारदीपक. The Baroda Ms. 9082 was copied in संवत् 1496 (1439 A.D.).

सारमञ्जरी- com. on छन्दोगपरिशिष्ट-प्रकाश by श्रीनाथ.

सारसंग्रह- vide under चाणक्यनीति.

सारसंग्रह m. in मन्व. पा., तिथितत्त्व, वीक्षातत्त्व, मलमासतत्त्व of रघु°, सं. कौ.

सारसंग्रह. Ano. on auspicious and inauspicious days for religious rites in 881 verses. Ms. (I. O. cat. p. 535 No. 1679) dated संवत् 1774 (1717-18 A. D.).

सारसंग्रह by छरारिभट्ट.

सारसंग्रह by राघवभट्ट m. in मलमास-तत्त्व of रघु°.

सारसंग्रहदीपिका by रामप्रसाददेवशर्मन्.

सारसंग्रह by शम्भुदास.

सारसङ्ख्यय m. in हेमाद्रिदानखण्ड and शूलपाणि's कुर्वातसविषेक.

सारसागर.

सारार्थचतुष्टय by बरदाचार्य.

सारावलि m. by अपरार्क p. 872 (on -विशुद्धरथेन). Probably an astro-

logical work, such as that of कल्याणवर्मन्, which is mentioned even by Alberuni and so was earlier than 1000 A. D.

सारावलि- vide स्मृतिसारावलि.

सारासारविषेक.

सारोद्धार (com. on त्रिशङ्खुकीविवरण) by शम्भुभट्ट.

सिंहस्थपद्धति- (on merit by bathing in गोदावरी when Jupiter is in Leo). N. vol X. p. 348. Based on हेमाद्रि.

सिद्धान्तचिन्तामणि m. by रघु° in मलमासतत्त्व.

सिद्धान्तज्योत्स्ना by धनिराम (C. P. cat. 6521).

सिद्धान्ततत्त्वविषेक by कमलाकर. Vide तत्त्वविषेक.

सिद्धान्ततिथिनिर्णय by शिवनन्दन (C. P. cat. 6522).

सिद्धान्तनिर्णय by रघुराम.

सिद्धान्तपीयूष by चित्रपति written for Colebrooke.

सिद्धान्तविन्दु on आन्ध (Burnell's Tanj. cat. 143 b).

सिद्धान्तमञ्जरी- vide वृत्तसिद्धान्तमञ्जरी.

सिद्धान्तशिरोमणि by मोहनमिश्र.

सिद्धान्तशेखर m. in the प्रयोगरत्न of नारायणभट्ट and मठप्रतिष्ठातृत्व of रघु°. Probably a ताम्रिक work. Earlier than 1500 A. D.

सिद्धान्तशेखर by विश्वनाथ, son of आत्कर.

सिद्धान्तसन्दर्भ m. by रघुनन्दन in मल-मासतत्त्व.

सिद्धान्तसुधोद्वार m. in स्तुतिसारोद्वार
of विश्वम्भर.

सीमन्तकर्मपद्धति.

सीमन्तनिर्णय.

सुकृत्यप्रकाश by ज्वालानाथमिश्र on
आचार, आशौच, आश्रम and अस्-
त्यग्निह (acceptance of gifts from
improper persons). N. vol. II.
p. 136 ..

सुगतिसेत्थान by गणेश्वरमन्त्रिव, son of
देवादित्य. He was uncle of चण्डे-
श्वर. Vide pp. 370-371 above.
Author styles himself महाराजा-
धिराज and says he was assisted
by देवादित्यसांधिविग्रहिक (his
father) ; m. by रघु° in सुदितस्थ
and by रुद्रधर. About 1st half of
14th century.

सुज्ञानदुर्गोदय by विश्वेश्वर alias गंगा-
भट्ट, son of दिनकरभट्ट, on 16
संस्कारs. Composed about 1675
A. D. (Bik. cat. p. 475).

सुदर्शनकालप्रभा by रामेश्वरशास्त्री.

सुदर्शनभाष्य com. of सुदर्शनाचार्य on
आपस्तम्बयज्ञसूत्र ; m. by भट्टोजि in
चतुर्विंशतिमतव्याख्यान, नि. सि.. Ear-
lier than 1550 A. D.

C. अण्डविला by ब्रह्मविद्यातीर्थ ;
m. in नि. सि.

सुदर्शनमीमांसाधिकेक (Baroda O. I.
4085). Justifies तपचक्रादिपञ्चा-
युषधारण by वैष्णवs ; ms. copied
in संवत् 1834.

सुधीचन्द्रिका.

सुधीमदल.

H. D. 84.

सुधीविलोचन m. in आश्रमयोग of गो-
पालचरित्र and in प्रयोगचन्द्रिका, in
वैष्णवप्रक्रिया.

सुधीविलोचन by वैदिकसार्वभौम.

सुधीविलोचनसार.

सुन्दरराजीय m. in प्रयोगचन्द्रिका.

सुप्रभा- com. by अनन्त, son of सिद्धे-
श्वर, on the कृष्णमार्तण्ड of गोविन्द ;
composed in 1692 A. D.

सुबोधिनी प्रयोगपद्धति- pr. in Kāśī S.
series (कृष्णयज्ञवेदीया and साम-
वेदीया).

सुबोधिनी (होमपद्धति) by अनन्तभट्ट
on the pacification of the नवग्रहs.

सुबोधिनी (com. on त्रिंशच्छ्लोकी) by
अनन्त, son of कमलाकर. 1610-
1660 A. D.

सुबोधिनी by महादेव.

सुबोधिनी by रत्नपाणिशर्मन्, son of
सखीवेश्वर. Compiled under
orders of रुद्रसिंह of मिथिला. A
स्तुति digest on ten संस्कारs, आश्रम,
daily religious duties. (N. VI.
p. 47).

सुबोधिनी com. on the मितानसरा by
विश्वेश्वरभट्ट. Vide sec. 93. Text
on व्यवहार and translation pr. by
Mr. J. R. Gharpure.

सुबोधिनी (प्रयोगपद्धति) by शिवराम,
son of विश्वराम, for students of
सामवेद. Mentions his own कृत्य-
चिन्तामणि. About 1640 A. D.

सुमन्तुधर्मसूत्र- Vide sec. 29 and Tri.
cat. of Madras Govt. mss. for

1919-22 pp. 5160-62 for a prose **समन्तुषर्मसूत्र**.

समन्तुस्तुति m. by मिताक्षरा, अपराक.

सूतकदीपिका- vide under **त्रिशङ्खोकी**.

सूतकनिर्णय (also called **अष्टकाशौचभाष्य** on the margin). The first verse is **नाम्नःप्राग्दन्तजातेरुपनयनविधेराह्वोहस्मिरात्रं &c.**; ms. in Stein's cat. (p. 319) is dated संवत् 1466 (1409-19 A. D.).

सूतकनिर्णय of भट्टोजि, son of लक्ष्मीधर (in Bhadkamkar collection) Mentions माधव, हरदत्त, त्रिशङ्खोकी.

सूतकसार.

सूतकसिद्धान्त by देवयाज्ञिक.

सुरसंक्रान्तिदीपिका by जयनारायणतर्क-पञ्चानन.

सुरिसंतोष m. by रघु^० in एकादशीतत्त्व and तिथितत्त्व.

सूर्यनमस्कारविधि.

सूर्यप्रकाश by हरिसामन्तराज, son of कृष्ण. A comprehensive digest on **धर्मशास्त्र**. Bik. cat. p. 475 contains only **व्रतखण्ड**.

सूर्यादिपञ्चायतनप्रतिष्ठापद्धति by विद्याकर, son of भारद्वाज महादेव, on the installation of सूर्य, शिव, गणेश, दुर्गा and विष्णु in a temple.

सूर्यार्घ्यदानपद्धति by महादेवभट्ट.

सूर्यार्घ्यदानपद्धति by माधव, son of रामेश्वर. About 1520-1580.

सूर्यार्णवकर्मविद्या (Ulwar cat. extract No. 293) pr. in Bombay.

सूर्योदयनिबन्ध m. in **धर्मप्रवृत्ति** of नारायण.

सेतुयात्राविधि.

सेतुकुम्भआद्य.

सोमनाथीय by सोमनाथभट्ट, son of सुरभट्ट and younger brother of वेङ्कटाग्रियज्वर, of the नितल family.

सोमवारव्रतोपायन.

सोमवाराभावास्त्यव्रतकालनिर्णय.

सोमशेखर (निबन्ध) m. in **मलमास-तत्त्व** of रघु^०. **सरस्वतीविलास** p. 422 (Mysore ed.) quotes **सोमशेखर** on दायभाग.

सौभाग्यकल्पद्रुम by अञ्जुत (Baroda O. I. 1903.).

श्रीधननिर्णय.

श्रीधनप्रकरण.

श्रीधर्मकमलाकर of कमलाकरभट्ट, m. in **विवादाण्डव**.

श्रीधर्मपद्धति by व्यम्बक.

श्रीधनरुद्राहखण्डनमालिका by राघवेन्द्र.

श्रीशुद्धिनिश्चया.

स्थालीपाक (आपस्तम्बीय).

„ (आम्बलापनीय).

स्थालीपाकनिर्णय.

स्थालीपाकप्रयोग (आम्बलापनीय).

स्थालीपाकप्रयोग by कमलाकर. N. (new series) vol. III. p. 236.

स्थालीपाकप्रयोग by नारायण.

स्थावरप्राणप्रतिष्ठा.

स्थिरलिङ्गप्रतिष्ठा.

स्नानविधिसूत्रपरिशिष्ट or **स्नानसूत्र** or **त्रिकण्डिकासूत्र** by कात्यायन.

C. **स्नानसूत्रपद्धति** by कर्क.

- C. स्नानसूत्रदीपिका by गोपीनाथ, son of महादेव.
CC. by कृष्णनाथ.
- C. by छान पाक्षिकचक्रवृद्धाधिनतामणि.
- C. by विमलतनय (केशव ?).
- C. by महादेवद्विवेदि (N. vol. VII. p. 304).
- C. स्नानपद्धति or स्नानविधिपद्धति by पाक्षिकदेव.
- C. स्नानसूत्रपद्धति by हरिजीवनमिश्र. Says that he follows in this work his भाष्य.
- C. स्नानव्याख्या and पद्धति by अग्निहोत्रिहरिहर.
- स्मार्तकर्मानुष्ठानक्रमविवरण by खण्डूक. (Baroda O. I. 296 dated संवत् 1593).
- स्मार्तकुटुम्बल.
- स्मार्तगङ्गाधरी by गङ्गाधर (C. P. cat. No. 6710).
- स्मार्तदिनमणि (Mysore Govt. mss. cat. p. 75).
- स्मार्तदीपिका AnO.; follows आम्ब-छायन. Burnell's Tanj. cat. 139a.
- स्मार्तपदार्थसंग्रह from प्रयोगपद्धति of गङ्गाधर.
- स्मार्तपदार्थानुक्रमणिका by द्वैपायनाचार्य (Baroda O. I. 6986).
- स्मार्तपरिभाषा m. in सन्ध्याभाष्य of कृष्णपण्डित.
- स्मार्तप्रदीपिका (Mysore Govt. mss. cat. p. 75).
- स्मार्तप्रयोग by बोपण्णभट्ट.
,, (हिरण्यकेशीय).
C. वैजयन्ती.
- स्मार्तप्रयोगकारिका.
- स्मार्तप्रायश्चित्त by तिप्पाम्भट्ट, son of रामभट्ट, son of बालम्भट्ट, surnamed गङ्गार.
- स्मार्तप्रायश्चित्तप्रयोग or प्रायश्चित्तोद्धार by दिवाकर, son of महादेव, son of रामेश्वर, surnamed काल (काळे in Marathi). He was daughter's son of रामकृष्ण, father of कमला करभट्ट. About 1660-1680 A. D. (BBRAS. cat. p. 238 No. 745).
- स्मार्तप्रायश्चित्तविनिर्णय by वेङ्कटाचार्य.
- स्मार्तप्रायश्चित्तोद्धार- same as स्मार्त-प्रायश्चित्तप्रयोग and प्रायश्चित्तोद्धार of दिवाकर.
- स्मार्तमार्तण्डप्रयोग by मार्तण्डसोमयाजिव.
- स्मार्तव्यवस्थार्णव of रघुनाथसार्धभौम, son of मधुरेश, composed at the order of king रत्नेश्वरराय, in śake 1583 (i. e. 1661-62 A. D.). Divided into sections on तिथि, संक्रान्ति, आशौच, द्रव्यशुद्धि, अशिकारि, प्रायश्चित्त, उद्वाह, दाय. (D. C. ms. No. 305 of 1886-92 on तिथि, N. II. p. 76 on उद्वाह, N. I. p. 284 on दाय).
- स्मार्तसमुच्चय of नन्दपण्डित, son of देवशर्मन्. Vide sec. 105 p. 431. Refers to दत्तकमीमांसा as his.
- स्मार्तस्फुटपद्धति of नारायणदीक्षित. (C. P. cat. No. 6717).
- मार्तण्डविला.

स्मार्तार्धानपद्धति by मोषिन्द्.

स्मार्तार्धानप्रयोग of वीताम्बर, son of काश्यपाचार्य. (BBRAS. cat. p. 239 No. 747). Mentions मदनरत्न. Vide under चर्माणव. Between 1500 and 1675 A. D.

स्मार्तानुष्ठानपद्धति of अनन्तभट्ट, son of विश्वनाथ. Also styled अनन्तभट्टी. A manual of initiatory rites with the prayers required therein. Vide under प्रयोगरत्न. According to आम्बलायन. (I. O. cat. p. 515).

स्मार्तोपासनपद्धति from the प्रयोगरत्न.

स्मार्तोद्घात by शिवप्रसाद, son of श्री-निवास of पुष्करपुर (Baroda O. I. 11958). Ms. dated शके 1610. Mentions मदनरत्न, टोडरानन्द. Between 1580-1680 A. D. On आधानकाल, सुहृत्विचार, duties of अग्नि-होत्रि, on difficult points about रजस्वला &c.

स्मृतिकवच by कञ्चं येल्लुभट्ट. Hultzsch R. I. No. 657.

स्मृतिकल्पद्रुम by बृहद् ईश्वरनाथ.

C. by author. Stein's cat p. 108.

स्मृतिकोशदीपिका by तिममणभट्ट (Baroda O. I. 2008 on आह्निक only).

स्मृतिकौमुदी by देवनाथठक्कर. A digest on चातुर्वर्ण्य, आचार, आह्निक, संस्कार, आशुच, अशौच, दायभाग, व्रत, दान, उत्सर्ग. (N. vol. V. p. 237).

स्मृतिकौमुदी by मदनपाल. Sec. 93 pp. 383-384. Also styled ब्रह्म-धर्मोत्पलपोतिनी.

स्मृतिकौमुदी by रामकृष्णभट्टाचार्य (N. VI. p. 140).

स्मृतिकौमुदीटीका by कृष्णनाथ.

स्मृतिकौस्तुभ of अनन्तदेव. Sec. 109. Divided into 12 दीधितिस.

स्मृतिकौस्तुभ by बेङ्गुटारि. Vide आशौच-निर्णय.

स्मृतिग्रन्थराज by सार्वभौम.

स्मृतिचन्द्र m. in संस्कारमयूख of सिद्धेश्वर.

स्मृतिचन्द्र by भवदेवम्बापालकुर, son of हरिहर, composed in 1720-22 A. D. and divided into 16 कलास on तिथि, व्रत, संस्कार, आह्निक, आशुच, आचार, प्रतिष्ठा, वृषोत्सर्ग, वरीक्षा, प्रायश्चित्त, व्यवहार, ग्रहयज्ञ, वेदमन्त्र, मलम्लुच, दान, छुद्दि. Mentions श्रीदत्त and संवत्सरप्रदीप. Imitates रघु^०.

स्मृतिचन्द्रिका by आपदेवमीमांसक. On काल, मलमास, व्रत, आह्निक, विवाह and other संस्कारs, क्रीधर्म, आश्रमधर्म, अत्येष्टि, आशौच, आशुच. (N. VI. 301).

स्मृतिचन्द्रिका by कुबेर (m. in इतक-चन्द्रिका).

स्मृतिचन्द्रिका by केशवादित्यभट्ट (Bik. cat. 465). This entry is wrong, as the introductory verses and the verses at the end show that this is the same as देवणभट्ट's work.

स्मृतिचन्द्रिका by देवणभट्ट, son of केशवादित्यभट्ट. Sec. 85 (pr. by Mr. Gharpure and in Mysore G. O. L. series).

स्वतिचन्द्रिका by वामदेवमठ्ठाचार्य (N. IX. p. 137).

स्वतिचन्द्रिका by वैदिकसार्वभौम.

स्वतिचन्द्रिका by शुक्रदेवमिश्र, son of विह्वलमिश्र. On तिथिनिर्णय, शुद्धि, आशौच, व्यवहार. (I. O. cat. p. 471).

„ Ano. (N. vol. VIII. p. 153).

स्वतिचन्द्रोदय by मणेशमठ्ठ (C. P. cat. No. 6723-24).

स्वतिचरण by भवानीशङ्कर.

स्वतिचिन्तामणि by गङ्गादित्य or गङ्गाधर, son of गोपीनाथमिश्र. Mentions कल्पतरु, कामवेद, हेमाद्रि, मदनरत्न, and is mentioned in सुसिंह-प्रसाद (I. O. cat. p. 444 on व्यवहार, which is 2nd परिच्छेद). About 1450-1500.

स्वतिचिन्तामणिसंग्रह (Tri. cat. of Madras Govt. mss. for 1919-22 p. 4978 on आह्निक).

स्वतिचूडामणि or- मणिसंग्रह of वरदाचार्य, of the वात्स्यगोत्र.

स्वतितत्त्व of रघुनन्दन. It is the name of his digest containing 28 श्रवस. Sec. 102.

स्वतितत्त्वप्रकाश by श्रीदेव.

स्वतितत्त्वविनिर्णय or व्यवस्थावर्णन by राम-लक्ष्मण, son of श्रीनाथ आचार्यचूडामणि. Mentions शूलपाणि. 1500-1550 A. D. N. (new series) I. p. 413.

स्वतितत्त्वविवेक by वर्धमानमहामहोपाध्याय, son of ज्येष्ठ and गौरी and judge at the court of जैरवेन्द्र of मिथिला. About 1450-1500 A. D. On आचार, आह, शुद्धि and व्यवहार. N. vol. V. p. 184..

स्वतितत्त्वसार (B. O. cat. vol. I No. 440).

स्वतितत्त्वसार of वर्धमान, son of ज्येष्ठ and गौरी. N. vol. VI. p. 12 contains शान्तिकपौष्टिकाञ्जलि. Dealing with rites for propitiating adverse deities and portents and for consecrating works of public utility. N. VI. p. 57 is styled तत्त्वसारोद्धार (व्यवहाराञ्जलि) and in the concluding verses वर्धमान says that he composed four कुसुम on आचार, आह, शुद्धि and व्यवहार. So स्वतितत्त्वविवेक and 'तत्त्वसार' are the same. It was completed under राम, son of जैरवेन्द्र.

स्वतिवर्णन m. in आहकल्पलता, सुसिंह-प्रसाद, शुद्धकमलाकर, विधानपारिजात. Earlier than 1500 A. D.

स्वतिवर्णन (Baroda O. I. No. 10916 is an incomplete ms. in 598 verses). Names 36 स्वतिकार, कलिचर्ज्य (such as पुनर्विवाह).

स्वतिदीपिका m. in सं. कौ., संस्कार-मयूख of सिद्धेश्वर. Earlier than 1650 A. D.

स्वतिदीपिका of वामदेव उपाध्याय on times for आह and other rites (N. vol. V. p. 157 and VII. 125).

स्वतिदुर्गमञ्जन by चन्द्रशेखर- vide दुर्गमञ्जन.

स्वतिद्वनीत of वृषभाश्रिताथ, son of नारसिंह, pupil of रामचन्द्र and श्रीनिवास.

स्वृतिनिबन्ध by वृत्तिहम्बट्ट. An extensive digest on धर्मलक्षण, वर्णाश्रम-धर्म, विवाहादिसंस्कार, सापिण्ड्य, आह्निक, आशौच, भ्रातृ, दायभाग, श्राद्धादि (N. VIII p. 174).

स्वृतिपरिभाषा by वर्धमानमहामहोपाध्याय; contains general rules regarding ceremonial observances and proper seasons for them and on स्नान, ब्रह्मण, तिथिद्वैष, दान &c. Names स्वृतिमहार्णव, हरिहरमिश्र ; m. in एकादशीतत्त्व of रघु०. About 1450-1500 A. D.

स्वृतिप्रकाश by भास्करभट्ट or हरिभास्कर-भट्ट, son of आयाजिभट्ट (or आपाजि-), son of हरिभट्ट (Bik. cat. p. 467 deals with portion on भ्रातृ).

स्वृतिप्रकाश by बाह्यदेव रथ (one fascicule pr. in B. I. series) on कालनिरूपण, संवत्सर, संक्रान्ति. Mentions माधवाचार्य and विद्याकर-बाजपेयी. Later than 1500 A. D.

स्वृतिप्रदीप m. by हेमाद्रि (काल० p. 355).

स्वृतिप्रदीप by चन्द्रशेखरमहोमहापाध्याय on तिथि, आशौच, भ्रातृ.

स्वृतिप्रदीपिका— vide धर्मदीपिका of चन्द्रशेखरवाचस्पति.

स्वृतिप्रदीपिका m. by भट्टोजि in his com. on चतुर्विंशतिमत.

स्वृतिप्रामाण्यवाद.

स्वृतिभास्कर m. by स्वृतिच०, प्रयोग-पारिजात of वृत्तिह, धर्मप्रवृत्ति, वृत्तिह-ब्रसाद. Madras Govt. mss. cat. vol. V. p. 2043 Nos. 2786-87 contains portions on वृत्तिधर्म and श्राद्धधर्म from a स्वृतिभास्कर.

स्वृतिभास्कर by नीलकण्ठ (N. vol. V. p. 108). From the introductory verses it appears to be the शान्तिमयूख of नीलकण्ठ.

स्वृतिचूषण by कोनेरिभट्ट, son of केशव. A digest of rituals for माध्व followers.

स्वृतिमञ्जरी by कालीचरणन्यायालङ्कार.

स्वृतिमञ्जरी by गोविन्दराज. Sec. 76 pp. 311-313.

स्वृतिमञ्जरी by रत्नधरमिश्र.

स्वृतिमञ्जरी Ano. (D. C. ms. No. 184 of 1884-86 on भ्रातृ).

स्वृतिमञ्जरी m. in कालादर्श, स्वृतिसार of हरिनाथ, छन्दोगाह्निक of श्रीदत्त. Earlier than 1300 A. D.

स्वृतिमहाराज by कृष्णराज (Baroda O. I. No. 8023). It mentions मदनरत्न. Begins with गोदान and ends with वृत्तिप्रतिष्ठापन. It is styled श्रुतपद्धति also.

स्वृतिमहार्णव or **स्वृतिमहार्णवप्रकाश** m. by हेमाद्रि. Vide महार्णव and p. 308 above.

स्वृतिमहोदधि by परमानन्दचन, pupil of चिदानन्दब्रह्मेन्द्रसरस्वती.

स्वृतिमीमांसा by जैमिनि, m. by अपरार्क p. 206. A स्वृतिमीमांसा is m. in कालविशेष of जीवतवाहन, in the स्वृतिरत्नाकर of वेदाचार्य, by हेमाद्रि in व्रतखण्ड and परिशेषखण्ड and by वृत्तिहम्बसाद.

स्वृतिहृक्ताफल of वैद्यनाथदीक्षित. A very popular स्वृति digest in southern India. Printed several times in Southern India at Chidambaram.

ram, 1908, Kumbhakonam &c.
On वर्णाश्रमधर्म, आह्निक, आशौच,
भ्रातृ, इत्यष्टादि, प्रायश्चित्त, व्यवहार,
काल. About 1600 A. D.

स्मृतिस्तुकाफलसंग्रह by चिदम्बरेश्वर.

स्मृतिस्तुकावली of कृष्णाचार्य, son of
कुमारसिंहभट्ट, son of विजयीन्द्रभट्ट ;
in 10 प्रकरणस.

स्मृतिरत्न m. by कालादर्श, सं.कौ., संस्का-
रमयूख of सिद्धेश्वर.

स्मृतिरत्न of रघुनाथभट्ट. Ms. (N. VII.
p. 253) is dated शके 1699.

स्मृतिरत्नकोश.

स्मृतिरत्नमहोदधि by श्रीपरमानन्दधन,
pupil of चिदानन्दब्रह्मेन्द्रसरस्वती.
Contains षट्कर्मविचार, आचार,
आशौच &c. Quotes माधवीय.
(Vide Madras Govt. mss. cat.
pp. 2055-57 Nos. 2802-4).

स्मृतिरत्नविवेक m. by चण्डेश्वर and
by रुद्रधर in his आशुविवेक.
Earlier than 1300 A. D.

स्मृतिरत्नाकर by तातयार्य (Baroda O.
I. 9919).

स्मृतिरत्नाकर by तात्रपर्णाचार्य.

स्मृतिरत्नाकर by भट्टोजि (On प्रायश्चित्त
and आशौच). Vide Mad. Govt.
mss. cat. vol. V. p. 2059 No.
2806.

स्मृतिरत्नाकर by बिठ्ठल, son of केशव,
a resident of बिठुरदुर. Burnell's
Tanj. cat. p. 135a. From the
place of residence and contents,
it appears that this is the same
as the preceding.

स्मृतिरत्नाकर by बिष्णुभट्ट, son of केशव,
residing at बिठुरदुर; on आह्निक, 16
संस्कार, संक्रान्ति, ग्रहण, दान, तिथि-
निर्णय, प्रायश्चित्त, आशौच, नित्यनैमि-
त्तिक (vide D. C. ms. No. 52 of
1866-68). Bik. cat. p. 467
gives शिवभट्ट as father's name.

स्मृतिरत्नाकर by बेङ्गटनाथ, son of श्री-
रङ्गनाथाचार्य, son of सरस्वतीबल्लभ,
surnamed वैदिकसार्वभौम. आह्निक
portion pr. Lakṣmīvenkateśvara
Press at Kalyan. Mentions
विज्ञानेश्वर, स्मृतिच०, असण्डादर्श,
माधवीय, स्मृतिसारसमुच्चय and इति-
हाससमुच्चय. Also called सदाचार-
संग्रह.

स्मृतिरत्नाकर by वेदाचार्य in 15 chap-
ters on नित्यनैमित्तिकाचार, गर्भाचा-
नादिसंस्कार, तिथिनिर्णय, भ्रातृ,
शान्ति, तीर्थयात्रा, भक्ष्याभक्ष्य, व्रत,
प्रायश्चित्त, आशौच, अन्येष्टिकर्म ;
written under patronage of
कामरूप king. Quotes मयवेव (on
प्रायश्चित्त), जीवतवाहन, स्मृतिनीमात्र,
स्मृतिसमुच्चय, आचारसागर, दान-
सागर, महार्णव. It is this that is
probably m. in यजुर्वेदिआशुतत्त्व
of रघु०. Between 1250-1500
A. D. I. O. cat. pp. 473-474,
N. VII. 45 (the colophon says
that the प्रायश्चित्त section is the
18th परिच्छेद).

स्मृतिरत्नावली m. in वृत्तिप्रसाद, अन्ये-
ष्टिपद्धति of नारायणभट्ट, नि. सि.,
शुद्धिचन्द्रिका of नन्दपण्डित.

स्मृतिरत्नावली by मधुसूदनदीक्षित, son
of महेश्वर. (Bik. cat. p. 467
contains आशु portion only).

स्मृतिरत्नावलि by रामनाथविद्यावाचस्पति.

Composed in 1657 A. D. ; vide under वाचनानविवेक. Stein's cat. p. 109.

स्मृतिरत्नावलि by वेङ्कटराम. N. VII. p. 228.

स्मृतिरहस्य.

स्मृतिविवरण by आनन्दतीर्थ. Same as सदाचारस्मृति.

स्मृतिविवेक by मेघातिथि. Sec. 63 pp. 274-275.

स्मृतिविवेक by छलपाणि. Sec. 95.

स्मृतिव्यवस्था by चिन्तामणि न्यायवागीश-भट्टाचार्य of मौढवेश; ms. of छद्मवा-दिव्यवस्था (N. IV. 130) dated šake 1610 (1688-89 A. D.).

स्मृतिव्यवस्थार्णव (B. O. mss. cat. vol. I. No. 433).

स्मृतिशेखर or कस्तूरिस्मृति by कस्तूरि, son of नागय, on आचार. (Burnell's Tanj. cat. 136a).

स्मृतिसंस्कारकौस्तुभ. Probably the same as संस्कारकौस्तुभ of अनन्त-देव.

स्मृतिसंक्षेप by नरोत्तम on आशौच, सङ्गमरण, षोडशदान. N. (new series) vol. II. p. 225 and vol. I. p. 414.

स्मृतिसंक्षेपसार by रमाकान्तचक्रवर्तिन, son of मधुसूदनतर्कवागीश. On उद्वाह, उद्वाहकाल, गोत्र, प्रवर, सपिण्ड, समा-नोदक &c. N. (new series) vol. II. p. 225.

स्मृतिसंग्रह or संग्रह. Vide sec. 54.
स्मृतिंग्रह.

(1) by छलारि नारायण, m. by his son in स्मृत्यर्थसार.

(2) by व्यासाम.

(3) by नीलकण्ठ (D. C. ms. No. 373 of 1875-76).

(4) by राममद्रन्यायालङ्कारभट्टाचार्य or नवद्वीप on अनध्याय, तिथि, प्राय-श्चित्त, छुद्दि, उद्वाह, सपिण्ड. Also called व्यवस्थाविधेयन or व्यवस्थासंक्षेप.

(5) attributed to सायण and माधव.

स्मृतिसंग्रह by वाचस्पति.

स्मृतिसंग्रह by विद्यारण्य (Hultzsch R. I. No. 591.).

स्मृतिसंग्रह alias विद्यारण्यसंग्रह (in margin) - a large work in 7000 श्रवण (Baroda O. I. 11248).

स्मृतिसंग्रह by वेङ्कटेश. Is it same as स्मृतिरत्नाकर of वेङ्कटनाथ ?

स्मृतिसंग्रह by हरदत्त.

स्मृतिसंग्रह - same as परमेश्वरीदासादि.

स्मृतिसंग्रह on व्यवहार (Cal. S. College ms. cat. vol. II. p. 137 No. 141).

स्मृतिसंग्रह रत्नव्याख्यान - a com. on चतुर्विंशतिमत by रामचन्द्र, son of नारायणभट्ट (I. O. cat. p. 475). Seems to be the same as भट्टोजि's com. on चतुर्विंशतिमत.

स्मृतिसंग्रहसार of मधेशपञ्चानन, founded on रघुनन्दन's स्मृतिरत्न. N. VI. p. 235.

स्मृतिसङ्ग्रह (ms. in Bombay University Library) in about 500

verses on आहारिक, शौच, स्नान, एकादशी &c. Quotes गरुडपुराण.

स्मृतिसमुच्चय (from आचारतिलक or लब्धाचारतिलक) in 321 verses on दन्तधावन, ज्ञान, संन्या, daily duties, आर्य, एकादशी &c. (Baroda O. I. No. 7331).

स्मृतिसमुच्चय of विष्णुशर्मा. It is said in JBORS. for 1927 parts III-IV p. VII. that it is this work that is m. in कालविशेष of जीवत०. हेमाद्रि (कालनिर्णय) III. 2. 186, दिव्यतरङ्ग of रघु०, तिथिविशेष of झलपाणि.

स्मृतिसरोजकलिका by विष्णुशर्मा in 8 sections (खण्ड) on स्नान, पूजा, तिथि, आर्य, व्रतक, दान, यज्ञ, प्रायश्चित्त. Enumerates 28 स्मृतिकार by name (vide Tri. cat. Madras Govt. mss. for 1919-22 p. 4360 No. 2997).

स्मृतिसरोजसुन्दर or स्मृतिसार. Vide सरोजसुन्दर.

स्मृतिसर्वस्व by नारायण of कृष्णनगर in the Hughli District. (I. O. cat. p. 448). Earlier than 1675 A. D. He speaks of a क्षयमास as yet to occur in śake 1603 (1681 A. D.).

स्मृतिसागर by कुलुकभट्ट; vide गोविन्दार्णव; m. in झलपाणि's द्वर्गोत्सवविशेष, ह्युद्धिकौमुदी of गोविन्दानन्द, प्रायश्चित्ततरङ्ग of रघु०.

स्मृतिसागरसार m. in प्रायश्चित्तसंग्रह of नारायणभट्ट and in मलमासतरङ्ग of रघु०.

Ms. B. 85.

स्मृतिसार by केशवशर्मा in 1359 verses on rites to be performed on several तिथि.

स्मृतिसार by नारायण.

स्मृतिसार by महेश. On impurity due to birth and death. N. vol. III. p. 48.

स्मृतिसार by मुकुन्दलाल.

स्मृतिसार by याज्ञिकदेव in 311 verses culled from स्मृति on दायभाग, आर्य, यज्ञोपवीत, मलमास, आचार, स्नान, ह्युद्धि, सापिण्ड्य, आशौच. D. C. ms. No. 181 of 1895-1902 is dated संवत् 1652 (1595-96 A. D.).

स्मृतिसार by यादवेन्द्रभट्ट on the performance of festivals and rites on certain तिथि such as कृष्णजन्माष्टमी, रामनवमी, and on द्वर्गोत्सव, आर्य, आशौच, प्रायश्चित्त; m. in धर्मप्रवृत्ति. I. O. cat. p. 477; N. vol. IV. p. 213 (ms. dated śake 1619).

स्मृतिसार by श्रीकृष्ण.

स्मृतिसार by हरिनाथ. Sec. 91. The work is also called स्मृतिसारसमुच्चय.

स्मृतिसार or आशौचनिर्णय-a com. on a work by वेङ्कटेश.

स्मृतिसारटीका by कृष्णनाथ.

स्मृतिसारप्रदीप m. by रघुनन्दन.

स्मृतिसारव्यवस्था by विशारदरत्नामृतार्थ.

स्मृतिसारसंग्रह by कृष्णभट्ट.

स्मृतिसारसंग्रह by चन्द्रशेखरवाचस्पति.

स्मृतिसारसंग्रह by पुत्रोत्तमानन्द, pupil of परमहंसपूर्वामन्द, on आहारिक,

शौच, स्नान, त्रिपुण्ड्र, क्रमसंन्यास, आशु, विरजाहोम, त्रीसंन्यासविधि, क्षीरपर्वनिर्णय, यतिपार्वणशास्त्र.

स्मृतिसारसंग्रह by महेश. Vide व्यवस्था-
सारसंग्रह.

स्मृतिसारसंग्रह by याज्ञिकदेव. Seems to be same as स्मृतिसार with additions. Here the verses are 459. Vide D. C. ms. No. 344 of 1886-92.

स्मृतिसारसंग्रह by वाचस्पति; mentions रघु० (I. O. cat. p. 450).

स्मृतिसारसंग्रह by विद्यानन्दनाथ.

स्मृतिसारसंग्रह by विश्वनाथ. Mentions विज्ञानेश्वर, कल्पतरु, विद्याकरपद्धति. (Tri. cat. of Madras Govt. mss. for 1919-22 p. 4264 No. 2944).

स्मृतिसारसंग्रह by बेङ्गदेश.

स्मृतिसारसंग्रह by वैद्यनाथ.

स्मृतिसारसमुच्चय on domestic obser-
vances; gives extracts from 28 sages on शौच, ब्रह्मचारि, आचार, व्रत, इत्यष्टादि, प्रायश्चित्त. Vide I. O. cat. p. 477 No. 1556 and Ulwar cat. extract 372, where it is said to have been compiled by धर्मशास्त्रकवि (a lover of धर्मशास्त्र).

स्मृतिसारसमुच्चय by हरिनाथ. Same as स्मृतिसार above.

स्मृतिसारसर्वस्व by बेङ्गदेश. Same as आशौचनिर्णय by बेङ्गदेश.

स्मृतिसारसागर m in तिथितत्त्व of रघु०.

स्मृतिसारावलि m. in नि. सि.

स्मृतिसारोद्धार vide चक्रनारायणीय-
निबन्ध. Pr. at Benares.

स्मृतिसिद्धान्तसंग्रह by इन्द्रदत्त उपाध्याय.

स्मृतिसिद्धान्तसङ्घा by रामचन्द्रबुध, a com. on अक्षपञ्चरटि.

स्मृतिसिन्धु by नन्दपण्डित. Vide sec. 105.

स्मृतिसिन्धु by श्रीनिवास, pupil of कृष्ण (Burnell's Tanj. cat. p. 135a) for वैष्णवस.

स्मृतिद्वपाकर or बर्षकृत्यनिबन्ध by ओझा-
शङ्कर, son of द्वपाकर. N. vol. IV p. 271.

स्मृतिद्वपाकर of शङ्करमिश्र. About 1600 A. D. (JBORS. for 1927 parts III-IV p. X).

स्मृत्यधिकरण.

स्मृत्यर्थनिर्णय (on व्यवहार).

स्मृत्यर्थरत्नाकर alias स्मृत्यर्थसार.

स्मृत्यर्थसागर by छद्धारि वृत्तिहाचार्य, son of नारायण. Based on मध्वाचार्य's सदाचारस्मृति; divided into four तरङ्गस on आश्रितिक, काल, आशौच and स्मृति (Vide Bhandarkar's Report for 1883-84 p. 52 and BBRAS. cat. p. 239 No. 748 and Aufrecht's Oxf. cat. 285b). He says मध्वाचार्य was born in 1120. Mentions कमलाकर and स्मृतिकौस्तुभ. Later than 1675 A. D.

स्मृत्यर्थसार by नीलकण्ठाचार्य (C. P. cat. No. 6733).

स्मृत्यर्थसार by लङ्कान्धकार.

स्मृत्यर्थसार by श्रीधर. Sec. 81.

स्मृत्यर्थसारसमुच्चय (Baroda O. I. 4088) summaries of the views

of 28 sages are given on शौच, आचमन, वस्त्राचमन, &c.; ms. dated संवत् 1743. The 28 sages are मनु, याज्ञवल्क्य, विश्वामित्र, अत्रि, कात्यायन, वसिष्ठ, व्यास, उद्दानस, बौधायन, वृह, ह्यङ्ग, लिखित, आपस्तम्ब, अगस्त्य, हारीत, विष्णु, गोबिल, छमन्तु, मनुस्वायंभुव, गुरु, नारद, पराशर. गर्ग, गौतम, यम, शातातप, अङ्गिरस, संवर्त. स्तुत्यालो (B. O. mss. cat. vol. I. No. 449).

स्वत्वग्रहण or स्वत्वविचार by अनन्तराम.
On ownership of property.

स्वत्ववाद (Tri. cat. Madras Govt. mss. for 1919-22 p. 4782).

स्वत्वविचार N. (new series) vol. II. p. 226.

स्वत्वव्यवस्थार्णवसेतुबन्ध by रघुनाथसार्वभौम, in 6 परिच्छेद on विभागनिरूपण, क्रीडन, क्रीडनाधिकारि, अपुत्र घनाधिकार.

स्वर्गवाद on स्वर्गवाद, प्रतिष्ठावाद, सपिण्डीकरणवाद. N. (new series) vol. II. p. 229.

स्वर्गसाधन by रघुनन्दनमहाचार्य. Appears to be different from the great रघुनन्दन. On आन्धाधिकारि, अन्योद्विपन्नति, आशौचनिर्णय, दुषोत्सर्ग, षोडशभ्रातृ, पार्वणभ्रातृ &c. N. (new series) vol. I. p. 417.

स्वस्तिवाचनपद्धति by जीवराम.

हनुमत्प्रतिष्ठा.

हयशीर्षपञ्चरात्र a वैष्णव work concerned with the consecration of images of gods and building of temples; m. by रघु०, नि. सि. and इलायुष in दुराणसर्वस्व,

हरितालिकाव्रतनिर्णय.

हरितोषण by वेदान्तबाजीशमहाचार्य.

हरिदिनतिलक (on एकादशी fast) by चण्डमारुतस्वामिन्.

हरिदिनतिलक by वेदान्तदेशिक.

C. (vide cat. of Madras Govt. mss. vol. VI. p. 2368 No. 3153).

According to it the author वेदान्तदेशिक flourished after स्मृतिच०, हेमाद्रि, कालादर्श and कालनिर्णय and held that the views of all these were अशङ्क and आश्रय.

हरिपूजापद्धति by आनन्दतीर्थ भागव. Stein's cat. p. 109.

हरिमक्ति m. by रघु० in आङ्गिकतरु and एकादशीतरु.

हरिमक्तिकल्पलता by विष्णुपुरी m. in कृष्णमक्तिकल्पलता.

हरिमक्तिकल्पलतिका by कृष्णसरस्वती divided into 14 स्तवक.

हरिमक्तिदीपिका by गणेश. N. vol. V. pp. 189-190.

हरिमक्तिभास्कर (सद्गोणवसारसर्वस्व) by भुवनेश्वर, son of भीमानन्द, in 12 प्रकाश; composed in संवत् 1884.

हरिमक्तिरसायन.

हरिमक्तिरसायनसिन्धु.

हरिमक्तिरहस्य.

हरिमक्तिरहस्य.

हरिमक्तिविलास by गोपालभट्ट, pupil of प्रबोधनानन्द. He was ordered to write this work by चैतन्य; vide under भगवद्भक्तिविलास. Composed about 1562 A. D.; m. by रघुनन्दन.

हरिमक्तिविलास (छन्द) by स्वप्नोत्सवामिन्. C. by सनातनमोत्सवामिन्, m. in

वेण्वतोषिणी. Vide N. vol. VI. pp. 190-93 for an account of his family.]

हरिभक्तिसार.

हरिभक्तिसुचोदय.

C. m. by सदाचारचन्द्रिका.

हरिवंशविलास by नन्दपण्डित, divided into कौतुक on आह्निक, कालनिर्णय, दान, संस्कार. Vide sec. 105.

हरिदासरनिर्णय by व्यङ्गदेश (Baroda O. I. 8793).

हरिहरदीक्षिणीय.

हरिहरपद्धति by हरिहर. The same as is appended to his भाष्य on पारस्करयुग्यसूत्र; m. by हेमाद्रि, आद्य-सौख्य of दोहरानन्द, उद्गाहतरु and other तरुस of रघु०. Vide sec. 84.

हरिहरभाष्य on पारस्करयुग्य by हरिहर.

हलायुधनिबन्ध m. in आचारादर्श of भीक्षु.

हलायुधीय m. in आचारमन्त्र. Probably the आह्वयनचर्चस्व of हलायुध.

हारकता by अनिरुद्ध. Sec. 82.

C. सन्धर्मपद्धतिका by अभ्युतचक्रवर्तिन, son of हरिदासतर्काचार्य.

C. विवरण m. by नन्दपण्डित in आद्यकल्पलता.

हारीतस्मृति. Vide sec. 11 and 56.

C. m. by हेमाद्रि; vide p. 71 above.

C. by तदनलाल.

हारीतस्मृति (Baroda O. I. 8185) in four अध्याय on नित्य and नैमित्तिक rites of वर्ण and आश्रम, eight मारीचर्म, सुषर्म, जीवपरमेस्वरस्वरूप, मोक्षसाधन, ऊर्ध्वपुण्ड्र. There is व्यवहाराध्याय also.

हिरण्यकामधेनुदान.

हिरण्यकेशाह्निक.

हिरण्यकेशि (सत्यापाह) युग्यसूत्र in two प्रश्न, each divided into पटल (ed. by Dr. Kirste at Vienna, 1889 and tr. in SBE. vol. 30).

C. प्रयोगवैजयन्ती by महादेव.

C. by मायुदत्त (extracts in Kirste's edition).

हिरण्यकेशिधर्मसूत्र. Vide sec. 8 p. 46 above.

C. उज्ज्वला by महादेव (p. 49 above).

हिरण्यभाष्य.

हेमाद्रिकालनिर्णयसंक्षेप or- संग्रह by भट्टोजिदीक्षित, son of लक्ष्मीधर. Vide Baroda O. I. No. 5480.

हेमाद्रिनिबन्ध- the same as चतुर्वर्ग-चिन्तामणि.

हेमाद्रिप्रयोग by विद्याधर.

हेमाद्रिसंक्षेप by भजीभट्ट (Stein's cat. p. 110).

हेमाद्रिसर्वप्रायश्चित्त by बालसरि.

होमकालातिक्रमप्रायश्चित्त.

होमनिर्णय by भातुभट्ट, son of नीलकण्ठ, son of शाङ्कर. About 1620-1680 A. D.

होमपद्धति by माधव (part of his) मन्त्रतिलक). Mentions रूपनारायण; Ulwar cat. extract 375.

होमपद्धति by लम्बोदर.

होमप्रायश्चित्त.

होमलोपप्रायश्चित्तप्रयोग.

होमविधान by बालकृष्ण (कृष्णेदीय). Baroda O. I. 8354.

होमसिद्धान्त ano.

होरिकस्मृति m. in स्मृतिसारोद्धार of चिन्मन्मर.

APPENDIX B

LIST OF AUTHORS ON DHARMAŚĀSTRA

While preparing this list, great difficulties were experienced in stating all the works composed by an author. In the case of such names as Ananta, Kṛṣṇa, Gaṅgādhara, Nārāyaṇa, Rāmakṛṣṇa, Śaṅkara, which are extremely common, the only method that could be followed, in the absence of materials to identify the authors bearing these names, was to place the same name several times in the list against the work composed by that author. Since the authors themselves very often convey no more information than their own names and since some of the reports on the search for mss. do not give even what little information about the author can be gathered from the ms. of his work, Aufrecht also was compelled to follow this method. In order to avoid repetition and save space, I have not repeated in this list the information that was given under the works contained in the list A. Dates are given principally under the names of authors and sometimes under works also. For further information readers will have in many cases to refer to the works put down as composed by an author. In the case of authors who have written on several śāstras, their works on dharmaśāstra alone have been mentioned. Wherever possible parentage has been noted and dates assigned. In a few cases information which became available after list A was prepared has been incorporated here.

अखण्ड a. of अखण्डादर्श.

अखण्डानन्दमुनि, disciple of अखण्डा-
द्वयति ; a. of महाविष्णुपूजापद्धति.

अगस्त्य a. of अगस्त्यसंहिता.

अघोरक्षिबाचार्य a. of आशौचदीपिका.

अङ्गिरस् a. of a स्तुति. Sec. 39.
Vide also मध्यमाङ्गिरस् and बृह-
दङ्गिरस्.

अचल, son of बत्सराज, son of गोविन्द,
resident of आनन्दपुर; a. of आह्निक-
दीपक and निर्णयदीपक (composed
in संवत् 1575 i. e. 1518-19
A. D.), महारुद्रपद्धति, शाङ्खानुनाह्निक
OR दीपिका.

अच्युत a. of सौभाग्यकल्पद्रुम.

अच्युतचक्रवर्तिन्, son of हरिदासतर्का-
चार्य; a. of दायभागसिद्धान्तकुसुद-
चम्प्रिका (com. on दायभाग of
जीवतबाहन), सन्दर्भसूतिका (com.
on हारलता of अनिरुद्ध), आशु-
विशेकटिप्पणी (m. in his com.
on दायभाग). About 1500-1550
A. D.; ms. of दायभागसिद्धान्तकुसुद-
चम्प्रिका in B. O. mss. cat. vol.
I. No. 205 p. 120 is dated
शके 1581 (1669 A. D.).

अच्युतानन्द, pupil of आनन्दगिरि, a.
of एकादशीनिर्णयन्यास्या.

अच्युताश्रम, disciple of परमानन्दाश्रम
OR विद्वानन्दाश्रम; a. of रामार्चन-
चम्प्रिका, विश्वेश्वरीयपद्धति (OR यति-
चर्मसंग्रह), संन्यासचर्मसंग्रह, संन्यास-
पद्धति. In विश्वेश्वरीयपद्धति, the
ज्ञानार्थक is mentioned and the
ms. No. 12548 Baroda O. I.
was copied in संवत् 1887
(1830-31 A. D.).

अजयपाल m. in सूत्रकमलाकर.

अज्जनादीक्षित a. of अज्जनादीक्षितय.

अत्रि. Vide sec. 16.

अनन्त a. of शिवलिङ्गप्रतिष्ठाविधि.

अनन्तदीक्षित, son of विश्वनाथ, sur-
named यज्ञोपवीत. Later than
1575 A. D. and earlier than
1750; a. of प्रयोगरत्न OR स्मार्ता-
द्वयानुपद्धति (for आश्वलायनीय),
महारुद्रपद्धति, सप्तसंस्थाप्रयोग.

अनन्तदेव, son of आपदेव. Vide sec.
109; a. of स्तुतिकौस्तुभ (divided
into 12 parts on तिथि, संस्कार
&c.), भगवद्भक्तिनिर्णय OR विवेक,
मथुरासेतु, प्रायश्चित्तप्रदीपिका, अन्ये-
ष्टिपद्धति, ऋत्विग्वरणनिर्णय, दत्तक-
पुत्रविधान.

अनन्तदेव a. of चलार्चापद्धति.

अनन्तदेव a. of राज्याभिषेकपद्धति.

अनन्तदेव a. of व्रतप्रकाश.

अनन्तदेव, son of उद्धवद्विवेदिन्. Later
than 1640 A. D.; a. of गयाआशु-
पद्धति, वृद्धिआशुदीपिका (वृद्धिआशु-
पद्धति), यज्ञसंख्या, रुद्रकल्पद्रुम,
सर्वव्रतोपायन, वृद्धिआशुविनिर्णय.

अनन्तदेव a. of आशुकल्पसूत्रपद्धति,
a com. on the आशुसूत्र of
कात्यायन.

अनन्तदेव a. of गायत्रीपुरश्चरणविधि,
उत्सर्गपद्धति.

अनन्तदेव a. of कुण्डोद्घोतदर्शन.

अनन्तदेवज्ञ, son of केशवदेवज्ञ, resi-
dent of नन्दिग्राम; a. of कालनिर्णया-
बोधक. Bik. cat. p. 399 gives
śake 1488 (1566-7 A. D.) as
date but it is not clear whether
it is of composition or copying.

अनन्तभट्ट a. of com. on त्रिशङ्कोकी.

अनन्तभट्ट, son of कमलाकरभट्ट. About 1640-1670; a. of रामकल्पद्रुम, सुबोधिनी (com. on त्रिशङ्कोकी).

अनन्तभट्ट, son of नागदेवभट्ट; a. of ग्रहयज्ञविधान, दृष्टोत्सर्गप्रयोग.

अनन्तभट्ट, son of दाईभट्ट; a. of सदाचाररहस्य (composed at the desire of संग्रामसिंह). About 1715 A. D.

अनन्तभट्ट, son of नागेशभट्ट or नामदेवभट्ट, son of जङ्ग, of काण्वकुल; a. of आह्निकपारिजात, दानपारिजात, विधानपारिजात (composed in 1625 A. D.) and other works ending in पारिजात (शान्तिपारिजात), ग्रहयज्ञविधान.

अनन्तभट्ट, son of नागेशभट्ट, son of यज्ञभट्ट; a. of आह्निकसंग्रह. Probably the same as the preceding.

अनन्तभट्ट, son of बाणभट्ट, a. of प्रतिष्ठापद्धति.

अनन्तभट्ट, son of महादेव; a. of तिथिनिर्णय or निर्णयविन्दु (ms. dated 1526-7 A. D. in Baroda O. I. No. 10611). It is this author that is probably mentioned as अनन्तभट्ट in नि. सि. and दृष्टिसिद्धसाद. Earlier than 1500 A. D.

अनन्तभट्ट a. of समयनिर्णय.

अनन्तभट्ट a. of सदाचारनिर्णय.

अनन्तभट्ट a. of सदाचारनिर्णय; m. by रघुनन्दन in तिथितत्त्व (Jivananda vol. I p. 54) and कल्लूक.

अनन्तभट्ट, son of यदुभट्ट. About 2nd quarter of 17th century; a. of

तीर्थरत्नाकर (at the request of अक्षपतिह).

अनन्तभट्ट, son of सिद्धेश्वर; a. of कुण्डमण्डपविधान, of com. प्रभा or सुप्रभा on कुण्डमार्तण्ड of गोविन्द (com. composed in 1692-93 A. D. at पल्लीपत्तन, probably modern Pālī in the Bhor State).

अनन्तभट्ट a. of दानसागर.

अनन्तभट्ट a. of आद्योपयोगिवचन.

अनन्तभट्ट a. of सुबोधिनी होमपद्धति (for nine planets).

अनन्तभट्टमहामहोपाध्याय a. of दत्तकदीधिति (probably the same as दत्तकपुत्रविधान of अनन्तदेव).

अनन्तमिश्र a. of पाकयज्ञपद्धति.

अनन्तयज्वन, son of कृष्ण; a. of com. on पितृमेघसूत्र of गौतम.

अनन्तयाज्ञिक a. of व्यवहारदर्पण, छान्दिदर्पण.

अनन्तराम a. of विद्यावचनिका, स्वस्वरहस्य or स्वस्वविचार. Later than 1600 A. D.

अनन्तराम, a. of वैष्णवधर्ममीमांसा.

अनन्तराम, son of रामचरणन्यायालङ्कार. About 1810 A. D.; a. of सहास्रमरणविशेष.

अनन्तरामशास्त्रिण a. of विद्यावचन्यास्वरूपनिर्णय.

अनन्तात्मार a. of जातिसाङ्ख्यवाद.

अनिरुद्धभट्ट Vide sec. 82; 2nd and 3rd quarters of the 12th century A. D.; a. of पितृदयिता or कर्मोपदेशिनीपद्धति and हारलता.

अनिरुद्धभट्ट महामहोपाध्याय a. of मन्त्रकौस्तुभ. Said to be a दाक्षिणात्य. Earlier than 1795 A. D.

अनूपसिंहदेव, son of कर्णसिंह, a Rathor prince. About 1673 A.D.; (reputed) a. of अनूपविदेक, आद्य-प्रयोगचिन्तामणि.

अनुकमदु. About 1030-1050 A. D.; m. in the कालविवेक of जीवतवाहन.

अपरार्क or अपरादित्य Sec. 79; a. of com. called याज्ञवल्कीयधर्मशास्त्र-निबन्ध. Between 1115-1130 A.D.

अपिपाल, son of देवणपाल, son of त्रिविक्रम, son of मकरन्दपाल; a. of अपिपालकारिका and अपिपालपद्यति (छन्द-पद्यति). M. by गोविन्दानन्द and रघुनन्दन. One ms. (N. vol. V. p. 302) was copied in शके 1442 (1521 A. D.). So earlier than 1500 A. D. In the colophon the work is described as कारित by अपिपाल.

अप्यदीक्षित a. of तत्तुष्टास्वच्छन; about 1520-1592 A. D.

अप्यदीक्षित (माधुर) a. of प्रायश्चित्त-विधि. Probably the same as अप्यादीक्षित native of गौरीमाधुर.

अप्यदीक्षित a. of शिबार्चनचंद्रिका, शैवकल्पद्रुम. He is probably the same as the a. of तत्तुष्टास्वच्छन.

अप्यादीक्षित a native of गौरीमाधुर; a. of आचारनवनीत (composed about 1700 A. D.) under Tanjore king Shahaji.

अप्याद्याजपेयि a. of नीतिमुखावलि.

अजिनवर्धनचूपाचार्य a. of न्यायदीपिका.

अजोन्धर a. of शिबार्चनपद्यति.

अद्यतनाद्यमित्र महामहोपाध्याय, son of भीमानिकशर्मन्; a. of कृतिसार-समुच्चय or कृत्यसार, प्रायश्चित्तव्यव-सार, वादसारसमुच्चय (on 18 व्यव-हारपद); vide B.O. mss. cat. vol. I No. 77 p. 74 for कृत्यसारसमुच्चय, which appears to be only a part dealing with व्रत and प्रायश्चित्त from the larger work called सार-समुच्चयार्णव and No. 319 p. 358 for वादसारसमुच्चय.

अद्युतपाठक, son of सखाराम; a. of संस्कारपद्यति. Later than 1680 A. D.

अद्युतानन्दतीर्थ a. of तारकोपदेशव्यवस्था.

अल्पयम m. in हरिनाथ's स्मृतिसार.

अल्लाडनाथसूरि, son of सिद्धलक्ष्मण. Between 1250-1500 A. D.; a. of निर्णयासृत (composed at the desire of prince सूर्यसेन, ruler of एकचक्रपुर on the Jumna). Vide under निर्णयासृत.

अष्टावक्र com. of मानवगृह्यसूत्र and of बौधायनगृह्य.

असहाय Vide sec. 58. About 700-750 A. D.; a. of भाष्य on नारद-स्मृति, of भाष्य on गौतमधर्मसूत्र and probably of com. on मनुस्मृति.

अहोबल a. of असगोत्रपुत्रपरिग्रहपरीक्षा and असपिण्डासगोत्रपुत्रपरिग्रहविधि, पुरश्चरणकौस्तुभ (Bik. cat. p. 600).

आडचाणुकीक्षित a. of प्रायश्चित्तसार.

आग्निपत्त a. of आतुरसंन्यासविधि.

आत्माराम a. of com. on कामन्दकीय-नीतिसार.

आश्वेय a. of स्मृति ; m. by विश्वरूप.

आदित्यवर्धन a. of com. on काठक-
यहसूत्र.

आदित्यभट्ट कविबल्लभ, pupil of विश्वे-
श्वराचार्य. Between 1200-1325
A. D.; a. of कालानिर्णय or कालावर्ष.

आदित्यभट्ट a. of व्रतकालनिर्णय.

आदित्याचार्य or कौशिकआदित्य. About
1400-1500 A. D. ; a. of वदशीति
or आशौचनिर्णय.

आनन्द son of प्रभाकर of the वल्लभ
family ; a. of आश्लिक.

आनन्द a. of धर्मसंग्रहायदीपिका.

आनन्दचन्द्र a. of प्रायश्चित्तसारसंग्रह,
बालबोधक (on प्रायश्चित्त), प्राय-
श्चित्तौघसार (probably same as
the preceding).

आनन्दतीर्थ a. of विष्णुतत्त्वनिर्णय.

आनन्दतीर्थ son of जनार्दनभट्ट ; a. of
संन्याससंग्रहजपद्धति, अनुग्रामपद्धति, पूजा-
पद्धति.

आनन्दतीर्थ भार्गव a. of हरिपूजापद्धति.

आनन्दतीर्थ a. of प्रणवकल्प.

आनन्दतीर्थ a. of संध्यावन्दनभाष्य.

आनन्दतीर्थ, the founder of the ब्राह्म
sect. Said to have flourished be-
tween 1118-1198 A.D. But there
are varying views. One of his
pupils असोम्यतीर्थ is said to have
defeated विचाररूप in polemical
discussions. If this be correct,
then आनन्दतीर्थ must have flou-
rished about 1250-1300. Dr.
Bhandarkar (in Vaiṣṇavism
and Śaivism p. 59) accepts
H. D. 86.

1198 and 1276 A. D. as the
years of his birth and death ; a.
of कर्मनिर्णय, कृष्णाक्षतमहार्णव,
जयन्तीनिर्णय, संन्यासपद्धति, सदाचार-
स्मृति or स्मृतिविवरण. Vide
Bhandarkar's Report for 1882-
83, p. 207 for 37 works attribu-
ted to him and E. I. vol. VI pp.
261-263 for the age of आनन्दतीर्थ
and his pupils. आनन्दतीर्थ is
said to have been the son of
मध्यमेष्ट.

आनन्दरामयाज्ञिक a. of संस्कारपद्धति or
बोडशसंस्कारपद्धति.

आनन्दराय वाजपेययज्वन, minister of
Tanjore king Shahaji and Sar-
foji (first quarter of 18th cen-
tury), a. of आश्वलायनसुहृत्सूत्र-
विहृति.

आनन्दवन, pupil of हनुमन्धन. Ear-
lier than 1650 A. D. ; a. of रामा-
र्चनचन्द्रिका. If it is this work
that is quoted in the तिथितत्त्व,
then the author is earlier than
1550 A. D.

आनन्दशर्मन्, son of रामशर्मन् ; a. of
व्यवस्थादर्पण, कृत्यदर्पण.

आनन्दानन्द, a. of यतिनित्यपद्धति.

आनन्दयति (probably सरस्वतीतीर्थ or
नरहरि) a. of स्मृतिदर्पण.

आपदेव, alias सदाशिवदेव, son of
श्रीपति ; a. of सापिण्डवकल्पलता or
लतिका. About 1700 A. D. His
grandson was a pupil of
नागोजिमहन्.

आपदेव a. of खेदपीठमाला, तिथि-
तत्त्वसार.

आपदेव, son of अनन्तदेव, son of आपदेव. He was father of अनन्तदेव a. of स्मृतिकौस्तुभ and so flourished about 1600-1650 A. D. ; a. of स्मृतिचन्द्रिका, रुद्रपद्धति.

आपदेव a. of आह्निक.

आपदेव a. of गोत्रधरनिर्णय (ms. No. 1870 of Baroda O. I. dated शके 1673).

आपस्तम्ब Vide sec. 7 ; a. of गृह्यसूत्र and धर्मसूत्र and पितृमेधसूत्र.

आर्याध्वरीन्द्र a. of com. on अष्टयानपद्धति.

आर्हिषेण a. of a स्मृति m. in नि. सि.

आशादित्य or आशार्क or आशाधर, son of चक्रधर ; a. of com. on कर्मप्रदीप and of com. on छन्दोगपरिशिष्ट ; m. in आचारसार of लक्ष्मण. So earlier than 1600 A.D.

आशादित्यत्रिपाठिन, a. of मन्त्रकोश.

आशाधरभट्ट a. of सन्ध्यारत्नप्रदीप.

आम्बालायन. Vide also लघ्वाम्बालायन and बृहवाम्ब० ; a. of गृह्यसूत्र and of a स्मृति (m. in मिताक्षरा and हेमाद्रि).

इन्द्रनाथिद सूर्यनारायण- see under सूर्यनारायण.

इन्द्रवत्त उपाध्याय, a. of स्मृतिसिद्धान्तसंग्रह.

इन्द्रपति, son of रुचिपति and रुक्मिणी and pupil of नोपालभट्ट ; a. of मीमांसापत्न्यल.

ईशान, elder brother of हलायुध. Latter half of 12th century ; a. of द्विजाह्निकपद्धति (according to

ब्राह्मणसर्वस्व) m. in ब्राह्मणसर्वस्व. An ईशानन्यायाचार्य is m. in उद्वाहतरण (vol. II. p. 135).

ईशाननाथ a. of नयज्ञान (B. O. mss. cat. vol. I. No. 240 p. 262).

ईश्वरचन्द्रशर्मद a. of व्यवस्थासेतु.

ईश्वरदास, son of ज्योतिषराय ; a. of छहूर्तरत्न (also called छहूर्तरत्नाकर).

ईश्वरनाथ or छहूर्तेश्वरनाथ a. of स्मृतिकल्पद्रुम.

उत्तम्य a. of स्मृति ; m. in स्मृतिचन्द्रिका.

उत्तरंगार्य m. in नि. सि.

उत्पल a. of ज्ञानमाला.

उद्यकर, com. of मनुस्मृति ; m. in विषादरत्नाकर of चण्डेश्वर (pp. 455, 583, 590).

उद्यकर a. of पारस्करब्राह्मणसूत्रदृश्यर्थसंग्रह.

उद्यसिंह रूपनारायण, son of शक्तिसिंह and king of उत्तरकोसल. Flourished between 1450-1525 A. D. ; (reputed) a. of रूपनारायणीय (पद्धति).

उद्वाहमल्ल m. in the हायनाम of जीवतवाहन.

उपकात्यायन m. by हेमाद्रि III. 2. 657.

उपमन्यु a. of स्मृति m. by मिताक्षरा (on याज्ञ. III. 260), by इरवत्त (on गौ. ष. सू. 23. 11).

उपाध्याय- a com. of मनुस्मृति m. by मेघातिथि (on मनु II. 109, IV. 162, V. 43, IX. 141 and 147).

उमानाथ a. of आशौचनिर्णय.

उमापति Earlier than 1575 A. D. ;
a. of प्रतिष्ठाविषेक, ह्युद्धिनिर्णय, आश्व-
निर्णय.

उमापति a. of स्मृतिदीपिका (B. O.
mss. cat. vol. I p. 516, no. 441).

उमाशङ्कर a. of com. on दायमाण and
of ह्युद्धिसेतु.

उमानन् Vide sec. 17 ; a. of a work
on अर्थशास्त्र and of a धर्मसूत्र.

कञ्जु a. of a com. on मनुस्मृति, m.
by मेघातिथि (on मनु VIII. 152).

कपियुवक- quoted as a writer on
अर्थशास्त्र in the com. on नीति-
वाक्यामृत.

कपियुव or कपिमदु, son of गङ्गाधर,
surnamed शौच ; a. of संस्कार-
भास्कर.

कपिमदु a. of शोधकर्मपद्धति.

कप्यगृह a. of a स्मृति ; sec. 40.

एक an author m. in आप. घ. सू. I. 6.
19. 7.

एकराज (prince Ekoji of Tanjore
who ruled from 1676 A. D. to
1684 A. D.) a. of प्रपञ्चामृतसार or
प्रपञ्चसारामृत or राजरत्नपुराण.

मोहाशङ्कर- vide under शङ्कर.

मोहन्वरि a. of व्रतनिर्णय.

मोपकायन a. of स्मृति, m. by अपराज
(p. 1195), हेमाद्रि (दानसूत्र).

मोपजङ्गुनि, an author m. in बो. घ. सू.
II. 2. 33.

कण्व m. in आप. घ. सू. I. 10. 28. 1
and I. 6. 19. 3. Vide sec. 18.

कण्व a. of स्मृति m. in हरदत्त on
गौ. घ. सू. 23. 3 and 11.

कनकसमापति a. of युष्माकारिका (बौधा-
यनीय), बौधायनस्मार्तप्रयोग.

कनकसमापति, son of वैद्यनाथ of मौदूल-
गोत्र ; a. of कारिकामञ्जरी and com.
प्रयोगादर्श. This seems to be the
same as the preceding, since in
the बौधायनस्मार्तप्रयोग the author
refers to कारिकामञ्जरी as his own
work. Vide Hultzsch's R. II.
no. 972.

कपर्विन् a. of भाष्य on भारद्वाजयुष्म, of
कारिकास on आपस्तम्बयुष्म, of com.
on आपस्तम्बपितृमेचसूत्र and of
com. on प्रवरसूत्र and on
(आपस्तम्बीय) अपरसूत्र.

कपियुव m. in com. on नीतिवाक्यामृत.

कपिल a. of स्मृति in 10 अध्याय.

कमण्डलुमदु m. by कुल्लुक in आश्व-
सागर.

कमलाकर a. of आचारदीपिका. Pro-
bably same as above.

कमलाकर, a. of प्रवरदर्पण.

कमलाकर a. of मन्त्रकमलाकर.

कमलाकर a. of मुक्तिप्रकरण.

कमलाकरमदु, son of रामकृष्णमदु, son
of नारायणमदु. Sec. 106. First
half of 17th century ; a. of
कर्मविषाकरल, कलिधर्मनिर्णय, कार्त्त-
वीर्यपद्धति, गोत्रप्रवरनिर्णय or-
दर्पण, दानकमलाकर, तीर्थकमलाकर or
सर्वतीर्थविधि, निर्णयसिन्धु, नीति-
कमलाकर, धूर्तकमलाकर, प्रायश्चित्त-
रत्न, बहुचाह्निक, भक्तिरत्न, रुद्रपद्धति,
विषादसूत्र, व्रतकमलाकर, क्षान्ति-

कमलाकर or शास्त्रिरत्न, शुद्धकमलाकर or शुद्धधर्मतत्त्व, संस्कारपद्धति or संस्कारप्रयोगकमलाकर, शास्त्रतत्त्वकौतुहल or तत्त्वकमलाकर. Parts of his works (such as parts of the निर्णयसिन्धु and दानकमलाकर) are very frequently entered in the catalogues as separate works.

कमलाकरभट्ट, a resident of कूर्परग्राम (Kopargaon) on the Godavari; a. of आचारदीप or -प्रदीप and आह्निकप्रयोग.

कमलाकरभट्ट m. by कुल्लूक in आन्ध्रसागर as भाष्यकार.

कम्पालुरद्विसिंह a. of आशौचदीपिका. Later than 1400 A. D.

कपीटभट्ट m. in आन्ध्रसागर of कुल्लूक.

करुणाशङ्कर (probably same as दयाशङ्कर) a. of वास्तुचन्द्रिका, वृद्धि-आन्ध्रविधि.

करुणाशङ्कर a. of नीतिविवेक.

कर्क m. by त्रिकाण्डमण्डनभास्कर, हेमाद्रि. Earlier than 1100 A. D.; a. of com. on आप. श्रु. सू. and on पारस्करगृह्यसूत्र, on स्नानसूत्र of कल्याण and on आन्ध्रकल्पसूत्र of कल्याण.

कलायखन a. of कर्मप्रकाश.

कल्याण a. of तिथिकल्पद्रुम.

कल्याणभट्ट revised असहाय's भाष्य on नारदस्मृति.

कल्याणधर्मन्, a prince; a. of com. on विषादहृन्दावन of केशवार्थ and a. of व्यवहारप्रदीप.

कल्याणधर्मन् a. of शिवप्रतिष्ठापद्धति (at the bidding of king राघवसिंह).

कवच a. of a स्मृति, m. in मत्सरि's भाष्य on गौ. ध. सू. and in पराशर-माधवीय.

कविकान्तसरस्वती a. of विश्वादर्श q. v.; flourished between 1100-1200 A. D.

कविरत्न a. of सरोजकलिका (B. O. mss. cat. vol. I No. 419 p. 495). Earlier than 1600 A. D.

कविराजगिरि a. of कविराजकौतुक.

कवीन्द्र a. of शान्तिचन्द्रिका.

कश्यप a. of a धर्मसूत्र and a स्मृति. Vide sec. 19.

कश्यप a. of शुद्धपञ्चसंस्कारविधि.

कस्तूरि, son of नागय; a. of कस्तूरि-स्मृति or स्मृतिशेखर.

काण्व a. of a धर्मसूत्र and of a स्मृति. Sec. 18; m. in आप. ध. सू. I. 6. 19. 7.

कात्य, an author, m. in बौ. ध. सू. I. 2. 45.

कात्यायन a. of वृषोत्सर्गादिपद्धति (ms. No. 9470 Baroda O. I.).

कात्यायन a. of आतुरसंन्यासविधि.

कात्यायन a. of a स्मृति in verse. Sec. 38; a. of a गृह्यसूत्र, आन्ध्रसूत्र, of मृत्याध्याय, स्नानसूत्र or स्नानविधिसूत्र or त्रिकाण्डिकासूत्र.

कात्यायन a. of कर्मप्रदीप.

कान्ददेव a. of नित्यस्नानपद्धति.

कामदेव a. of दायभावनिकप्रदीप.

कामदेवदीक्षित. Later than 1500 and earlier than 1660 A. D. ; a. of प्रायश्चित्तपद्धति, पारस्करगृह्य-परिशिष्टपद्धति and of कर्मप्रदीपिका (a पद्धति to पारस्करगृह्यसूत्र), of a com. on मूल्याध्याय.

कामदेवमहाराज a. of दानसागर. Later than 1200 A. D.

कामन्दक Or -कि, a. of कामन्दकीय-नीतिसार. Referred to by भवपूति (in the character कामन्दकी in मालतीमाधव) and by बामन in his काव्यालङ्कारसूत्रवृत्ति and in the महाभारत. Earlier than 650 A. D. and probably flourished in 3rd or 4th century A. D.

कामरूपपति a. of गृह्यार्थप्रकाशिका com. on शारदातिलक.

कामेश्वरयज्वल a. of com. called हित-धर्म on पराशरस्मृति. Mentions माधवाचार्य. So later than 1400 A. D.

कार्णाजिनि a. of a स्मृति quoted in कालविवेक of जीमूतवाहन, मिताक्षरा (on याज्ञ. III. 265).

कालिदास a. of उत्तरकालावृत.

कालिदास a. of ह्युचिचन्द्रिका.

कालिदास, son of बलभद्र ; a. of कुण्ड-प्रबन्ध (D. C. ms. No. 42 of A 1882-83). The work was composed in शके 1554 i.e. 1632 A. D. (शकेब्देर्धिनिमित्ते शततथितयो मासे मधुसूतके).

कालिदासचर्यानिवृ, m. in the plural in कालसार of गदाधर.

कालीचरण a. of दुर्गाचर्यासूत्र.

कालीचरणन्यायालङ्कार a. of स्मृतिमञ्जरी (composed in 1834 A. D.).

कालेसि महामहोपाध्याय, a. of दशकर्म-पद्धति.

काशीदीक्षित, son of सदाशिवदीक्षित a. of प्रयोगरत्न, रुद्रानुष्ठानपद्धति (or महाकुरूपपद्धति or कुरूपपद्धति), सप्तविधान-पद्धति and आश्वप्रयोगपद्धति or आश्व-दीपिका, आह्निकप्रयोग, प्रयोगरत्न.

काशीनाथ तर्कालङ्कार a. of com. on तिथितत्त्व and प्रायश्चित्ततत्त्व of रघु-नन्दन (N. I. p. 105) and प्राय-श्चित्तकदम्बसारसंग्रह.

काशीनाथ भद्र a. of आपस्तम्बाह्निक and ऋग्वेदाह्निकचन्द्रिका.

काशीनाथ a. of सुदुर्लभमुक्तावली.

„ a. of com. on शारदातिलक.

„ a. of आश्वकल्प.

काशीनाथ उपाध्याय (or पाध्ये), son of अनन्त, son of काश्यपाध्याय. Sec. 112 ; a. of धर्मसिन्धु (or -सार composed in 1791 A. D.), प्राय-श्चित्तेन्दुशेखर, विट्ठलकर्ममन्त्रसारभाष्य, कुण्डदिकपाल with com.

काशीनाथ, son of जयराम (surnamed जडे) ; a. of शिवपूजातरङ्गिणी.

काशीनाथभट्ट (also called शिवानन्द-नाथ) ; son of जयरामभट्ट, son of शिवरामभट्ट ; a. of कालनिर्णयदीपिका, तिथिदीपिका, पुरश्चरणदीपिका, नावत्री-पुरश्चरणचन्द्रिका, चण्डिकार्चनदीपिका, त्रिस्थलीसेतु.

काशीराम वाचस्पतिभट्टाचार्य, son of राधावल्लभ, son of रामकृष्ण ; a. of commentaries on the various

- parts of the स्मृतितत्त्व of रघुनन्दन (such as उद्वाहकतत्त्व, एकादशीतत्त्व, तिथितत्त्व, दायतत्त्व, प्रायश्चित्त^०, मलमास^०, शुद्धितत्त्व, छन्दोगश्राद्धतत्त्व). He is different from काशीनाथ-तर्कालङ्कार, who also commented on तिथितत्त्व (compare N. I. p. 150 with N. II. p. 84).
- काश्यप a. of स्मृति. Vide sec. 19.
- काह्लदेव a. of नित्यस्नानपद्धति (B. O. ms. cat. vol. I. No. 244 p. 267).
- कृष्णिक m. in आप. घ. सू. I. 6. 19. 7.
- कृत्त m. in आप. घ. सू. I. 6. 19. 7.
- कृष्णिमि a. of स्मृति m. by अपरार्क (p. 548), कालविवेक of जीवतवाहन, हेमाद्रि. Also कौष्णिमि.
- कुबेरानन्द a. of दानभागवत (vide D. C. ms. No. 265 of 1887-91 and 496 of 1886-92), a huge work composed under संश्राम-सिंह.
- कुबेरोपाध्याय m. in श्राद्धतत्त्व (Jivānanda vol. I. p. 298) of रघुनन्दन.
- कुबेरोपाध्याय (reputed) a. of वृत्तक-चन्द्रिका. Said to have been composed by a pandit of Colebrooke, about 1800.
- कुमार a. of स्मृति m. by मिताक्षरा (on याज्ञ. III. 253), अपरार्क (p. 1070), स्मृतिसार of हरिनाथ, शूलपाणि's प्रायश्चित्तविवेक (p. 550).
- कुमारस्वामिन् a. of आश्वलायनगृह्य-कारिका. Later than 1000 A. D.
- कुमारस्वामिचन्द्र a. of प्रयोगसारपीठ.
- कुम्भारिणि a. of नित्यधर्मप्रकाशिका.

- कुलमणिशुक्ल a. of com. on अङ्गिरः-स्मृति, com. on गौतमधर्मसूत्र, com. on याज्ञवल्क्यस्मृति, and of आङ्गिक-चन्द्रिका, of रामार्चनचन्द्रिका.
- कुलमुनि a. of नीतिप्रकाश and of शान्तिचिन्तामणि.
- कुलार्क m. by the सरस्वतीविलास (p. 281) in the same breath with विज्ञानेश्वर and स्मृतिचन्द्रिका. Before 1500 A. D.
- कुल्लुकभट्ट, son of भट्टविश्वकर्. Sec. 88. About 1250 A. D. ; a. of मन्वर्थ-मुक्तावली ; com. on मनुस्मृति and of श्राद्धसागर, आचारसागर and विवाहसागर.
- कृपाराम pupil of जयराम ; 2nd half of 18th century ; a. of नव्यधर्म-प्रदीप.
- कृपाराम a. of com. on मुहूर्ततत्त्व and of वास्तुचन्द्रिका.
- कृपाराम (a Gauda prince), son of यादवराज. First half of 17th century ; (reputed) a. of राम-प्रकाश.
- कृष्ण, son of गोविन्द, son of राघव of the भारद्वाजगोत्र ; a. of वर्णाश्रमधर्म-दीप or- दीपिका.
- कृष्ण, author of लघुपद्धति. Between 1350 and 1500 A. D. ; ms. (Baroda O. I. No. 1422) dated संवत् 1592 and the author names चन्द्रिका, स्मृतिसार and स्मृत्यर्थसार ; flourished between 1350 and 1500 A. D.
- कृष्ण of शेष family, son of वृत्तिह or नरसिंह ; about 1500 A. D. ; a. of

- ग्रामाचारशिरोमणि (where he claims गोविन्दार्जुन as his own work), श्लोकचतुर्वशी.
- कृष्ण of the होसिंग family; a. of शास्त्रसारोद्धार. Later than 1450 A. D.
- कृष्ण आचार्य, a. of कुण्डार्क.
- कृष्ण आचार्य, son of कुमारवृत्तिहभट्ट; a. of स्मृतिमुक्तावली.
- कृष्ण आचार्य a. of प्रभा, a com on ह्युद्दिदीपिका.
- कृष्णकान्तशर्मन् a. of com. on वाच-
भाष.
- कृष्णगोविन्दपण्डित a. of जातिविवेक (part of वर्णाश्रमधर्मदीपिका).
- कृष्णचन्द्र a. of व्रतविवेकभास्कर.
- कृष्णतर्कालङ्कार- vide under श्रीकृष्ण-
तर्का.
- कृष्णतात, a. of सन्मार्गकण्ठकोद्धार.
- कृष्णताताचार्य, a. of धर्मनिर्णय, वैष्णव-
लक्षण.
- कृष्णदत्त, son of आवसथिक ब्रह्मदत्त;
a. of कर्मकौमुदी.
- कृष्णदत्तमिश्र alias वनमालिमिश्र, son
of महेशमिश्र and pupil of भट्टोजि;
a. of कुरुक्षेत्रप्रदीप. About 1650
A. D.
- कृष्णदास a. of भक्तिरसार्णव.
- कृष्णदीक्षित, son of यज्ञेश्वर; a. of
और्ध्ववैदिकप्रयोग.
- कृष्णदेव, son of रामाचार्य; a. of वैष्णव-
धर्मानुष्ठानपद्धति, वृत्तिद्वयपरिचर्या and
विष्णुवर्तिप्रतिष्ठाविधि.
- कृष्णदेवस्मार्तवागीश, son of नारायण;
a. of कृत्यतत्त्व *alias* प्रयोगसार, प्राय-
- श्चित्तकौमुदी or -विवेक, ह्युद्दिप्रदीपिका
and प्रायश्चित्तसंग्रह.
- कृष्णद्वैपायन, a. of स्मृति, m. in मिता-
क्षरा.
- कृष्णनाथ a. of com. on अत्रिस्मृति,
of com. on वृक्षस्मृति, of com. on
मनुस्मृति and न्यासस्मृति, of com. on
संस्कारतत्त्व of रघु, of com. on
स्नानसूत्रदीपिका of गोपीनाथ, of स्मृति-
कौमुदीटीका, स्मृतिसारटीका.
- कृष्णपण्डित a. of धर्मागमानुबन्धि-
श्लोक.
- कृष्णपण्डित, son of राघवदेवज्ञ; a. of
सन्ध्याभाष्य,
- कृष्णपण्डित, son of रामभद्र and लक्ष्मी;
a. of सन्ध्यावन्दनभाष्य and सन्ध्या-
निर्णयकल्पवल्ली.
- कृष्णपण्डित महापात्र, grandson of महा-
धर, author of कालसार; a. of
नीतिरत्नाकर. About 1450 A. D.
- कृष्णभट्ट, son of पुरुषोत्तम, son of
रघुनाथ; a. of कर्मतत्त्वप्रदीपिका
alias लघुपद्धति, कालनिर्णयदीपिका.
Between 1300-1500 A. D.
- कृष्णभट्ट, son of नारायण; a. of नाथश्री-
पुरश्चरणप्रयोग (composed in 1759
A. D.).
- कृष्णभट्ट a. of आश्वदीधिति.
- कृष्णभट्ट a. of स्मृतिसारसंग्रह.
- कृष्णभट्ट a. of कविरहस्य.
- कृष्णभट्ट a. of जीवित्युक्तकर्तव्यसंख्य.
- कृष्णभट्ट a. of समयमयूख.
- कृष्णभट्ट आर्जे (or आरह), son of रघुनाथ
of Benares; a. of रत्नमाला *alias*
दीपिका on निर्णयसिन्धु of कमलाकर-
भट्ट.

कृष्णभट्ट मौनिक, son of रघुनाथभट्ट, son of गोवर्धन ; a. of कालचन्द्रिका, बुद्धिचन्द्रिका and सरोजसुन्दर (vide N. I. p. 14 for बुद्धिचन्द्रिका).

कृष्णमिश्र, son of विष्णुमिश्र, son of अतिशुभ, son of नित्यानन्द ; a. of आशुकाशिका, a com. on आशुसूत्र of कात्यायन. Composed in संवत् 1505 (1448-9 A. D.)

कृष्णमित्राचार्य, son of रामसेवक, son of देवीदत्त ; a. of कालमार्तण्ड, तिथि-निर्णयमार्तण्ड and कृत्यप्रदीप, प्रेत-प्रदीप, आशुप्रदीप and of com. on विशाङ्गोकी.

कृष्णमिश्र, of the कौत्सगोत्र, a. of कालसर्वस्व.

कृष्णराज, a king who ruled over महाराष्ट्र on the गोदावरी ; a. of वर्णाश्रमधर्मदीप, a large work.

कृष्णराज a. of स्मृतिमहाराज. Mentions मदनरत्न.

कृष्णराम a. of कर्मकालप्रकाशिका or-प्रकाश, उत्सर्गनिर्णय, दानोद्घोत, प्रायश्चित्तकुतूहल.

कृष्णराम (of काश्मीर), a. of महा-शिबराशिनिर्णय.

कृष्णविग्रह a. of com. on आशुविवेक of शूलपाणि.

कृष्णशर्मन्, son of नरसिंह ; a. of बुद्धिप्रकाश (composed at the bidding of छोटाराय).

कृष्णशेखर a. of प्रवरदीपिका. Later than 1250 A. D.

कृष्णसरस्वती a. of हरिमक्तिकल्पलतिका.

कृष्णाचार्य a. of com. प्रभा on बुद्धि-दीपिका of श्रीनिवास.

कृष्णाचार्य, son of कुमारसुसिंहभट्ट ; a. of स्मृतिमुक्तावली.

कृष्णानन्द a. of ज्ञानानन्दतरङ्गिणी.

कृष्णानन्द वागीश्वरभट्टाचार्य a. of बह्-कर्मदीपिका.

कृष्णानन्दसरस्वती a. of अनुयागपद्धति.

केदार, m. in स्मृत्यर्थसार. Earlier than 1150 A. D.

केदारनाथदत्त a. of दत्तकौस्तुभ.

केशव a. of सन्तानदीपिका.

केशव a. of केशवार्णव.

केशव, son of सोमेश्वर ; a. of कौशिक-युद्धसूत्रपद्धति.

केशवकवीन्द्र a. of संख्यापरिणामसंग्रह.

He was the chief pandit of the परिषद् of a king of Tirhut.

केशवजीवानन्दशर्मन्, a. of आशुकारिका.

केशवतर्कपञ्चानन a. of ज्योतिषरत्न.

केशवदास, son of जीवनराम. About 1770-1790 A. D. ; a. of अहल्या-कामधेनु and रामार्चनरत्नाकर.

केशवदीक्षित, son of सदाशिव ; a. of प्रयोगरत्न.

केशवदेवज्ञ of नाव्यग्राम. About 1500 A. D. ; a. of गोत्रप्रवरनिर्णय or-मञ्जरी.

केशवदेवज्ञ, son of कमलाकर of नाव्य-ग्राम ; a. of सुहृत्तत्त्व and काव्यस्थावि-धर्मपद्धति. About 1500 A. D. He is probably the same as the preceding.

केशवभट्ट a. of अन्त्येष्टिप्रयोग हिरण्यकेशीय (from his प्रयोगमञ्जि), प्रयोगमञ्जि.

केशवभट्ट son of अनन्त, of पुण्यस्तम्भ (Puntambe) on the गोदावरी ;

a. of अन्योष्टिपद्धति. Later than 1450 A. D.

केशवभट्ट a. of आचारप्रदीप (probably same as that m. in आशुतत्त्व of रघु०), कृत्यप्रदीप, प्रायश्चित्तप्रदीप and शुद्धिप्रदीप.

केशवभट्ट a. of जातकर्मपद्धति.

केशवभट्ट son of गोपालदीक्षित ; a. of कुण्डमण्डपविधि.

केशवभट्ट, son of नारायण अभयंकर ; a. of प्रयोगमणि.

केशवभट्टगोस्वामी a. of com. on क्रम-दीपिका.

केशवमिश्र a. of छन्दोगपरिशिष्ट.

केशवमिश्र a. of द्वैतनिर्णयपरिशिष्ट. वाचस्पतिमिश्र was his परमगुरु. So about 1540 A. D.

केशवराय, son of गोविन्दराय, son of रामराय of भारद्वाजगोत्र ; a. of धर्म-चन्द्र. Mentions स्तुत्यर्थसार and पारिजात. Ms. dated संवत् 1810 (Baroda O. I. no. 5860).

केशवशर्मन् a. of स्मृतिसार.

केशवस्वामिन् a. of बौधायनशुद्धपद्धति ; m. in त्रिकाण्डमण्डन. Before 1100 A. D.

केशवाचार्य or केशवभट्ट काश्मीरिक a. of क्रमदीपिका, (pr. Ch. S. series). About 1500 A. D.

C. विवरण by गोविन्दभट्ट (pr. Ch. S. series).

केशवादित्यभट्ट a. of स्मृतिचान्द्रिका.

केशवार्थ, son of राजेग ; a. of विवाह-द्वन्द्वावन. (Ms. dated 1398-99

H. D. 87.

A. D.). The com. is by गणेश, son of केशवदेवज्ञ.

केशवीकार m. in निर्णयसिन्धु and भाषि-प्रकाशितप्रायश्चित्त (probably केशव, the author of the जातकपद्धति or केशवी).

केशवेन्द्रस्वामिन् a. of साधनचान्द्रिका.

केलासयति a. of त्रैवर्णिकसंन्यास.

कोकिल a. of मात्रादिआशुनिर्णय (No. 641 of Visrāmbag collection I and D. G. No. 104 of 1895-1902). He mentions कर्कोपाध्याय, चिन्तामणि, कामधेनु, स्मृतिप्रदीप, मञ्जरी, चान्द्रिकादिनिबन्ध, विज्ञानेश्वर. Later than 1400 A. D.

कोण्डभट्ट a. of व्रतराज.

कोनेरिभट्ट a. of तत्त्वसंग्रह.

कोनेरिभट्ट, son of केशव ; a. of स्मृति-सूचण.

कोलाप्याचार्य a. of दत्तकचान्द्रिका.

कोशीधर a. of शुद्धिप्रदीपिका (B. O. Mss. cat. vol. I. No. 380 p. 435).

कोकिल (reputed) a. of a स्मृति (D. C. No. 223 of 1879-80 is a different work on आशु from above).

कौण्डिन्य m. in व्यवहारमातृका of जीवत-बाहन (prose passage on limitation for recovering a debt) and in आशुमयूख.

कौत्त m. in आप. च. सू. I. 6. 19. 4 and 7 and I. 10. 28. 1 and in कालाविवेक of जीवतबाहन (p. 304).

कौशुमि m. in हेमाद्रि, काठमाधव (p. 76).

कौशिक a. of स्तुति ; m: in स्तुति-
चान्द्रिका and हेमाद्रि.

कौशिक आदित्य Vide under आदित्या-
चार्य.

क्रतु a. of स्तुति ; m. in मिताक्षरा (on
याज्ञ. III. 28), अपराक (pp. 487,
1086, 1187), स्तुतिचान्द्रिका.

क्षेमक्षर a. of विवाहरत्नसंक्षेप.

क्षेमक्षर a. of निर्णयसार.

क्षेमराज a. of रामपूजापद्धति.

क्षेमराम, son of श्रीमधनन्द, son of
बाहू called द्विपञ्चाशद्विग्रह ; a. of
प्रेतसूक्तिदा, रामनिबन्ध (composed
in 1720 A. D.). Vide Ulwar cat.
No. 1431.

क्षेमराम, son of कुलमणि, son of लोक-
मणि, son of दीक्षित बाहू लक्ष्मी-
कान्त (who is styled पञ्चाशद्वि-
ग्रहसोमयाजि) or Kanoj ; colophon
of आनुपद्धति gives this pedigree,
but the verse before it says
that the parents of क्षेमराम were
श्रीमधमण्डन and पद्मिनी. So this
man may be the same as
above.

क्षेमराम a. of आह्निकपद्धति for Sama-
vedins (vide B. O. mss. cat.
vol. I. No. 33 p. 32).

क्षेमराम a. of संहृतसंचय.

क्षेमवर्मन् a. of क्षेमप्रकाश composed
in 1512 A. D. when he was a
governor of बीरसिंहपुर. Aufre-
cht (II. pp. 26-27) is wrong
in saying that he composed the
work in 1612.

क्षेमेन्द्र 2nd and 3rd quarter of 11th
century ; a. of नीतिकल्पक and
नीतिलता, चारुचर्या, लोकप्रकाश.

क्षेमेन्द्र a. of दानपारिजात.

खण्डभट्ट, son of मयूरेश्वर, surnamed
अपाक्षित ; a. of संस्कारभास्कर, रुद्रा-
नुष्ठानप्रयोग.

खण्डेराय, son of नारायणपण्डित. Bet-
ween 1400-1600 A. D. ; a. of
परशुरामप्रकाश, first part of which
is आचारोल्लास.

खण्डेराय, son of हरिमट्ट, son of
नारायण, who belonged to महो-
पाध्यायवंश honoured by the king
of विदर्भ ; a. of कृत्यरत्न or कृत्य-
रत्नाकर. Mentions हेमाद्रि, माधव,
रत्नाकर. So later than 1400 A. D.
Also wrote संस्काररत्न.

खादिर a. of ब्राह्मणयण्यह्न.

गङ्गादत्त a. of चातुर्वर्ण्यविचार.

गङ्गादास द्विवेदिन् a. of तिथिप्रकाश.

गङ्गादित्य or गङ्गाधर, son of गोपीनाथ-
मिश्र ; a. of स्तुतिचिन्तामणि. About
1450-1500 A. D.

गङ्गाधर a. of आचारतिलक or आह्निक.
(The D. C. ms. No. 135 of
1886-92 though described as
आचारतिलक appears to be a
different work. It quotes आचार-
तिलक (folio 6a) and explains
sacrificial terms like प्रणीता,
प्रोक्षणी and sacrificial materials
like कुक्ष.

गङ्गाधर a. of पाकपद्धति, प्रयोगपद्धति
(कौटिल्यटीका).

गङ्गाधर a. of आह्निक, काठकाह्निक.

गङ्गाधर a. of कायस्थोत्पत्ति, चातुर्वर्ण्य-
विवरण.

गङ्गाधर a. of आशौचगङ्गाधरी, संस्कार-
गङ्गाधरी.

गङ्गाधर a. of तिथिनिर्णय, दायभागटीका.

गङ्गाधर a. of निर्णयमञ्जरी.

गङ्गाधर a. of उत्सवनिर्णयमञ्जरी (com-
posed in 1632 A. D.).

गङ्गाधर a. of प्रतिष्ठाचिन्तामणि and
प्रतिष्ठानिर्णय.

गङ्गाधर a. of विचित्रल.

गङ्गाधर a. of षोडशकर्मपद्धति.

गङ्गाधर a. of तीर्थकाशिका.

गङ्गाधर, son of नारायण. About 1600
A. D. ; a. of मनोरमा, a com. on
कुण्डमण्डपदर्पण of his father.

गङ्गाधर, son of भैरव दैवज्ञ ; a. of सुवर्त-
भैरव, सुवर्तालङ्कार (composed in
1633. A. D.).

गङ्गाधर, son of अग्निहोत्रिराम ; a. of
संस्कारपद्धति.

गङ्गाधर, son of रामचन्द्र ; a. of प्रवास-
कृत्य (composed at Khambayat
or Cambay in 1606-7 A. D.).

गङ्गाधर son of सदाशिव महाडकर ; a.
of प्रवचनसारविवेक or अवसरविवेक
(ms. dated 1784 A. D.).

गङ्गाधर चक्रवर्तिच a. of com. भावार्थ-
दीपिका on आशुतत्त्व of रङ्गनन्दन.

गङ्गाधर दीक्षित a. of संस्कारगङ्गाधरी ;
probably same as preceding.

गङ्गाधरसरस्वती, pupil of रामचन्द्रसर-
स्वती ; a. of प्रकाश com. on प्रवच-
नम्.

गङ्गाधर a. of धर्मवहीप.

गङ्गाधर a. of आपस्तम्बप्रबोधसार.

गङ्गाराम, son of सदाशिव महाडकर ;
probably the same as गङ्गाधर
महाडकर above ; a. of आरामादि-
प्रतिष्ठापद्धति.

गङ्गाराम a. of com. on दायभाग.

गङ्गाराम a. of निबन्धसिद्धान्तबोध.

गङ्गाराम a. of युद्धजयोत्सव.

गङ्गाविष्णु, patronised by त्रिविक्रम ; a.
of आचारवहीपक. Earlier than 1750
A. D.

गङ्गेश्वर m. in आशुसागर of कुङ्कु.

गजानन a. of व्याख्याननीतिदर्पण.

गजपति, son of धीरेश्वर (धीरेश्वर?) ; a. of
गङ्गायकितरङ्गिणी ; says his grand-
father was patronised by king
नान्य of मिथिला. If नान्य is identi-
cal with the काशी king of
मिथिला of that name, then गजपति
flourished about 1350 A. D.
Vide B. O. mss cat. No. 86 p.
88.

गजपति, son of हरिहाङ्गर रावल ; a. of
वर्चनिर्णय (composed in 1685-
86 A.D.), सुवर्तगजपति, शान्तिगजपति
and संवन्धगजपति, ब्रह्मशान्तिपद्धति,
दशकर्मपद्धति.

गजपति a. of com. on राजमार्तण्ड of
मोज.

गजेश m. in. वृत्तिहमसाद. Earlier
than 1500 A. D.

गजेश, son of ज्ञानेश्वर, son of महादेव,
son of लाङ्गवट्ट ; a. of तिथिमञ्जरी.

गजेश a. of हरिकाकिदीपिका.

- गणेशदत्त a. of ऐन्दवमासनिर्णय, क्षयाधिकमासविद्वृति.
- गणेशदेवज्ञ, son of केशव, of नन्दिग्राम ; about 1520 (in which year he composed his ग्रहलाघव); a. of मङ्गलनिर्णय, of a com. on सुहृत्-तत्त्व and on विवाहवृन्दावन.
- गणेश पाठक a. of प्रयोगकौस्तुभ.
- गणेशभट्ट a. of उद्वाहविवेक.
- गणेशभट्ट a. of स्मृतिचन्द्रोदय.
- गणेशभट्ट a. of दायभागव्यवस्थासंक्षेप (part of व्यवस्थासंक्षेप) or दाय-संक्षेप.
- गणेशमिश्र महामहोपाध्याय a. of प्रायश्चित्तपारिजात (N. vol. V. p. 222).
- गणेशाचार्य a. of निर्णयदर्पण.
- गणेश्वर मन्त्रिन्, son of देवादित्य (who was father of बीरेश्वर) and uncle of चण्डेश्वर ; m. in हरिनाथ's स्मृति-सार, श्रीदत्त's आचारादर्श ; about 1300-1325 A. D. ; a. of सुगति-सोपान and गङ्गापत्तलक (B. O. mss. cat. No. 84 p. 85).
- गणेश्वर (महामहोपाध्याय महत्तक) a. of आह्निकोद्धार for राजसनेयशाखा. B. O. mss. cat. vol I No. 38, p. 36. Probably same as the preceding.
- गद्, surnamed द्विवेदिन् ; a. of संप्रदाय-प्रदीप composed in संबत् 1610 (1553-54 A. D.) in वृन्दावन, while गिरिधर and other grandsons of बल्लभाचार्य were living.
- गदाधर a. of रायसिंहप्रकाश.
- गदाधर a. of सत्संप्रदायप्रदीपिका.
- गदाधर a. of कृत्यकल्पद्रुम ; m. by वाचस्पति. Earlier than 1500 A. D.
- गदाधर, son of वामन ; later than 1550 A. D. ; a. of com. on आश्व-कल्पसूत्र or नवकाण्डिकाश्वसूत्र, of com. on पारस्करयज्ञसूत्र, of com. on आश्वलायनयज्ञसूत्र ; mentions कर्क, जयरामभाष्य, मदनपारिजात, राम-बाजपेयिन्, हरिहर.
- गदाधर, son of राघवेन्द्र ; a. of तन्त्र-प्रदीप a com. on शारदातिलक ; about 1450. A. D.
- गदाधर, son of नीलाम्बर. About 1450-1500 A. D. ; a. of कालसार (pr. in. B. I. series), आचारसार, व्रतसार, शुद्धिसार.
- गदाधर a. of ग्रहयागपद्धति (B. O. mss. cat. vol. I. p. 113).
- गदाधर a. of वासिष्ठीज्ञानि.
- गदाधर a. of com. लघुवीपिका on रामार्चनचन्द्रिका by आनन्दवन.
- गदाधर दीक्षित a. of व्रतार्क.
- गद्यदेवल, m. in. प्रायश्चित्तमयूख.
- गद्यविष्णु, m. in. नि. सि.
- गद्यव्यास, m. in कालविवेक of जीवत-वाहन, by हलायुध in ब्राह्मणसर्वस्व.
- गभास्ति a. of a स्मृति ; m. by अपराक (p. 549), स्मृतिचन्द्रिका, हेमाद्रि (III. 2. 50).
- गर्ग a. on politics ; m. in com. on नीतिवाक्यावृत.
- गर्ग a. of a स्मृति ; m. in अपराक (pp. 124, 196, 368), in स्मृतिचन्द्रिका.
- गर्ग a. of. गर्गपद्धति on पारस्करयज्ञसूत्र.

गर्ग, a. of एकनक्षत्रजननशान्ति.

गागामदु— Vide under विश्वेश्वरभट्ट.

गार्ग्य a. of a स्मृति ; sec. 20.

गालव a. of a स्मृति ; m. by हेमाद्रि.

गिरिभट्ट, son of यल्लभट्ट ; a. of संस्कार-
कौमुदी.

गीर्वाणयोगीन्द्र a. of com. on प्रपञ्च-
सार.

गीर्वाणेन्द्र सरस्वती, pupil of विश्वेश्वर
सरस्वती ; a. of गायत्रीपुराणव्याख्ये.

गुणविष्णु, son of दासुक ; a. of कान्दोय-
मन्त्रभाष्य ; m. by रघुनन्दन in
उद्वाहतरु, आशुतरु, मठप्रतिष्ठातरु.

गुरुनाथ vide पञ्चाक्षर गुरुनाथ.

छुरप्रसादशर्मन् a. of मलमासार्थसंग्रह.

छुरप्रसाद न्यायभूषणभट्टाचार्य a. of
com. on ह्युद्धितरु.

गुदडमल्ल a. of विवाहपद्धति.

गोकुलचन्द्रवर्मन्, a. of आह्निकचन्द्रिका.

गोकुलजित्, son of हरिजित् ; a. of
संक्षेपतिथिनिर्णयसार (composed in
1632-33 A. D.).

गोकुलदेव, son of अनन्तदेव ; a. of तीर्थ-
कल्पलता, गयाभ्रातृविधि.

गोकुलनाथ महामहोपाध्याय, son of
विद्यानिधि ; a. of कुण्डकादम्बरी and
कुण्डकादम्बरसारोद्धार (B. O. mss.
cat. vol. I No. 65-66 pp. 59-60),
of प्रदीप or कादम्बरी a com.
on द्वैतनिर्णय of वाचस्पति and of
मासमीमांसा (B. O. mss. cat. vol. I
No 54 p. 50 gives कादम्बरीप्रदीप
as the name of the com.).

गोण्डिमिश्र, son of हरपति under
king बाहुदेव son of रविकर (of
मिथिला) ; a. of द्वादशाचारविवेकपद्धति ;

ms. copied in ल. सं. 592 (1611
A. D.),

गोपाल a. of आश्वलायनश्रृङ्गारिकावली.

गोपाल a. of कामधेनु. Vide pp. 294-
296 above.

गोपाल, m. in आश्वकल्पतरु of श्री-
वृत्त ; probably the same as the
author of the कामधेनु.

गोपाल a. of गोपालपद्धति.

गोपाल a. of सत्क्रियासारदीपिका ;
between 1500-1565 A. D.

गोपाल, a. of कुण्डसुदृढ.

गोपाल a. of सत्यनिरूपण, a. of com.
on सत्याध्याय of कात्यायन.

गोपाल a. of आचारनिर्णय, आशौचनिर्णय
(composed in 1613 A. D.), तिथि-
निर्णय, ह्युद्धिनिर्णय, विवादनिर्णय.

गोपाल a. of आचारकौमुदी.

गोपाल a. of चातुर्मास्यकारिका.

गोपाल, son of हरिवंशभट्ट, a द्वाविड ; a.
of कालकौमुदी.

गोपाल a. of प्रायश्चित्तकारिका or प्राय-
श्चित्तशतद्वयीकारिका.

गोपाल a. of रत्नाकर.

गोपालजित् a. of com. on सत्याध्याय
of कात्यायन.

गोपालदेशिकाचार्य, son of आत्रेय कृष्णार्थ.
Later than 1620 A. D. ; a. of
आह्निक and जयन्तीनिर्णय, वृत्ति-
जयन्तीनिर्णय, रामनवमीनिर्णय, अक्षय-
द्वादशीनिर्णय.

गोपालन्यायपञ्चानन a. of सदाचारसंग्रह
(according to रामानुज).

गोपालन्यायपञ्चानन About 1570-1620 ;
composed com. on the तन्त्र of

रघुनन्दन called निर्णय viz. आचार-
निर्णय, उद्वाहनिर्णय, कालनिर्णय,
तिथिनिर्णय, दायनि०, द्यूतस्वनि०, प्रा-
यश्चित्ति०, विचारनिर्णय, विवादनि०,
ह्युद्धिनि०, आह्यनि०, संक्रान्तिनि०,
संबन्धनि०, and प्रायश्चित्तकर्मनि०.

गोपालपण्डित a. of गृह्यभाष्य.

गोपालभट्ट, son of कृष्णभट्ट, sur-
named उदास ; a. of शृङ्गपद्धति
(Vide Baroda O. I. ms. No.
8975). He quotes ह्युद्धितम् and
मयत्त. Later than 1650 A. D.

गोपालभट्ट, pupil of प्रबोधनानन्द ; a. of
हरिभक्तिविलास (B. O. mss. cat.
vol. I. No. 454 p. 534) and
a. of भगवद्भक्तिविलास. About
1560 A. D.

गोपालभट्ट a. of सत्क्रियासारदीपिका.

गोपालयज्वन् (गार्ग्य) a. of पितृमेघ-
सार, पितृमेघव्याख्या or- भाष्य.

गोपालव्यास a. of नवरात्रनिर्णय.

गोपालसिद्धान्त m. in आचाररत्न of
लक्ष्मण. Earlier than 1640 A. D. ;
a. of आशौचमाला.

गोपालसिद्धान्तवागीश a. of व्यवहारा-
लोक, विवादव्यवहार.

गोपालाचार्य a. of पितृपद्धति. Later
than 1450 A. D.

गोपालानन्द a. of नित्याचारपद्धति.

गोपीनाथ a. of शृङ्गप्रवरनिर्णय.

गोपीनाथ, son of महादेव ; a. of
दीपिका com. on स्नानसूत्र of
कात्यायन.

गोपीनाथ a. of तिथ्यादिनिर्णय.

गोपीनाथ a. of उद्वाहादिकालनिर्णय.

गोपीनाथ, son of सार्ङ्गधर, son of
विश्वनाथव्यास of वासिष्ठनोत्र who
was one of the four sons of
सामराज and resident of प्रत्यण्डपुर ;
a. of जातिविवेक. Earlier than
1600 A. D. Ulwar cat. No. 1323
and I. O. cat. p. 518 cause con-
fusion and make it appear that
there were two writers of जाति-
विवेक of the same name.

गोपीनाथ अग्निहोत्रिन् a. of संन्यास-
दीपिका.

गोपीनाथदीक्षित a. of भावणीकर्म
(हिरण्यकेशीय).

गोपीनाथपाठक, son of अग्निहोत्रिपाठक,
son of काशीपाठक ; a. of प्रणवो-
पासनविधि.

गोपीनाथभट्ट a. of निर्णयरत्नाकर.

गोपीनाथभट्ट a. of आह्निकचन्द्रिका,
तुलापुरुषमहादानपद्धति, प्रेतदीपिका,
मासिकआह्नपद्धति, संस्काररत्नमाला.

गोपीनाथमिश्र a. of कृत्यकौमुदी.

गोपीनारायण, son of लक्ष्मण ; a. of
निर्णयासूत (written at the bidding
of prince सूर्यसेन). Probably
there is some confusion. The
author of निर्णयासूत was अल्लाह-
नाथसुरि who wrote under सूर्यसेन.

गोभिल a. of गृह्यसूत्र and of a सूति
(also called कर्मप्रदीप of कात्यायन).
Vide pp. 218-220 above).

गोभिल (reputed) a. of उपनयनतन्त्र.

गोभिलपुत्र a. of गृह्यसंग्रह.

गोवर्धन उपाध्याय a. of उद्वाहचन्द्रिका.

गोवर्धन कविसङ्ग्रह a. of भावसम्बन्धिका.

गोवर्धनदीक्षित, son of वेणीदास ; a. of कुण्डोणाक्षिक.

गोवर्धन पाठक a. of पुराणसर्वस्व (compiled in शके 1396 under Bengal Zamindar श्रीसत्य).

गोविन्द, son of वृहस्पतिचार्य, son of वासुदेव ; a. of आशौचनिर्णय.

गोविन्द, son of सदाशिवमिश्र ; a. of संग्रहहस्ताकर.

गोविन्द a. of पूजाप्रदीप m. in दीक्षातत्त्व. Probably the same as the next.

गोविन्द a. of प्रायश्चित्तश्लोकपद्धति.

गोविन्द, son of केशव. Earlier than 1550 A. D. ; a. of पूजाप्रदीप m. in the दीक्षातत्त्व of रघुनन्दन. He wrote पूजाप्रदीप at the bidding of भवानन्दराय (B. O. mss. cat. No. 264 p. 287 dated ल. सं. 432 i. e. 1551 A. D.).

गोविन्द a. of स्मार्तार्थानपद्धति.

गोविन्द, son of पुरुषोत्तम ; a. of लक्ष-होमपद्धति.

गोविन्द, son of नीलकण्ठ ; a. of पीयूष-धारा com. on सुदूर्तचिन्तामणि of राम who was his uncle ; com. composed in शके 1550.

गोविन्द उपाध्याय m. by हेमाद्रि.

गोविन्दवत्स, son of गणेश्वरमान्नित्र, who was younger brother of वीरेश्वर and son of देवादित्य who was minister of king हरसिंह ; a. of मानसोल्लास (?). A work called गोविन्दमानसोल्लास is mentioned in मलमासतत्त्व (p. 822) and एकमद्वैततत्त्व (p. 12) of रघुनन्दन.

(Vide B. O. mss. cat. vol. I. pp. 107-109). About 1300-1370 A. D.

गोविन्द वैद्य, son of गदाधर of the माध्यन्दिनशाखा and गौतमगोत्र ; a. of कुण्डमार्तण्ड (composed at Junnar in 1691-92 A. D.).

गोविन्दपण्डित, son of रामपण्डित ; a. of आश्वपद्धति.

गोविन्दपण्डित a. of आश्वदीपिका. Earlier than 1560 A. D. ; m. in आश्व-कल्पलता of नन्दपण्डित.

गोविन्दभट्ट a. of com. on क्रमदीपिका.

गोविन्दभट्ट, m. in आश्वसानर of कुल्लुकभट्ट (on आश्व). Earlier than 1250.

गोविन्दभट्ट m. in मलमासतत्त्व (p. 787) by रघुनन्दन as भाष्यकार of पराशर. Earlier than 1500 A. D.

गोविन्दभट्ट a. of दर्शनाश्वप्रयोग.

गोविन्दभट्ट कुञ्जिल a. of तिथिनिर्णय.

गोविन्दराज, son of माधव ; a. of com. on मनुस्मृति and of स्मृतिमञ्जरी. Sec. 76. सहगमनविधि is ascribed to him.

गोविन्दराय a. of परशुप्रकरण (composed between 1740-49 A. D.).

गोविन्द वासुदेवभट्ट a. of दत्तपुत्रविचार.

गोविन्दस्वामिन् a. of com. on बोधायनधर्मसूत्र.

गोविन्दानन्द कविकृष्णाचार्य, son of गणपतिभट्ट. Sec. 101. Flourished between 1500-1540 A. D. ; a. of वानकौहरी, बर्गक्रियाकौहरी, छन्द-कौहरी, आश्वकौहरी and of अन्य-

- कौस्तुभे com. on शुद्धिदीपिका of श्रीनिवास and तत्त्वार्थकौस्तुभे (com. on शुद्धपाणि's प्रायश्चित्तविवेक).
- गोविन्दोपाध्याय a. of मलमासे निषेध-विचार (B. O. mss. cat. No. 292 p. 332).
- गोस्वामिन् a. of निर्णयसार.
- गौतम a. of धर्मसूत्र (sec. 5) and quoted as a writer on politics in the com. to नीतिवाक्यावृत.
- गौतम a. of आह्निकसूत्र, पितृमेघसूत्र.
- गौतम a. of दानचान्द्रिका.
- गौरीकान्त (and others) a. of विवा-
दार्णवमञ्जन.
- गौरीदत्त son of रामभद्र ; a. of वाग्वती-
तीर्थयात्राप्रकाश.
- गौरीनाथचक्रवर्तिन् a. of कालभाष्यनिर्णय,
नवाक्षभाष्यनिर्णय.
- गौरीपति son of दामोदर ; a. of com.
on आचारदर्श of श्रीदत्त. Compos-
ed at Benares in 1640 A. D.
- गौरीशम्भु son of दामोदर, son of
नायकपण्डित. दामोदर was born
in महाराष्ट्र on the banks of a holy
river in Yājñabhūmi, but studied
at Benares and was honoured at
the court of Akbar. गौरीश-
म्भु wrote अनुमरणप्रदीप. He com-
posed it after 67 years of
Akbar's era (अकबरमहीनस्य गते-
र्हृन्मर्त्यस्तैः । पुरितः कार्तिकेष्टम्यां
काश्यां गौरीशशर्मणा), i. e. 1609
A. D. He mentions बालोक
(बाळक ?), जिकन, शुद्धपाणि, मदन-
पाणिजात, अनुमरणविवेक and several
other works. He mentions

- also विह्वलविलास of his father.
Vide D. C. Ms. 76 of 1892-95.
- गौरीशङ्कर a. of विवाहपद्धति.
- ग्रहेश्वरमिश्र m. as a jurist in विवाद-
रत्नाकर of चण्डेश्वर (pp. 46, 483)
and in वर्धमान's दण्डविवेक where
his work seems to be called
व्यवहारतरङ्ग. Earlier than 1300
A. D.
- घटकर्पूर (reputed) a. of नीतिसार.
- चक्रधर a. of पैतृकतिथिनिर्णय.
- चक्रपाणिपाठक a. of com. on तिथि-
प्रकाश of गङ्गादास. Ms. (in B. O.
mss. cat. vol. I. No. 163 p. 178)
is dated शके 1700.
- चक्रपाणिमिश्र a. of व्यवहारादर्श.
- चण्डमारुतस्वामिन् a. of हरिदिनतिलक.
- चण्डीदास son of दुर्गादत्त ; a. of संक्षि-
प्ताह्निकपद्धति (composed at the
desire of रणवीरसिंह of काश्मीर).
- चण्डूक a. of स्मार्तकर्मानुष्ठानाविवरण
or चण्डूनिबन्ध (vide Baroda O. I.
ms. No. 296 dated संवत् 1593,
ज्येष्ठ शु. 93 शुके). He is styled
महामात्य and सद्वाद.
- चण्डेश्वर ठङ्कर son of वीरेश्वर. Sec.
90; a. of स्मृतिरत्नाकर (divided in-
to seven parts on कृत्य, गृहस्थ,
दान, व्रजा, विवाद, व्यवहार and ह्युद्धि)
and of कृत्यचिन्तामणि, राजनीति-
रत्नाकर, दानवाक्यावलि and शिष-
वाक्यावलि, शैवमानसोल्लास.
- चतुर्भुज a. of रामनिवार्चनपद्धति.
- चतुर्भुज a. of विवाहपद्धति.
- चतुर्भुज a. of अनुष्ठानागारसार and of
अष्टादशसंस्काराः.

- चतुर्जुज a. of कृष्णपद्धति.
- चतुर्जुज भट्टाचार्य m. in ह्युद्धितस्य (p. 243) by रघुनन्दन.
- चतुर्जुज भट्टाचार्य a. of आशौचप्रकाश and आशौचसंग्रह (both works are probably identical). He is probably the same as the चतुर्जुज m. by रघुनन्दन.
- चतुर्जुजाचार्य a. of गङ्गामक्तितरङ्गिणी.
- चन्द्र a. of स्मृति, m. in निर्णयदीपक.
- चन्द्रचूडभट्ट Or चन्द्रशेखरशर्मन्, son of उमापति (alias लक्ष्मणभट्ट), son of धर्मेश्वर or धर्मभट्ट पौराणिक. Between 1575-1650 A. D., a. of कालविवाकर, कालसिद्धान्तनिर्णय, गृह-वास्तुनिर्णय, पाकयज्ञनिर्णय पिण्डपितृ-यज्ञप्रयोग, आशुनिर्णय, संस्कारनिर्णय alias चन्द्रचूडीय.
- चन्द्रमौलि a. of आचारसार or आचार-रत्न.
- चन्द्रशेखर a. of धर्मविवेक.
- चन्द्रशेखर a. of पुराणरत्नदीपिका.
- चन्द्रशेखर महामहोपाध्याय a. of स्मृति-प्रदीप.
- चन्द्रशेखर वाचस्पति, son of विद्याचूषण; a. of द्वैतनिर्णय or -निर्णयसंग्रह, धर्म-दीपिका or स्मृतिप्रदीपिका, स्मृतिसार-संग्रह.
- चन्द्रशेखरशर्मन् a. of दुर्गमञ्जन or स्मृ-तिदुर्गमञ्जन or सङ्कल्पस्मृतिदुर्गमञ्जन.
- चक्रवर्तिरत्नमयजगन्, son of लक्ष्मणभट्ट; a. of बद्धधर्मचन्द्रिका.
- चाण्डूय m. as a writer on राजनीति by भास्तिनाथ on रघु० V. 50.

- चाणक्य a. of राजनीतिशास्त्र in verse (various recensions) pr. in Dr. N. Law's Calcutta Oriental Series; and of the कौटिलीय. Hultzsch's R. II. No. 993 (and p. 85 extract) is a चाणक्यसप्तति the last verse of which is 'श्लोका-नामिति सप्तत्या नीतिसारसमुच्चयम्'। चन्द्रशुताय चाणक्यः संक्षेपेणोपादिष्ट-वाग्'। Vide under चाणक्यनीति and similar works.
- चारायण m. in the com. on the नीतिवाक्यामृत.
- चारायण a. of गृह्यसूत्र.
- चित्रपति, son of नन्दीपति, son of मधुसूदन, a Pandit of Colebrooke; a. of व्यवहारसिद्धान्तपीड्य (composed in 1803 A. D.; vide B. O. mss. cat. vol. I No. 356).
- चिदम्बरेश्वर a. of स्मृतिमुक्ताफलसंग्रह.
- चिदानन्दनाथ, pupil of स्वयंप्रकाशा-नन्दनाथ; a. of ललितार्चनपद्धति.
- चिद्वनानन्दनाथ a. of कर्मपद्धति.
- चिन्तामणि न्यायवागीशभट्टाचार्य, a गौड; a. of स्मृतिव्यवस्था (divided into parts on उद्वाह, तिथि, दाय, प्राय-श्चित्त, ह्युद्धि and आशु). Earlier than 1680 A. D.
- चूडामणि, son of राघवेश्वरभट्ट; a. of ज्ञानाङ्कुर.
- चूडभट्ट (sometimes said to be) a. of कीर्तिचन्द्रोदय composed by दामोदरपरिहृत in the 2nd half of 16th century in Akbar's reign.
- चेतन्यमिनि a. of महाविष्णुपूजापद्धति and दत्तात्रेयपद्धति, देवीपूजनपद्धति.

चौण्डपार्य, son of विश्वपार्य and कामाग्ना and pupil of भारतीतीर्थ ; a. of सन्ध्याभाष्य (आम्बलायन), composed at request of चाण्डिह, son of भानु. Bows to भारतीतीर्थ and विश्वतीर्थ as भाष्यकारs and describes them as त्रयीमयमहार्णवौ. Probably flourished about 1350-1375 A.D. Vide Tri. cat. Madras Govt. mss. for 1919-22 p. 4214.

च्यवन Sec. 21; a. of a धर्मसूत्र.

छलारिनारायण a. of स्मृतिसंग्रह.

छलारि or छलारि वृसिंह (or नरसिंह) son of नारायण ; a. of स्मृत्यर्थसागर (of which कालतरङ्ग is first part) and आङ्गिक for माधवs. Later than 1675 A.D.

छाग याज्ञिकचक्रचूडाचिन्तामणि a. of com. on स्नानसूत्र.

छागल or छागलेय a. of स्मृति m. in मिताक्षरा (on याज्ञ. III. 290, 326), कल्पतरु, स्मृतिच०, अपरार्क pp. 442, 533, 932.

अगदानन्द a. of कृत्यकोमुदी.

अगदीश a. of भाषार्थदीप com. on छलपाणि's आश्विचिके.

अगस्त्याथ a. of अनुभोगकल्पतरु.

अगस्त्याथ a. of विवाहपद्धति.

अगस्त्याथ तर्कपञ्चानन. Sec. 113; a. of विवाहवज्रार्णव.

अगस्त्याथ याज्ञिक, son of शङ्करशुक्र; a. of संस्कारकल्पद्रुम.

अनंताथद्वि a. of सप्तदायप्रकरण.

अनन्तेश्वर (reputed) a. of नीतिप्रकाशिका (which is said to have

been imparted to him by वैशम्पायन).

अमदग्नि a. of a स्मृति m. by मिताक्षरा (on याज्ञ. I. 256 in prose), by हरदत्त, कल्पतरु, अपरार्क (pp. 267, 468, 501, 880, 1064) and स्मृतिचन्द्रिका.

अम्बुनाथ सभाषीश, son of हेमाद्रि; a. of प्रायश्चित्तपद्धति.

अयकृष्ण a. of गङ्गान्दानसङ्कल्पवाक्यदीप (B. O. mss. cat. vol. No. 90 p. 91).

अयकृष्ण or श्रीकृष्ण तर्कालङ्कार a. of दीप com. on दायभाग and of दायपिण्डाधिकारक्रमसंग्रह.

अयकृष्ण तर्कवाणीश a. of आश्विर्षण alias आश्विदीप.

अयतीर्थ pupil of आनन्दतीर्थ; a. of com. on कर्मनिर्णय of आनन्दतीर्थ, of पूजापद्धति. For latter vide ms. No. 8685 of Baroda O. I.

अयतुङ्ग (Is he an author?) m. in टोडरानन्द and निर्णयसिन्धु.

अयनारायण तर्कपञ्चानन a. of नीरामन-प्रकाश (composed for शिवनारायण घोष), धूरसंक्रान्तिदीपिका.

अयन्त or अयन्तस्वामिन्, son of कल्याणस्वामिन्. He was father of अभिनन्द. End of eighth century; a. of आम्बलायनीय सङ्ग-कारिका and विमलकोदयमाला com. on आम्बलायनपञ्चसूत्र. हेमाद्रि (III. 1. 1339) says that हरिहर refuted the view of अयन्तस्वामिन् on the verse अयन्तमये तु विश्रव्य. He is m. by नदावर in his शब्ध on पारस्करसूत्र, in आश्विचक्रिका

- of रघुनाथ and प्रयोगरत्न of नारायणभट्ट. For विमलोदय (com. on आम्बलायनसूत्र vide D. C. ms. No. 45 of 1899-1915).
- जयराम a. of शतचण्डीविधानपद्धति.
- जयराम a. of com. on कामन्दकीय-नीतिसार.
- जयराम a. of दानचन्द्रिका (abstract of हेमाद्रि's work).
- जयराम a. of छद्मार्तलङ्कार.
- जयराम, son of बलभद्र, son of दामोदर of भारद्वाजगोत्र Between 1200-1400 A. D. ; a. of सज्जनबल्लभा (a com. on पारस्करसूत्रादयः). In Ul-war cat. extract No. 39 the date (of composition probably ?) is संवत् 1611 (1554-5 A. D.).
- जयशर्मन् m. in तीर्थचिन्तामणि of बाचस्पति.
- जयसिंहदेव, king of गोरक्षपुर. Earlier than 1750 A. D. ; (reputed) a. of जयभाष्यवर्मानसोल्लास.
- जयस्वामिन् m. in मलमासतत्त्व (p. 782) of रघुनन्दन,
- जयानन्द a. of छद्मार्तदीप.
- जातूकर्ण- vide sec. 22.
- जानकीरामसार्धमौम a. of सत्सृष्टिसार.
- जाबाल or -लि a. of a सृष्टि m. in मिताक्षरा (on याज्ञ. III. 24, 260, 263-64, 315, 322, 326), अपराकं p. 736.
- जिकन Earlier than 1250 A. D. ; m. in आनन्दसागर of कुल्लुकभट्ट, in शूल-पाणि's दुर्गोत्सवविशेष and प्रायश्चित्त-विशेष, by रघुनन्दन in छद्मार्तसूत्र
- (p. 237 vol. II. refers to his अन्येष्टिविधि and अनुमरजविशेष) and in मलमासतत्त्व (vol. I. p. 774).
- जितामित्र Earlier than 1250 A. D. ; m. in एकादशीतत्त्व (vol. II. p. 46) of रघुनन्दन as referred to by श्रीवत्त.
- जितोन्मिय Sec. 66 ; flourished about 1000-1050 A. D.
- जीवतवाहन Sec. 78 ; a. of कालविशेष, व्यवहारमातृका, वायभाग.
- जीव a. of दुर्गसङ्गमनी a com. of भक्ति-रसाद्युतसिन्धु.
- जीवदेव, son of आपदेव and younger brother of अनन्तदेव ; latter half of 17th century ; he names निर्णय-सिन्धु and मयूख ; a. of आशौच-निर्णय and गोघ्नप्रवरनिर्णय (ex-tracted in संस्कारकौस्तुभ).
- जीवनाथ वैद्य a. of वास्तुरत्नावली.
- जीवराम a. of स्वस्तिवाचनपद्धति.
- जैत्रसिंह a. of भैरवार्चापारिजात.
- जैमिनि a. of सृष्टि m. in मिता० (on याज्ञ. III. 20), कालमाधव (p. 259), एकादशीतत्त्व, नि. सि.
- जैमिनि a. of सृष्टिमीमांसा (m. by अपराकं).
- जैमिनि a. of यज्ञसूत्र (pr. in Punjab Oriental series).
- जोरेस्वर महामहोपाध्याय a. of द्वैतनिर्णय (B. O. mss. cat. vol I. No. 225 p. 237.)
- जोगलोक- vide योगलोक.
- ज्ञानमास्कर a. of आह्निकसंक्षेप and आह्निक.

ज्ञानस्वरूप a. of com. on प्रपञ्चसार.
 ज्योतिर्गर्ग m. in निर्णयसिन्धु.
 ज्योतिर्गर्ग्य m. in स्मृतिचन्द्रिका.
 ज्योतिर्नारद m. in निर्णयसिन्धु.
 ज्योतिर्नारथ a. of शैबरत्नाकर.
 ज्योतिर्बृहस्पति m. by भट्टोजि in चतुर्विं-
 शतिमतव्याख्यान.
 ज्योतिर्बृहस्पति m. by हेमाद्रि (III. 2.
 472), in निर्णयदीपक.
 ज्योतिर्बसिष्ठ m. in संस्कारकौस्तुभ.
 ज्योतिष्पराशर m. in कालविवेक of
 जीवतवाहन, कालमाधव (p. 91),
 in एकादशीतत्त्व of रघुनन्दन.
 ज्योतिषितामह m. in कालमाधव (p.
 91).
 ज्वालानाथमिश्र a. of सुकृत्यप्रकाश and
 उदक्याष्टादिप्रकाश.
 जिज्ञास्य कोविद (or जिज्ञास्य), son of
 पेञ्जल मञ्जनाचार्य ; a. of प्रयोगपद्धति
 (for आपस्तम्बीय, also called शिङ्गा-
 मट्टीय).
 टीकाराम a. of दायमुक्तावली.
 टीकाकारशर्मन् a. of पिष्टपशुखण्डन (ms.
 No. 2436 of Baroda O. I.). He
 was of गार्ग्यगोत्र and followed
 पारानन्दवैतवेदान्त.
 टोडरमल्ल Sec. 104 ; (reputed) a.
 of टोडरानन्द (several parts of
 which are separately noted, as
 कालनिर्णयसौख्य &c.).
 टाण्डू (or मिश्रमीटोडू); a. of आश्व-
 विधि for माध्यान्दिनीयः. Mentions
 कर्क, कल्पतरु, श्रीकण्ठ, इलायुष
 (BBRAS. cat. p. 236 No. 736).
 टुण्डि a. of मांसनिर्णय and मासादिनिर्णय.

टुण्डिराज son of पुरुषोत्तम and pupil
 of रामपण्डित father of नन्दपाण्डित.
 About 1600 A. D ; a. of कुण्ड-
 कल्पलता.
 टुण्डु (or टुण्डु). Earlier than 1555
 A. D. ; a. of पद्धति m. in अल्पेष्टि-
 पद्धति of नारायणभट्ट and in आश्वतत्त्व.
 टोण्डू a. of आश्वविधि (माध्यान्दिनीय)
 Same as टाण्डू above. Between
 1200-1500 A. D.
 टोडामिश्र son of प्राणकृष्ण ; a. of आश्व-
 विवेक.
 तकनलाल Later than 1686 A. D ; a.
 of com. on अत्रिस्मृति, of com.
 on आचारार्क, of com. on दशस्मृति,
 com. on दत्तकचान्द्रिका, com. on
 हारीतस्मृति.
 तर्कतिलक vide under मोहनमिश्र.
 तातयार्य a. of स्मृतिरत्नाकर.
 तातादास a. of प्रपञ्चगतिदीपिका.
 तात्याशास्त्रिन् a. of दत्तकनिर्णय.
 तानपाठक a. of संस्कारमुक्तावली.
 तान्नपर्णाचार्य a. of स्मृतिरत्नाकर.
 तालवृन्तनिवासिन् a. of आपस्तम्बगृह्यसूत्र-
 प्रयोगवृत्ति ; follows देवस्वामिन्,
 कपर्दिन्, कुमारसिद्धान्तिन्.
 तिगलामट्ट a. of श्रीस्थलप्रकाश.
 तिप्पामट्ट, son of रामभट्ट, son of बाल-
 म्भट्ट surnamed गह्वर ; a. of स्मार्तप्राय-
 श्चित्त, संस्कारनिर्णय ; wrote संग्रह-
 दीपिका in 1776 A. D.
 तिम्मणभट्ट a. of स्मृतिकोशदीपिका.
 तिम्मयज्जब चक्रधर a. of वदकर्मचन्द्रिका.
 तिरुमलकवि of पराहारगोत्र a. of
 आश्वनिर्णयदीपिका.

तिरुमलवज्जन् a. of संख्याबन्धनभाष्य.

तिरुमलसोमयाजिन, son of तिरुमल-
यज्जन् ; a. of आम्बलायनप्रयोगदीपिका.

तिरिपिलिस्वरि a. of प्रयोगसुक्तावली.

तिर्मल of पराशरगोत्र a. of धर्मसेतु.

नुरगवदनपाण्डित a. of शालग्रामलक्षण.

मुलजाराम a. of उत्सवनिर्णय.

मुलाजिराज Tanjore king (1765-
1788 A. D.); (reputed) a. of
आदिधर्मसारसंग्रह, राजधर्मसारसंग्रह.
He is said to have com-
posed सङ्गीतसारसङ्घत also.

तोडकाचार्य a. of कालनिर्णय.

तोडप्पर, son of श्रीनिवासाचार्य ; a. of
दत्तकचन्द्रिका.

त्रिकाण्ठमण्डन (भास्कर). Between 1100
and 1250 A.D.; a. of आपस्तम्बसूत्र-
ध्वनितार्थकारिका (pr. in B. I.
series) m. by हेमाद्रि, मदन-
पारिजात and he wrote प्रवरनिर्णय.
Mentions कर्क, केशवसिद्धान्त, दामो-
दर, भवभाष्य, रुद्रदत्त, वामन.

त्रिलोचनमिश्र earlier than 1450
A. D.; a. of धर्मकोश.

त्रिलोचनशिव a. of प्रायश्चित्तसमुच्चय.

त्रिविक्रम. Earlier than 1550 A. D.;
a. of त्रिविक्रमपद्धति or त्रैविक्रमी or
प्रतिष्ठापपद्धति (on the consecra-
tion of idols &c.) m. in टोडरान-
न्द and निर्णयसिन्धु.

त्रिविक्रम a. of न्यासपद्धति.

त्रिविक्रमज्ञ, pupil of श्रीरामचरती ; a.
of सूत्रार्थदीपिका (or सूत्र) com.
on क्षारवातिलक.

त्रिविक्रमस्वरि, son of रघुस्वरि ; a. of
आचारचन्द्रिका ; m. in टोडरानन्द.
Probably the same as above.

त्रैविद्यवृद्ध a. of आम्बलायनसूत्रप्रयोग.

त्र्यम्बक, pupil of यज्ञेश ; a. of मार्गस्थ-
दीपिका.

त्र्यम्बक a. of तत्त्वदीप.

त्र्यम्बक a. of स्त्रीधर्मपद्धति.

त्र्यम्बक, son of नारायण, surnamed
माटे ; a. of आचरेन्द. (composed
in 1838 A. D.), प्रतिष्ठेन्द.

त्र्यम्बक, son of राम, surnamed ओक ;
a. of आचारखण्ड (composed in
1819 A. D.).

त्र्यम्बक पाण्डित, son of नारायण of the
आङ्गिरससहस्रलमोत्र; about 1760 A.D.;
a. of आशौचनिर्णय.

त्र्यम्बकमदु मोल्ल, son of छण्डमदु ; a. of
जातिविवेक, प्रायश्चित्तसार, प्रायश्चित्त-
प्रयोग.

दक्ष sec. 43 ; a. of स्मृति.

दत्त vide गौरीदत्त.

दत्तपाण्डित a. of चूडाकर्म.

दत्तात्रेय m. in. स्मृतिचन्द्रिका, अपराक
(p. 971), मदनपारिजात, निर्णयसिन्धु.

दयाराम a. of दानप्रदीप, पदचन्द्रिका,
स्मृतिसंग्रह

दयाशङ्कर, son of घरीणीधर ; a. of उपाकर्म-
विधि, और्ध्वदेहिपद्धति, तिथिनिर्णय,
दर्शोद्भासप्रयोग, दानप्रदीप, नीतिविवेक,
प्रयोगदीप (or -रत्नाकर), शाङ्खयनसङ्घ,
सुखिरत्न, आश्रयपद्धति, आश्रयप्रयोग.

दलपतिराज, son of बल्लभ; sec. 99 ; a.
of वृत्तिप्रसाद (several parts of
which are separately noted in

the catalogues, such as आश्लिकसार, कालनिर्णयसार).

दशपुत्र (probably this is only the surname) a. of मलमासनिर्णय.

दादा, son of माधव son of वृत्तिह, surnamed Karajgi. He was a माधव and of वसिष्ठगोत्र and resided at Nasik; mentions मयूख and कौस्तुभ; a. of दत्तार्क (composed in शके 1691 शशिग्रहर-समुद्रकशाककेवे). Aufrecht is wrong in giving the date as 1661.

दामोदर a. of इष्टिकाल.

दामोदर a. of लघुकालनिर्णय.

दामोदर a. of जातकर्मपद्धति.

दामोदर a. of आश्वपद्धति.

दामोदर a. of मांसविवेक.

दामोदर, son of शङ्करभट्ट and eldest brother of नीलकण्ठ. About 1610 A.D.; a. of कलिवर्ज्यनिर्णय, द्वैतनिर्णय-परिशिष्ट.

दामोदर गार्ग्य a. of प्रयोगपद्धति (alias संस्कारपद्धति) following पारस्करयुक्त. Names कर्क, गङ्गाधर and हरिहर.

दामोदर ठाकुर Earlier than 1575 A.D.; a. of दिव्यनिर्णय (compiled under संग्रामसिंह) and विवेकदीपक; N. vol. V. p. 282 speaks of दिव्य-दीपिका (compiled under श्रीमद्-माहस्वपाल), while N. vol. VI p. 40 says that दिव्यनिर्णय was compiled under संग्रामसाह; but the works appear to be the same.

दामोदरठाकुर a. of प्रायश्चित्तनिर्णय (B. O. mss. cat. Vol. I No. 276 p. 313).

दामोदरपाण्डित. Latter half of 16th century; a. of कीर्तिचन्द्रोदय (under the patronage of चूडह-मल्ल).

दामोदरीय m. in ह्यादिमयूख and निर्णय-दीपक.

दारिल a. of com. on कौशिकयुद्धसूत्र.

दाल्म्य a. of धर्मशास्त्र (D. C. ms. No. 267 of 1887-91) in verse (with a few prose passages about प्रयोग) on प्रेताक्रिया, एकादशाहभास्व, नवकभास्व, सपिण्डीकरण, दपोत्सर्ग (मैत्रेय asks दाल्म्य) and of a पद्धति.

दाल्म्य a. of नारायणबालिपद्धति.

दिनकर son of वृत्तिह from the दक्षार्ण country. Earlier than 1600 A. D.; a. of गोपालपद्धति.

दिनकर a. of प्रायश्चित्तसहस्र.

दिनकर alias दिवाकर, son of रामकृष्ण-भट्ट; a. of कर्मविपाकसार, प्रायश्चित्त-सार, शान्तिसार, दिनकरोदयोत (completed by his son विश्वेश्वर alias गामाभट्ट). Between 1575-1640 A. D.

दिवाकर son of महादेव, son of बाल-कृष्ण, of the भारद्वाजगोत्र. His maternal grand-father was नीलकण्ठ author of the twelve मयूख; a. of धर्मशास्त्रसुपानिधि of which अम्ये-ष्टिप्रकाश, आचारार्क (composed in 1686 A. D.), दानहीराबालिप्रकाश, आश्वसन्निष्ठा, तिथ्यर्क, प्रायश्चित्तसूक्त-बली, सूर्यादिपञ्चायतनप्रतिष्ठापद्धति and others were parts. Aufrecht (part I. p. 253) confounded

this with the next, but corrected himself (part II. p. 54).

दिवाकर, son of महादेव, son of रामेश्वर, surnamed काल (काले in Marathi). He was daughter's son of रामकृष्णभट्ट, father of कमलाकर. About 1620-1670 A.D.; a. of दानचरित्रका (or दानसंक्षेपचाम्प्रिका), आह्निकचाम्प्रिका or संक्षेपाह्निकचाम्प्रिका, कालनिर्णयचाम्प्रिका, स्मार्त-प्रायश्चित्तोद्धार, पतितत्यागविधि, पुनरुपनयनप्रयोग.

दिवाकर, son of दिनकर ; a. of दानादिनकर.

दिवाकरभट्ट a. of त्रिवेणीपद्धति.

दिवोदास Earlier than 1550 A. D.; a. of दिवोदासप्रकाश; m. by कालनिर्णयचाम्प्रिका of दिवाकर and seems to be the same as दिवोदासीय m. by निर्णयसिन्धु, विधानपारिजात, ह्यादिमयूख.

दिव्यसिंह महापात्र a. of कालदीप (or-प्रदीप), आश्वदीप and of दिव्यसिंहकारिका (which summarises the two preceding).

दीक्षित About 1050-1100 A. D.; m. by दायभाग (on daughter's succession) and कालविबेक (pp. 92, 102, 237, 264, 541). Earlier than 1100 A. D.

दीनदयालु पाठक a. of सुहृत्सैरव.

दीर्घतमम् m. in मिताक्षरा (on याज्ञ. III. 260) and by मस्कारिन् (on गौतमधर्मसूत्र).

दुःखमजन a. of सुहृत्कल्पाकर, दुःखजय-प्रकाश.

दुर्गदत्त a. of ह्यश्वदीपिका.

दुर्गय, son of बासुदेव ; a. of com. on दायदशश्लोकी or दायसंग्रहश्लोकदशक.

दुर्गासहाय a. of सुहृत्सचना.

दुलाल a. of दूलालीय.

देवकीनन्दन a. of एकादशीव्रतनिर्णय.

देवजानि (?) a. of देवजानीयभाष्य on निर्णयदीपक.

देवणभट्ट, son of केशवभट्ट. Sec. 85; a. of स्मृतिचाम्प्रिका.

देवदासमिश्र, son of नामदेव, son of अर्जुन of the गौतमगोत्र and honoured by मालव king; between 1250-1500 A.D.; mentions कल्पतरु, कर्क, अर्णव (महार्णव), मिताक्षरा, स्मृतिसार, विश्वादर्श ; a. of देवदास-प्रकाश or सद्ग्रन्थचूडामणि, तिथि-निर्णय. निर्णयासूत and विधानपारिजात mention a देवदासीय which is probably the देवदासप्रकाश.

देवनाथ ठक्कर. Earlier than 1620 A. D. ; a. of स्मृतिकौमुदी, विव्यतन्त्र or तन्त्रकौमुदी. B. O. mss. cat. vol. I No. 60 p. 54 is a काल-कौमुदी of देवनाथ, which is probably a part of the स्मृतिकौमुदी.

देवपाल, son of हरिपाल ; a. of भाष्य on काठकण्डसूत्र.

देवबोध a. of com. on याज्ञवल्क्यस्मृति, m. by रघुनन्दन in ह्यदितस्व (p. 236).

देवभद्र a. of पार्वणभाष्यप्रयोग (for बाजसनेयस).

देवभद्र पाठक a. of दशमुसकेतिप्रयोग-प्रयोग.

- देवभद्र पाठक, son of बलभद्र ; a. of प्रयोगसार (कात्यायनीय).
- देवयाज्ञिक vide याज्ञिकदेव.
- देवयाज्ञिक a. of सूतकसिद्धान्त.
- देवयाज्ञिक a. of a पद्धति (यजुर्वेदीय) ; pr. in Kashi S. series.
- देवराज a. of com. on नीतिमञ्जरी of धादिवेदिन्.
- देवराज a. of प्रायश्चित्तसंग्रह (compiled under orders of prince चेतसिंह of Benares, 1770-1781 A. D.).
- देवराज a. of सुहृत्परीक्षा.
- देवराज a. of आश्वलायौचीयदर्पण.
- देवराज a. of a work on धर्मशास्त्र (probably a निबन्ध) m. in स्मृतिचन्द्रिका for the view that दूहितरः in याज्ञवल्क्य's verses on inheritance means पुत्रिका. The सरस्वतीविलास (p. 414, Mysore ed.) attributes the same view to him along with धारेश्वर, देवस्वामिन् and श्रीकर.
- देवराम a. of आह्निकचन्द्रिका.
- देवराम a. of सुहृत्सुक्तावली.
- देवल vide sec. 23.
- देवस्वामिन्. Vide sec. 65. About 1000-1050 A. D.; a. of भाष्य on आश्वलायनसूत्र and of a निबन्ध on धर्मशास्त्र.
- देवीदास a. of राजनीति.
- देवीदासपण्डित a. of कर्मविपाकचिकित्साचूतसागर.
- देवेन्द्राश्रम, pupil of विदुषेन्द्राश्रम. Earlier than 1696 A. D.; a. of

पुरश्चरणचन्द्रिका (D. C. ms. No. 33 of 1898-99 is dated संवत् 1753).

धादुमिभ a. of प्रेतमञ्जरी.

धादिवेदिन्, son of लक्ष्मीधर, son of अग्नि, son of मुकुन्द of आनन्दपुर ; a. of नीतिमञ्जरी and com. thereon (composed in 1494 A. D.). Aufrecht (I. p. 263) said that धादिवेदिन् composed in 1054 but corrected himself later (II. p. 56).

द्रविड m. as an author in the स्मृत्यर्थसार of श्रीधर.

द्राह्मयण a. of द्राह्मयणसूत्र (attributed to स्वादिर).

द्रोण Earlier than 1100 A. D.; a. of रत्नकरण्डिका.

द्वारकानाथयज्वन्, son of टीकाभट्ट; a. of उपाकर्मप्रयोग.

द्वैपायन (reputed) a. of वृत्तकदर्पण.

द्वैपायनाचार्य a. of स्मार्तपदार्थानुक्रमणिका.

धनञ्जय Earlier than 1500 A. D.; a. of धर्मप्रदीप and सम्बन्धविशेषपरिशिष्ट; m. in संस्कारतत्त्व (vol. I p. 891) of रघुनन्दन. In उद्वाहृतत्त्व (vol. II. p. 145) we have only सम्बन्धविशेष of धनञ्जय.

धनपति, son of रुचिपति, son of विश्वनाथ, son of रतिधर of सौजालवंश ; a. of आश्वदर्पण. The author resided at बैजोलि and is later than 1500 A. D.

धनराम son of गोवर्धन ; a. of आश्वप्रदीप. Earlier than 1750 A. D.

धनिराम a. of सिद्धान्तज्योत्स्ना.

- धरणीधर Earlier than 1250 A. D.; a. of com. on मनुस्मृति m. by कुल्लुक.
- धरणीधर son of रेवाधर; a. of सापिण्डच-
तत्त्वप्रकाश (probably same as
next).
- धरणीधर, son of मुरारि; a. of एकादशी-
निर्णयसार composed in शके 1408
(1492 A. D.); ms. No. 12052
(Baroda O. I.) was copied in
संवत् 1620 मार्गशीर्ष (Dec. 1553
A. D.). It recites that the work
was composed during the reign
of king बीसलदेव and mentions
विज्ञानेश्वर, अनन्तभट्ट, विश्वरूप and
बोपदेवपण्डित.
- धरणीधर पन्थ a. of com. on काल-
निर्णय (of माधव), of चातुर्वर्ण्यविवेचन,
of चातुर्वर्ण्यवस्था.
- धर्म a. of भाष्य m. in स्मृतिचन्द्रिका
and हेमाद्रि (III. 2. 747).
- धर्मकरोपाध्याय a. of तडागादिप्रतिष्ठा-
पद्धति, पुष्करिणीपत्तलक (B. O.
mss. cat. vol. I. No. 263
p. 286). Both works are prob-
ably the same.
- धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र ;
a. of दत्तरत्नाकर. Later than
1650 A. D.
- धर्मेश्वर, son of रामचन्द्र ; a. of
सुहृत्तशिरोमणि.
- धर्मेश्वर a. of com. on याज्ञवल्क्यस्मृति ;
m. in छलपाणि's प्रायश्चित्तविवेक.
(p. 529).
- धर्मेश्वर a. of com. on चर्मकारचिन्ता-
मणि of नारायणभट्ट.
H. D. 89.
- धवल Earlier than 1050 A. D. ; -m.
in कालविवेक of जीवतबाह्वन
(pp. 134, 264, 543).
- धवल a. of a निबन्ध ; धवलनिबन्ध is
m. in the अन्त्येष्टिपद्धति of नारा-
यणभट्ट, in निर्णयासूत. Probably
the same as the preceding.
- धारेश्वर. Vide sec. 64.
- धीरमति (queen of नरसिंहदेव of
मिथिला) reputed author of
दानवाक्यावली (real author being
विद्यापति) and दानार्णव. About
first half of 15th century.
- धीरेन्द्रपञ्चीशूषण, son of धर्मेश्वर ; a. of
नित्यकर्मलता.
- धौम्य a. of a स्मृति ; m. in मिताक्षरा
(on याज्ञ. III. 290).
- नन्द, son of देवशर्मन् ; a. of ज्योतिः-
सारसमुच्चय, स्मार्तसमुच्चय.
- नन्दन a. of भ्रातृचन्द्रिका.
- नन्दन, younger brother of लक्ष्मण ;
a. of नन्दिनी, com. on the
मानवधर्मशास्त्र.
- नन्दनामिश्र a. of रुद्रविलासानिबन्ध.
- नन्दपण्डित alias विनायकपण्डित, son
of रामपण्डित धर्माधिकारि. Sec.
105 ; a. of काशीप्रकाश, तत्त्व-
सुक्तावली, तीर्थकल्पलता, दत्तकमीमांसा,
नवरात्रप्रदीप, प्रमिताक्षरा (com. on
मिताक्षरा); विद्वन्मनोहरा (com. on
पराशरस्मृति), वैजयन्ती alias कैशव-
वैजयन्ती (com. on विष्णुधर्मसूत्र),
सुखिचन्द्रिका (com. on बह्वर्षीति of
कौशिकदित्य), भ्रातृकल्पलता, स्मृति-
सिन्धु (of which संस्कारनिर्णय is
a part); हरिवंशविलास (of which

- कालनिर्णयकौस्तुभ is a part). He probably composed ज्योतिःसार-समुच्चय and स्मार्तसमुच्चय.
- मन्वन्तु a. of विवाहनिरूपण.
- मन्वराममिश्र, son of दीपचन्द्रमिश्र ; a. of निर्णयसार (composed in 1780 A. D.).
- नरराज vide under नरराज.
- नरसिंह a. of ब्रह्मयज्ञशिरोरत्न.
- नरसिंह a. of अथस्तम्बयज्ञसूत्रकारिका-वृत्ति ; composed in 1614 A. D.
- नरसिंह vide छलारि वृत्ति.
- नरसिंह a. of तुलसीकाठमालाधारणनिषेध.
- नरसिंह or वृत्ति ठक्कर About 1300-1325 A. D. ; a. of प्रमाणपत्र (vide B. O. mss. cat. vol. I. No. 270 p. 209).
- नरसिंहदेव (reputed) a. of दुर्गावक्ति-तरङ्गिणी or दुर्गापद्धति. About 1425-50 A. D.
- नरसिंहमठ a. of धनुर्वेदचिन्तामणि.
- नरसिंह राजवेदिन, son of मुरारि of कोस्तवंश. Later than 1400 A. D. ; a. of निष्ठाचारप्रदीप. Pr. in B. I. series.
- नरसिंह सोमयाजिन, son of माधवाचार्य ; a. of विष्णुप्रतिष्ठाविधिर्वर्णन.
- नरहरि a. of विवाहपद्धति.
- नरहरि a. of संस्कारवृत्ति.
- नरहरि उपाध्याय a. of द्वैतनिर्णय (B. O. mss. cat. vol. I No. 223 p. 236).
- नरहरिकृत-सर्ग a. of मन्वन्तुपदमण्डन and com. ब्रह्मसिद्धि thereon and of a work on सावित्रपूजा ; m in com. on सावित्रपूजा-कल्पलता.

- नरोत्तम a. of स्वतिसंक्षेप.
- नरोत्तमदास a. of प्रातःपूजाविधि (for followers of चैतन्य).
- नरोत्तमदेव a. of आचार्यकरण.
- नवरत्नोद्घर्ममठ a. of सुभाषारसंग्रह or सङ्ग्रहाचार.
- नवरत्न, son of देवसिंह of the ब्रोज family ; a. of दानपञ्ची and व्रत-पञ्ची and दानवाक्यावलि. The real author was धर्मकर. Often read as नरराज in the catalogues ; vide Peterson's 5th Report p. 177 extract and B. O. mss. cat. vol. I No. 195 p. 210 where we have both नरराज and धर्मकर.
- नागदेव flourished before 1435 A.D. ; a. of आचार्यदीप or- प्रदीप (ms. No. 3858 Baroda O. I. copied in 1491 शके माघे) and निर्णय-तत्त्व ; m. in आचार्यमण्डल and सुप्रकमलाकर.
- नागदेव a. of सुवर्तसिद्धि and सुवर्तदीपक.
- नागदेव, son of शिव. Later than 1612 A. D. ; a. of तिथिनिर्णय based on निर्णयसिन्धु.
- नागदेवज्ञ, son of शिव ; a. of निर्णय-तत्त्व (which is an abstract of निर्णयसिन्धु), आचार्यप्रदीप, ग्रन्थ-तिथिनिर्णय. Most probably the same as the preceding.
- नागेश, son of वेङ्कटेश of Haldipur in North Canara ; about 1741-1782 A. D. ; a. of आनन्दनन्द, तात्त्विकमुक्तावलि, स्वयम्भुक्तावलि.
- नागेशमठ or नागोजिमठ, son of शिव-मठ and सती. Sec. 110 ; a. आचा-

रेणुशेखर, आशौचनिर्णय, आशौचिन्धु-
शेखर, कुण्डपद्धति, तिथीन्धुशेखर,
तिथिनिर्णय, त्रिस्थलीसेतु or- सारसंग्रह,
भोजप्रवरनिर्णय, खण्डीप्रयोग, तीर्थेन्धु-
शेखर, प्रायश्चित्तेन्धुशेखर, प्रायश्चित्त-
सारसंग्रह, आशौचशेखर, संस्काररत्न-
माला, सापिण्डीमञ्जरी or सापिण्ड्य-
दीपिका, सापिण्ड्यनिर्णय (probably
same as preceding).

माहीजङ्ग m. as a स्तुतिकार in गित्या-
चारप्रदीप (p. 20).

नारद Sec. 36.

नारद (reputed) a. of मयूरचित्रक
or मेघमाला.

नारायण a. of a. स्तुति m. in अपराक
pp. 135, 146, 500, 508. In the
Mad. Govt. Oriental Library
there is a नारायणस्तुति in 9
chapters, where नारायण asks
दुर्वासस् about sins.

नारायण m. in आशुसागर of कुल्लूकभट्ट.

नारायण, son of अनन्त, son of हरि ;
a. of कुण्डमण्डपदर्पण (composed
in 1578 A. D.) and of सुवर्त-
मार्तण्ड and its com. मार्तण्डबह्वज्जा
(composed in 1572 A. D.).

नारायण a. of a. पद्धति ; m. in ज्योति-
स्तत्त्व (p. 616) and मलमासतत्त्व (p.
746) of रघुनन्दन.

नारायण, son of कृष्णजीविबेदिष, son
of श्रीपति. Probably earlier
than 1570 A. D. He was from
श्रीपाटलपुरी in उज्जैनदेश ; a. of com.
सुखप्रदीपक on शाङ्खनयनसुखसूत्र and
of a सुखपद्धति also.

नारायण a. of प्रदीपमास्य or चार्कमास्य.
नारायण Earlier than 1600 A. D. ; a.
of चमत्कारचिन्तामणि.

नारायण Earlier than 1450 A. D. ; a.
of com. अपेक्षितार्थप्रेतिनी ; m.
in मदनरत्नप्रदीप (शान्ति portion).

नारायण, son of महाबल. Earlier than
1500 A. D. ; a. of भाष्य on मोक्षि-
यज्ञ ; m. in आशुतत्त्व and कुन्दोव-
हृषोत्सर्वतत्त्व of रघुनन्दन.

नारायण, son of लक्ष्मीधरभट्ट, sur-
named आरुह ; a. of यज्ञतन्त्रिसार
or प्रयोगसार and आशुसागर, आशु-
पद्धति. Later than 1650 A. D.

नारायण, son of विद्याकर of the तैत्तिरीय-
गोत्र ; a. of com. on आम्बलायन-
यज्ञ. It is probably this नारायण
that is m. in पराक्षरभाष्यीय.

नारायण a. of आम्बलायनयज्ञपद्धति.

नारायण a. of चलाचार्पणपद्धति. Later
than 1450 A. D.

नारायण a. of दिनत्रयमीमांसा (for
मास्य followers).

नारायण a. of सुबोधिनी.

नारायण a. of स्तुतिसर्वस्व. Before
1675 A. D.

नारायण a. of मातृगोत्रनिर्णय.

नारायण a. of दक्षिणद्वारनिर्णय.

नारायण a. of com. on छारदातिशङ्क.

नारायण, pupil of विज्ञानेश्वर ; a. of
व्यवहारसिरोमणि. About 1100 A. D.

नारायण a. of नीतिमाला.

नारायण (उल्लारी) a. of स्तुतिसंग्रह and
स्तुतिसार.

नारायण उपाध्याय ; m. in एकादशीतत्त्व (p. 30), ज्योतिस्तत्त्व (p. 708 where his explanation of the last सूत्र of आपस्तम्बधर्मसूत्र is given), in ब्राह्मसागर of कुल्लुक, in ब्राह्मक्रियाकौस्तुभ of गोविन्दानन्द.

नारायण उपाध्याय son of गोन ; a. or परिशिष्टप्रकाश com. on कर्मप्रदीप. नारायणचक्रवर्तिन् a. of शान्तिकतत्त्वामृत. नारायणठक्कर a. of ब्रह्मसंस्कारमञ्जरी or संस्कारमञ्जरी.

नारायणतर्काचार्य a. of दोलायात्रामृत.

नारायणदीक्षित, son of चार्यभट्ट. Later than 1400 A. D. ; a. of प्रयोगदर्पण.

नारायणदीक्षित a. of स्मार्तस्फुटपद्धति.

नारायणदेव, son of रामकृष्ण, son of सदाशिवदेव. He was pupil of नागेश. About 1750-80 A. D. ; a. of com. on सापिण्ड्यकल्पलतिका of his grandfather.

नारायणपण्डित, son of विश्वनाथपण्डित, pupil of भट्टनीलकण्ठ. Earlier than 1720 A. D. ; a. of पिष्टपञ्चस्रण्डन-मीमांसा (ms. No. 8831 of Baroda O. I. is पिष्टपञ्चमीमांसा of नारायण, son of विश्वनाथ), पिष्ट-पञ्चमीमांसाकारिका.

नारायणपण्डित, son of विश्वनाथसूरि (acc. to Stein's cat p. 107) and son of हितार्थसूरि (acc. to Bik. cat. p. 449) ; a. of सदाचारस्मृति-टीका.

नारायणपण्डित a. of संध्याबन्धनभाष्य.

नारायणभट्ट, son of रामेश्वरभट्ट. Sec. 103 ; a. of अन्त्येष्टिपद्धति, अयन-निर्णय, आरामोत्सर्गपद्धति, आतुरसंन्यास-

विधि, जीवच्छास्त्रप्रयोग, त्रिस्थलीसेतु, प्रयोगरत्न, आहिताग्निमरणदाहादिपद्धति, महारुद्रपद्धति or रुद्रपद्धति, काशीमरण-शक्तिविवेक, गोत्रप्रवरनिर्णय, तिथि-निर्णय, तुलापुरुषदानप्रयोग, दिव्यानुष्ठान-पद्धति, मांसमीमांसा, कालनिर्णय-कारिकाव्याख्या, वृषोत्सर्गपद्धति, लक्ष-होमपद्धति, विष्णुब्राह्मपद्धति. Portions of his प्रयोगरत्न and other works are separately entered in the catalogues as distinct works.

नारायणभट्ट a. of दशकर्मपद्धति.

नारायणभट्ट between 1400-1600 A.D. ; a. of धर्मप्रवृत्ति.

नारायणभट्ट a. of जातिविवेक (ms. No. 11147 of Baroda O. I.).

नारायणभट्ट a. of प्रायश्चित्तसंग्रह.

नारायणभट्ट a. of विधानरत्न.

नारायणभट्ट, son of राम, son of नारायण ; a. of काशीरहस्यप्रकाश (composed by order of कामदेव).

नारायणयज्वन् a. of आपस्तम्बप्रयोगरत्न.

नारायणबन्धोपाध्याय a. of शुद्धिकारिका.

नारायणशर्मेन् a. of धर्मसंग्रह.

नारायणशर्मेन् a. of व्यवस्थासार (a different work from व्यवस्था-सारसंग्रह).

नारायणशर्मेन्सिद्धान्तवागीशभट्टाचार्य a. of व्यवस्थासारसंग्रह.

नारायणसर्वज्ञ a. of मन्वर्थविहृति com. on मनुस्मृति, of कामधेनुदीपिका, of शुद्धिदीपिका. As रायभट्ट (1431 A. D.) mentions him, he is earlier than 1400 A. D. Vide Bhandarkar's Report for 1883-84 p. 62,

नारायणानन्दनाथ a. of शिवार्चनशिरो-
मणि.

नारायणार्य a. of com. on गोत्रप्रवर-
निर्णय of अभिनवभाष्याचार्य.

नारोजिपण्डित, son of विश्वनाथ ; a. of
लक्षणशतक and com. लक्षणरत्नमा-
लिका thereon.

निजानन्द a. of प्रयोगसार.

नित्यानन्द a. of क्रमदीपिका.

नित्यानन्द a. of षट्कर्मन्यायानचिन्ता-
मणि.

निधिराम a. of आचारमाला.

निबन्धनकार m. in सरस्वतीविलास
(pp. 51, 349).

निम्बार्कशिष्य a. of संन्यासपद्धति.

निरवधविद्योद्योत m. in the दायभाग-
of जीयतवाहन.

निर्वृतिरसबोपाध्याय a. of व्याख्यानदी-
पिका com. on मिताक्षरा of विज्ञा-
नेश्वर.

निर्मयरामभट्ट a. of व्रतोपवाससंग्रह and
संबत्सरोत्सवकालनिर्णय.

नीलकण्ठ or श्रीपति ; a. of दैवज्ञबल्लभ.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of कुण्डमण्डपसिद्धि or
बिधान.

नीलकण्ठ, son of शङ्करभट्ट ; a. of
कुण्डमण्डपनिर्णय.

नीलकण्ठ a. of com. on दायभाग.

नीलकण्ठ a. of प्रतिमाप्रतिष्ठा.

नीलकण्ठ a. of com. on ब्राह्मविवेक of
शूलपाणि.

नीलकण्ठ a. of निर्णयभास्कर.

नीलकण्ठ son of अनन्त, son of चिन्ता-
मणि. About 1600 A. D. ; a. of

तिथिरत्नमाला and com. on छद्मार्त-
चिन्तामणि.

नीलकण्ठ, son of शङ्करभट्ट. Sec.
107 ; a. of भगवन्तभास्कर (divided
into 12 मयूखs), व्यवहारतत्त्व, कुण्डो-
द्योत.

नीलकण्ठ son of भास्कर ; a. of दान-
दीपिति.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of दानचन्द्रिका.

नीलकण्ठ a. of दानपरिभाषा.

नीलकण्ठ a. of कुण्डमण्डपविधान and
कुण्डमण्डपसिद्धि.

नीलकण्ठदीक्षित son of अप्ययदीक्षित
अद्वैताचार्य, of the भारद्वाजगोत्र ; a.
of अष्टविधेक.

नीलकण्ठ यतीन्द्र a. of यतिधर्मप्रबोधिनी.

नीलकण्ठसूरि a. of परधूपकरण.

नीलकण्ठाचार्य a. of स्वत्वर्यसार.

नीलकमल (लाहाडी) a. of काव्यचर्चन-
चन्द्रिका.

नीलाम्बरभट्ट son of गदाधर (author
of कालसार). Before 1500 A. D. ;
a. of कालकौमुदी ; m. in छा-
न्दिकौमुदी (p. 275) of गोविन्दानन्द.
He is probably the same as
नीलाम्बर m. as भाष्यकार of काव्यायन
in the यदुर्वेदिभ्रातृत्व of रघुनन्दन
(vol. II. p. 496).

नीलाक्षर (?), son of सङ्कर्षण ; a. of
com. on ब्राह्मकल्पसूत्र or नवकण्ठ-
कासूत्र of काव्यायन. It is probable
that नीलाक्षर is a misreading of
नीलाम्बर meaning हलायुध.

सुसिंह (कन्नाक्षर). Later than 1400
A. D. ; a. of आशौचदीपिका and
तिथिर्यदीपिका.

वृसिंह a. of निबन्धशिरोमणि.

वृसिंह, of the कौण्डिन्यगोत्र, son of रामचन्द्राचार्य. Between 1360-1435 A. D. ; a. of प्रयोगपारिजात.

वृसिंह of अग्निगोत्र, resided on the बलमती near चन्दनगिरि in बेराटदेश. Earlier than 1565 A. D. and later than 1300 A. D. ; a. of विधानमाला. He mentions चतुर्वर्गचिन्तामणि.

वृसिंह a. of श्रौतस्मार्तकर्मप्रयोग.

वृसिंह, son of माधवाचार्य बाजपेय-बाजिव ; a. of com. on वैखानसधर्म-प्रज्ञा and वैखानससूत्रवर्णन.

वृसिंह, son of रामचन्द्राचार्य surnamed शेष. 1400-1450 A. D. ; a. काल-निर्णयदीपिकाविवरण, and of com. on तिथिनिर्णयसंग्रह (of रामचन्द्र), तिथिप्रदीपिका, गोविन्दार्णव or धर्म-तत्त्वावलोक ; ms. 10410 (Baroda O. I.) gives date of composition (?) as शशाङ्ककालानलविश्व-संमिते विरोधिवर्षे (i.e. 1330 शके).

वृसिंहठक्कर a. of प्रमाणपल्लव.

वृसिंहपण्डित a. of गोत्रासुत.

वृसिंहभट्ट, son of सिद्धभट्ट of कण्व-शास्त्रा ; a. of संस्काररत्नावलि.

वृसिंहभट्ट a. of वृत्तकपुत्रविधान.

वृसिंहभट्ट, son of सोमभट्ट ; a. of विष्णुधर्ममीमांसा.

वृसिंहभट्ट (मीमांसक) a. of स्तुति-निबन्ध.

वृसिंहभट्ट, son of नारायणभट्ट. Be-
tween 1500-1600 A. D. ; a. of प्रयोगरत्न.

वृसिंहबाजपेयिव a. of श्रुतिमीमांसा.

वृसिंहारण्य or वृसिंहाचार्य. Earlier than 1440 A. D. Vide Bhandar-
kar's Report, 1883-84 p. 76 ; a. of विष्णुमक्तिचन्द्रोदय.

वृहरि a. of शास्त्रप्रदीप alias निबन्धक्षार. Before 1607 A. D.

वृहरि, surnamed पण्डरपुर ; a. of प्रासादप्रतिष्ठा.

वृहरि, pupil of मध्व ; a. of सदाचार-
स्तुतिटीका.

वृहरि अग्निहोत्रिव a. of शास्त्रदीप.

न्यायपञ्चानन (probably गोपाल) a. of दुर्गोत्सवनिर्णय.

पक्षधरमिश्र, son of महामहोपाध्याय बटे-
श्वर. Earlier than 1600 A. D. ; a. of तत्त्वनिर्णय (N. vol. V. p. 155).

पक्षधरमिश्र a. of तिथिनिर्णय. Prob-
ably he is identical with the
preceding.

पक्षधरमिश्र a. of तिथिचन्द्रिका ;
ms. of विष्णुपुराण was copied in
1464 A. D. by him. ; probably
the same as above (B. O.
mss. cat. vol. I. No. 145
p. 146).

पञ्चाक्षर गुरुनाथ a. of कर्मप्रकाशिका.

पञ्चानन m. in कालसार of नवाक्षर.

पञ्चाननसिंह m. in जटमलुविलास.

पञ्जिकाकारमिश्र m. in कालविवेक
(p. 63) of जीवतवाहन.

पण्डितपरितोषकार m. by हेमाद्रि (III.
2. 481) as refuting गोविन्दराज's
view. Between 1075-1225 A. D.

पद्मनाभ a. of माध्यमिनीपाक्षरसंग्रह-
दीपिका.

पद्मनाभ, son of बलभद्र. Between 1460-1550 A. D. ; a. of दुर्गावती-प्रकाश or समयालोक (under दुर्गावती, queen of दलपति, king on the नर्मदा).

पद्मनाभ a. of गोत्रप्रवरनिर्णय.

पद्मनाभ Earlier than 1700 A. D. ; a. of तिथ्यादिनिर्णय.

पद्मनाभ a. of संन्यासरत्नावली (according to मञ्जमत).

पद्मनाभदत्त, son of दामोदरदत्त, son of श्रीदत्त. Between 1340-1400 A.D., as he composed his हृदयस्वाकरण in 1367 A. D. ; a. of आचार-चन्द्रिका.

पद्मनाभदीक्षित, son of गोपाल, son of नारायण, residing on the banks of the प्रवरा at निवासपुर ; a. of प्रतिष्ठादर्पण and प्रयोगदर्पण. (Vide Bhandarkar's Report 1883-84 p. 355 for both).

पद्मनाभमिश्र a. of व्यवहारप्रदीप.

पद्मोनीभट्ट, son of लक्ष्मणभट्ट ; a. of समयकल्पतरु.

परमहंस, son of सीताराम. Later than 1685 A. D. ; a. of com. on सुहृत्-गणपति.

परमाचार्य a. of वास्तुपूजनपद्धति.

परमानन्दशर्मन् a. of दुर्गाचौहृदी.

परमानन्द a. of व्यवहारनिर्णय (on मत्स्यादिभक्ष्याभक्षण).

परमानन्दधन, pupil of विद्वानन्दभट्टोन्-सरस्वती ; a. of स्मृतिमहोदधि and प्रयोगरत्नावली.

परमेश्वरपरिभाषक a. of अमल a com. on श्रीवाचनचर्मसूत्र.

परशुराम a. of विजयकल्पलता or संन्या-त्रयभाष्य.

परशुराम a. of शृंगारचन्द्रम.

परशुराम, son of कर्ण, an उदीच्यब्राह्मण ; a. of महाकप्रपद्धति composed in 1458 A. D.

परशुराममिश्र. Later than 1685 A. D. ; a. of com. on सुहृत्गणपति.

पराशर. Sec. 35 ; a. of स्मृति.

पराशर a. of जातिविशेक.

पराशर or पाराशर m. as an author on politics in com. on नीति-वाक्यावृत.

पद्मपति, minister of लक्ष्मणसेन and son of धनञ्जय. About 1160-1200 A. D. ; a. of प्रवराध्याय, दश-कर्मदीपिका or दशकर्मपद्धति, आश्व-पद्धति and पाकयज्ञपद्धति.

पाण्डुरङ्ग, son of चिन्तामणि, sur-
named टकले ; a. of प्रतिष्ठासार-
दीपिका (composed in 1780 A. D.)
at पञ्चवटी near Nasik and यज्ञ-
शास्त्राभेदतत्त्वनिर्णय.

पाण्डुरङ्ग मोरेन्बर भट्ट a. of कालचन्द्रिका

पारस्कर a. of शुद्धाश्व.

पाराशर्य m. in the प्रायश्चित्तमण्डल.

पालकि m. as a writer on politics in com. on नीतिवाक्यावृत.

पितामह. Sec. 44 ; a. of a स्मृति.

पिताम्बर son of काश्यपाचार्य. Be-
tween 1500-1675 A. D. ; a. of
धर्मार्णव and स्मार्तार्थानुप्रयोग.

पिताम्बर a. of दानवाक्यावली (B. O.
mss. cat. vol. I. No. 193-p.
208).

पीतान्तरसिद्धान्तवागीश a. of वाय-
कौस्तुभ and विवादकौस्तुभ. About
1604 A. D.

पुरुषोत्तम a. of पुण्याहवाचनप्रयोग.

पुरुषोत्तम a. of पुराणसर्वस्व.

पुरुषोत्तम a. of उत्सवप्रतान, संबत्सरनिर्णय-
प्रतान.

पुरुषोत्तम a. of संबत्सरोत्सवकालनिर्णय
(D. C. mss. No. 177 of 1884-
86 is dated संबत् 1816 i. e. 1759
A. D.). It deals with उत्सव
from भाद्रपद to आषाढ for the
followers of बल्लभाचार्य. Based
upon ब्रजराज's work.

पुरुषोत्तम son of पीतान्तर. Born
संबत् 1724 (1668 A.D.) and died
संबत् 1781 (1725 A. D.); a. of
शङ्खचक्रधारणवाद, द्रव्यशुद्धिदीपिका,
संन्यासनिर्णयविवरण. He was
7th from the great Vallabhā-
cārya.

पुरुषोत्तम a. of ऊर्ध्वपुण्ड्रनिर्णय.

पुरुषोत्तम a. of संन्यासनिर्णय.

पुरुषोत्तम a. of कर्मसिद्धान्त or कर्म-
सिद्धिसिद्धान्त (ms. No. 8361
Baroda O. I.).

पुरुषोत्तम son of देवराजार्य; a. of
प्रयोगपारिजात.

पुरुषोत्तम a. of धर्मसार. Earlier than
1675 A. D.

पुरुषोत्तम prince of मजपति dynasty;
(reputed) a. of मुक्तिचिन्तामणि.
About 1500 A. D.

पुरुषोत्तमपण्डित Earlier than
1450 A. D.; a. of मोक्षप्रवर-

मजरी or प्रवरमजरी and महाप्रवर
भाष्य.

पुरुषोत्तम विद्यावागीश a. of प्रयोगरत्न-
माला.

पुरुषोत्तमानन्दसरस्वती pupil of पूर्णानन्द;
a. of यतिधर्म, यतिपत्नीधर्मनिरूपण,
स्थितिसारसंग्रह.

उलस्य Sec. 45; a. of a स्थिति.

उलह a. of स्थिति; m. in स्थितिचन्द्रिका.

उष्कर m. in संस्कारमयस.

उष्करसावि m. in आप. ध. सू. I. 6. 19.
7. and I. 10. 28. 1.

पृथिवीधरमिश्राचार्य m. in शुद्धितत्त्व
(p. 314) by रघुनन्दन.

पृथ्वीचन्द्र, son of नागमल्ल; a. of
आशौचप्रकाश (part of धर्मतत्त्व-
कलानिधि).

पृथ्वीधर a. of वृक्षकर्मपद्धति.

पृथ्वीमल्लराज a. of महार्णव. Probably
the same as the महार्णव attribut-
ed to मान्धातु who was a brother
of पृथ्वीमल्ल and son of मदनपाल.

पैङ्गव a. of स्थिति; m. in मिताक्षरा
(on याज्ञ. III. 18, a prose pas-
sage), स्थितिचन्द्रिका (on आशौच,
Mysore ed. p. 14).

पैठीनसि Sec. 24.

प्रचेतस् Sec. 46.

प्रजापति Sec. 47.

प्रतापकद्वेव Sec. 100; (reputed)
a. of प्रतापमार्तण्ड or प्रौढप्रताप-
मार्तण्ड, सरस्वतीविलास and किर्ति-
संग्रह. His कौस्तुभचिन्तामणि (vide

D. C. ms. No. 981 of 1887-91) is not a work on धर्मशास्त्र, but on erotics and poetic fantasies like चित्रबन्ध, प्रहेलिका and magician's tricks &c.

प्रतिहस्त a. of a पद्धति; m. in कृत्य-निर्णय of वर्धमान.

प्रदीपकार m. in सरस्वतीविलास p. 361. Vide sec. 80.

प्रद्युम्नशर्मन्, son of श्रीधरशर्मन्; 3. of आनन्दप्रदीप. Earlier than 1525 A.D.

प्रद्योतनमहाचार्य, son of बलभद्र. Latter half of 16th century. He wrote शारदागम or चन्द्रालोकप्रकाश by order of वीरभद्रदेव, a Bundella chief; a. of प्रायश्चित्तप्रकाश.

प्रभाकर a. of काशीतत्त्वदीपिका and काशीसण्डकथाकेलि and गयापद्धति-दीपिका.

प्रभाकर वैद्य a. of वाक्युल्लमाला a com. on the गोत्रनिर्णय of केशव-वैद्य.

प्रभाकर Earlier than 1600 A. D.; a. of धर्मसार.

प्रभाकरभट्ट a. of प्रभाकराह्निक.

प्रह्लादभट्ट a. of नवरत्नमाला.

प्रेमनिधि a. of नैमित्तिकप्रयोगरत्नाकर.

प्रेमनिधि ठाकुर, son of इन्द्रपति, son of रुचिपति. A रुचिपति lived under जैसव's reign in मिथिला; a. of धर्माधर्मप्रबोधिनी (completed in 1410, of what era is rather doubtful; probably संवत्). Vide under धर्माधर्मप्रबोधिनी.

M. D. 90.

प्रेमनिधि पन्थ (or पन्त), son of उमा-पति, of the भारद्वाजगोत्र; a. of वृत्त-दानपद्धति, वृत्तप्रदानरत्न, प्रयोगरत्न, प्रायश्चित्तप्रदीप (composed in शके 1675), शम्भार्थचिन्तामणि com. on शारदातिलक, पृथ्वीप्रेमोदय (D. C. ms. No. 126 of 1884-86 says it was composed in शके 1659).

प्रेमनिधि a. of प्रयोगरत्नसंस्कार.

फकीरचन्द्र a. of धर्मशास्त्रनिबन्ध.

वडिय vide under वचिय or वडिय.

वड्ड a. of स्मृति.

बलदेव a. of बलदेवाह्निक.

बलभद्र a. of नित्यानुष्ठानपद्धति.

बलभद्र m. in ह्युदिकौलदी (p. 33) of गोविन्दानन्द and in ज्योतिस्तार pp. 690 and 686 (where we have कृत्याचिन्तामणौ बलभद्र:). Earlier than 1500 A. D. He is probably the same as the author of आशौचसार.

बलभद्र a. of आशौचसार.

बलभद्र a. of आह्निक.

बलभद्र a. of महारुद्रपद्धति, महारुद्रन्यास-पद्धति.

बलभद्रतर्कबागीशमहाचार्य a. of दायभाग-सिद्धान्त.

बलभद्रगुह, son of स्वाधर of the बत्स-गोत्र. He came from सतम्भतीर्थ (modern Cambay); a. of कुण्ड-तत्त्वप्रदीप (composed in 1623 A. D.) and com. composed in विक्रम 1699 i. e. 1643 A. D. (vide D. C. mss. No. 204 of 1884-87) and of चातुर्मास्यकौलदी.

बलभद्रसूरि a. of कुण्डार्कमणिदीपिका.

बल्लालसेन Sec. 83 ; a. of अद्भुतसागर, आचारसागर, दानसागर and प्रतिष्ठासागर.

बसप्पनायक a. of शिवतत्त्वस्तराकर.

बसवोपाध्याय vide under निर्दूरि.

बाणेश्वर (and others) ; a. of विवा-
दार्णवसेतु (compiled in 1773
A. D.).

बादरायण a. of स्मृति (m. in प्रायश्चित्त-
मण्डल) and as a writer on politics
in the com. on the नीतिवाक्यावृत.

बादरायण a. of छहूर्तदीपिका.

बापुभट्ट a. of ब्रह्माध्याय or ब्रह्मसंग्रह
(N. vol. X. p. 238). Mentions
गोपालभाष्य.

बापुभट्ट alias अनन्तभट्ट ; a. of प्रतिष्ठा-
पद्धति.

बापुभट्ट, son of महादेव, surnamed
केलकर (modern Kelakara) ; a.
उत्तर्जनोपाकर्मप्रयोग, प्रायश्चित्तमञ्जरी
(composed in 1814 A. D.) and
आत्ममञ्जरी (composed in 1810
A. D.). Vide N. vol. IX p. 302
for the first.

बापुभट्ट, son of महादेव, surnamed
केलकर of the वित्तपावन caste ; a.
of कृत्यमञ्जरी (composed in स्व-
देवसदृशाके i. e. śake 1640) at
सप्तर्षिद्वेज on southern bank
of the river कृष्णा. Vide N. vol
X. pp. 217-219. Therefore
either this date is wrong or
there were two बापुभट्ट केलकर,
whose father's name also was
the same. कृत्यमञ्जरी further says

that बापुभट्ट was originally an
inhabitant of कण्ठीग्राम (in the
Ratnagiri District). Baroda O.
I. No. 8442 gives the date
as स्वदेवस्वरसदृशाके (i. e. 1740)
and seems to be the correct
date. This would show that he
is the same as the above. In
the कृत्यमञ्जरी he refers to आत्-
ममञ्जरी as his work.

बाप्यणभट्ट or बोप्यणभट्ट a. of स्मार्तप्रयोग
and of बोपण्यमञ्जरी, जातकर्म (आप-
स्तम्बीय).

बाबदेवभट्ट, surnamed आटले (modern
Āthlye). About 1740 A. D. ; a.
of परब्रह्मकरण.

बाबा alias काशीनाथ पाध्ये. Sec. 112.
Vide under काशीनाथ पाध्ये above.

बाबूदीक्षित, surnamed जडे ; a. of
कण्ठमण्डपविधि or- सिद्धि.

बाबादेव a. of शालग्रामदानपद्धति.

बालक. Sec. 67.

बालकृष्ण a. of होमविधान.

बालकृष्ण, a दाक्षिणात्य residing in
गोकुलग्राम ; a. of प्रयोगसार.

बालकृष्ण a. of पुनर्विवाहमीमांसा.

बालकृष्ण a. of बालसूत्रा com. on
तत्त्वसूत्रावलि of नन्दपण्डित.

बालकृष्ण, son of देवभट्ट, surnamed
फळनिदकर ; a. of वृत्तसिद्धान्तमञ्जरी.

बालकृष्ण a. of औत्तस्मार्तविधि.

बालकृष्ण, son of महादेव ; a. of सप्त-
संस्थाप्रयोग.

बालकृष्ण त्रिपाठिव, son of काशीराम,
of the महारथ family ; a. of कुव-
मञ्जरी (on प्रायश्चित्त).

बालकृष्णदीक्षित a. of निर्णयार्णव.

बालकृष्णभट्ट, son of रत्नेजिभट्ट ; a. of जीवन्मुक्तकृतव्यनिर्णय. Earlier than 1725 A. D.

बालकृष्ण भारद्वाज a. of तिथिनिर्णय.

बालदीक्षित a. of उपाकर्मप्रमाण.

बालम्भट्ट a. of भोजनिर्णय.

बालम्भट्ट, son of विश्वनाथभट्ट, sur-named दातार ; a. of आङ्गिकसार-मञ्जरी.

बालम्भट्ट or बालकृष्ण, son of वैद्यनाथ, surnamed पायकुण्ड. Sec. III ; a. उपाकृतितत्त्व, बालम्भट्टी (com. on मिताक्षरा of विज्ञानेश्वर), धर्मशास्त्र-संग्रह, जीवन्मुक्तकृतव्यनिर्णय.

बालकृष्ण. Sec. 68.

बालशास्त्रि कानककर, son of शेषभट्ट, son of नारायण ; a. of प्रायश्चित्त-प्रयोग or सर्वप्रायः.

बालसूरी, son of शेषभट्ट ; a. of कुण्ड-रचनारीति.

बालसूरी a. of हेमाद्रिसर्वप्रायश्चित्त.

बालाग्निहोत्रि a. of ब्राह्मणयण्यष्टासूत्र-कारिका.

बाणक m. by मिताक्षरा (on याज्ञ. III. 58) and in धर्मप्रदीप of भोज.

ब्रह्मण a. of निर्णयविन्दु.

बुद्धिकरब्रह्म a. of द्विविधजलाशयोत्सर्ग-प्रमाणदर्शन (B. O. mss. cat. vol. I. No. 222 p. 235).

बृह. Sec. 25 ; m. by कालविवेक of जीवन्मुक्तवाहन.

बृहच्छट्ट.

बृहच्छातातप m. in मिताक्षरा (on याज्ञ. III. 290).

बृहच्छौनक.

बृहत्कात्यायन m. by व्यवहारमातृका of जीवन्मुक्तवाहन.

बृहत्कौण्डिन्य

बृहत्पराशर. Vide sec. 35, pp. 195-196 above.

बृहत्पञ्चेत् m. in मिताक्षरा, by हरदत्त on गो. च. सू. 22. 18, अपरार्क (pp. 910, 1125, 1171), भास्त्र-मयूख.

बृहत्संवर्त m. in मिता० (on याज्ञ. III. 256, 265) and in प्रायश्चित्तमयूख.

बृहदक्षिण m. in the मिताक्षरा (on याज्ञ. III. 277).

बृहदाम्बलायन.

बृहद्गर्ग m. in स्मृतिचन्द्रिका.

बृहद्गार्ग्य.

बृहदयम m. in ब्राह्मणसर्वस्व of हलायुध, by हरदत्त on गो. च. सू. 23. 12, अपरार्क p. 1074, मिता० (on याज्ञ. III. 255).

बृहदयज्ञवल्क्य m. in मिताक्षरा (on याज्ञ. III. 290), कालमाचष (p. 140).

बृहद्योगलोक m. by कालविवेक of जीवन्मुक्तवाहन.

बृहद्वारीत m. in मिता. (on याज्ञ. III. 254, 261).

बृहद्वारद m. by रघुनन्दन, in निर्णयसिन्धु.

बृहदम्भट्ट m. by मिताक्षरा (on याज्ञ. III. 20), कालविवेक of जीवन्मुक्तवाहन, संस्कारमयूख, शास्त्रिमयूख.

बृहद्वसिष्ठ m. in मिताक्षरा, कालविशेषक (p. 386) of जीवतवाहन, आचार-मयस, कालमाधव (p. 114).

बृहद्विष्णु m. in मिताक्षरा (on याज्ञ. II 135 and III. 20), सरस्वतीविलास, प्रायश्चित्तमयस, अपरार्क pp. 909, 1070, 1243.

बृहद्व्यास m. in मिताक्षरा (on याज्ञ. III. 290), प्रायश्चित्तमयस.

बृहस्पति a. of ब्रह्मयज्ञापद्धति composed at the bidding of king हरिसिंह. (B. O. Mss. cat. vol. I, p. 111).

बृहस्पति a. of बृहत्संस्कन्ध.

बृहस्पति Sec. 26, 37.

बृहस्पति son of भवदेव; a. of मलमास-रहस्य composed in 1681 A. D. and मलमासनिर्णय (probably the same as the preceding).

बैजवाप a. of a युद्धसूत्र; m. in the तन्त्रवार्तिक of कुमारिलभट्ट.

बैजवाप m. in अपरार्क pp. 27, 51, 229, 533, हारलता, स्मृतिचान्द्रिका.

बोपदेव- vide under बोपदेव; a. of आचारदर्पण; m. in पुस्तकमलाकर.

बोपदेवपण्डित a. of आश्वकाण्डदीपिका or आश्वदीपकलिका (com. on परशुरामप्रताप), of गोत्रप्रवरनिर्णय com. on तत्त्वकौस्तुभ, चतुर्विंशतिमत, चतुर्विंश-श्लोकी.

बोधासन a. of युद्धसूत्र and of a धर्मसूत्र; sec. 6; a. of a स्मृति; a. of नागप्रतिष्ठा; a. of नक्षत्रशान्ति.

ब्रह्मगर्भ a. of स्मृति; m. by मिताक्षरा (on याज्ञ. III. 262, 268), अपरार्क (pp. 447, 536, 880), स्मृति-चन्द्रिका.

ब्रह्मज्ञ. Earlier than 1100 A. D.; a. of भाष्य on शाङ्गयनयज्ञ; m. by रघुनन्दन in छुद्रितस्व (p. 312) as referred to by कल्पतरु.

ब्रह्मविद्यातीर्थ a. of युद्धप्रयोग.

ब्रह्माण्डानन्दनाथ a. of हंसिहार्चनपद्धति.

ब्रह्मानन्दनाथ a. of शिवाचनशिरोमणि.

ब्रह्मानन्दभारती, pupil of रामराजसरस्वती; between 1420-1554 A. D.; a. of पुरुषार्थप्रबोध.

ब्रह्मानन्दिन् a. of संन्यासपद्धति.

ब्रह्मार्क, son of मोक्षेश्वर; a. of प्रश्न-ज्ञानदोषपृच्छाप्रकरण.

ब्रह्मणवल, son of माधवाध्वर्यु; a. of com. on काठकयज्ञसूत्र.

ब्रह्मवध m. in मिता० (on याज्ञ. III. 257).

भजीभट्ट a. of हेमाद्रिसंक्षेप (कालनिर्णय, Stein's cat. p. 110).

भट्टयुरु a. of मयूरचित्रक.

भट्टस्वामिन् a. of com. प्रतिपक्षप्रश्निका on कौटिलीय.

भट्टाचार्य. Earlier than 1520 A. D.; ms. No. 3883 (Baroda O. I.) is dated संवत् 1579 (1522 A. D.); a. of com. on त्रिशङ्कोकी and com. on आशौचसंग्रह or शौच-संग्रहविवृति (same as the preceding work).

भट्टारिभट्ट a. of com. on कौशिकयज्ञ-सूत्र.

भट्टोजिदीक्षित, son of लक्ष्मीधर and brother of रत्नेजिदीक्षित. About 1575-1650 A. D.; a. of आचारप्रदीप, of com. on त्रिशङ्कोकी, आशौच-निर्णय, आह्निक, कालनिर्णय (संक्षिप्त),

- तिथिनिर्णय or तिथिनिर्णयसंक्षेप, तिथि-
प्रदीपक, त्रिस्थलीसेतुसारसंग्रह, of com.
on दशश्लोकी, of धर्मशास्त्रसर्वस्व,
प्रायश्चित्तविनिर्णय, मासनिर्णय, सर्व-
सारसंग्रह, प्रयोगरत्न, सापिण्ड्यनिर्णय,
सूतकनिर्णय, हेमाद्रिकालनिर्णयसंक्षेप.
- भरत, son of सूर्यदास and brother of
रामचन्द्र; a. of com. on समरसार
by his brother रामचन्द्र.
- भरत (reputed) a. of कर्मविषाङ्ग.
- भरद्वाज. Sec. 27; a. of पृथ्वीसूत्र and
of a work on politics.
- भरद्वाज a. of पितृश्रेष्ठसूत्र.
- भर्तृयज्ञ. Sec. 59; a. of आश्वकल्प and
of com. on पारस्करयज्ञ.
- भल्ल m. in निर्णयदीपक.
- भवदेव styled बालबलभीमुखः, which
may (apart from what is said
on p. 305 above) also mean a
young gallant of बालबलभी (pos-
sibly the village where भवदेव
lived). Sec. 73; a. of कर्मा-
नुष्ठानपद्धति or दशकर्मपद्धति, दत्तक-
तिलक (part of व्यवहारतिलक),
प्रायश्चित्तनिरूपण, व्यवहारतिलक, सम्ब-
न्धविवेक.
- भवदेवभट्ट, son of कृष्णदेवसन्मिश्र
मैथिल. Earlier than 1635 A. D.;
a. of दानधर्मप्रक्रिया or दानप्रक्रिया
(composed at bidding of कद-
दासभट्टिन, son of दामोदर). B. O.
mss. cat. vol. I No. 189 p. 203.
- भवदेवशर्मन् भ्यायालङ्कार, son of हरिहर;
a. of स्मृतिचन्द्र (composed in
1720-22 A. D.), its parts being
called कला such as आश्वकला.

- भवनाथ a. of com. on अतौष-
त्रिंशच्छ्लोकी. (B. O. mss. cat. vol.
I. No. 175 p. 186). This is
probably a misreading for भट्ट-
चार्य. Baroda O. I. ms. No.
765 by भट्टाचार्य has the same
opening verses and opening
words.
- भवशर्मन् of the खोपालवंश. First half
of 14th century; a. of शोडश-
महादानपद्धति (written at the
bidding of रामदत्त, minister of
king रुसिह of मिथिला of the
काणौटवंश). I. O. cat. p. 549.
It is probably he who is re-
ferred to in the ह्यगतिसोपान as
गणेश्वर's contemporary.
- भवानन्दशर्मन् a. of प्रायश्चित्तवारीचि.
- भवानीप्रसाद a. of पूजनमालिका.
- भवानीशङ्कर a. of स्मृतिचरण.
- भागुणिमिश्र a. of जलाशयप्रतिष्ठा and
प्रासादप्रतिष्ठा.
- भागुरि m. in कालविवेक (p. 14) of
जीवितवाहन and वि. र. (p. 104),
where he appears to be regard-
ed as earlier than कल्पतरु and
even मेधातिथि.
- भानुचन्द्रगणि a. of com. on बसन्त-
राजीय or शकुनार्णव. Between
1550-1600 A. D.
- भानुजिदीक्षित, son of भट्टोजिदीक्षित.
About 1650 A. D.; a. of दाव-
विवेक.
- भानुदत्त a. of लघुतत्सार.
- भानुदत्त a. of पारिजात (B. O. mss.
cat. vol. I. No. 257 p. 278.).

मानुनाथ देवज्ञ, son of चन्दनानन्द, of the भोजालवंश. He was a मैथिल ; a. of व्यवहाररत्न (astrology in relation to religious rites, foundation of houses &c.). N. vol. V. p. 191.

मानुभट्ट, son of नीलकण्ठभट्ट, son of शङ्करभट्ट. 1620-1680 A. D. ; a. of एकवक्त्रस्नानविधि, द्वैतनिर्णयसिद्धान्त-संग्रह and द्वैतनिर्णय.

भारतीतीर्थ a. of व्रतकालनिर्णय.

भारद्वाज. Sec. 27 ; a. of युद्धसूत्र, of a work on अर्थशास्त्र and of a स्मृति (in verse on व्यवहार). Possibly these are the compositions of three different authors.

भारुचि. Sec. 61.

भार्गव m. in स्मृतिचन्द्रिका and आर्य-मण्डल and in the com. of नीति-शास्त्रावृत. In some cases भार्गव probably stands for शुक्र's work on politics.

भर्गवराम a. of वर्णसङ्ग्रहजातिमाला or वराहरपञ्चति.

भाहक (?) भट्ट m. in शुद्धिचन्द्रिका (p. 31) of मन्वपण्डित.

भाषधन m. in कालविशेष of जीवत-वाहन.

भास्कर a. of com. on गोत्रप्रवर.

भास्कर of the लौगाक्षिगोत्र ; a. of मानुगोत्रनिर्णय, तिथ्यादितत्त्वनिर्णय. Later than 1400 and earlier than 1680 A. D.

भास्कर a. of प्रायश्चित्तदीपिका, प्राय-श्चित्तविधि, प्रायश्चित्तशतद्वयी or-प्रदीपिका, प्रायश्चित्तसङ्ग्रहवच,

भास्कर a. of सुहृत्सुक्तावली.

भास्कर, son of आपाजि or आपाजिभट्ट, son of हरिभट्ट of काश्यपगोत्र ; a. of आचारप्रकाश, शुक्तिशेखरप्रकाश, शुद्धिप्रकाश (composed in 1695-96 A. D.), यशवन्तभास्कर (under the patronage of यशवन्तदेव, king of Bundelkhand), स्मृतिप्रकाश, संवत्सरकृत्यप्रकाश (part of यशवन्त-भास्कर).

भास्करदीक्षित a. of तत्तत्सुब्राह्मणविरण.

भास्करदीक्षित, pupil of राघवेन्द्रारण्य ; a. of पारस्करयुह्यपञ्चति and com. on पारस्करयुह्य.

भास्करदीक्षित, son of रामकृष्ण ; a. of कृत्रपञ्चति (शाङ्खायनीय).

भास्करभट्ट पण्डित a. of वृत्तसिद्धान्त-मञ्जरी.

भास्करमिश्र त्रिकाण्डमण्डन, son of कुमार-स्वामिन्. Between 1000-1200 A. D. ; a. of आपस्तम्बसूत्रध्वनितार्थकारिका and प्रवरनिर्णय.

भास्करराम son of गम्भीररामदीक्षित ; a. of सहस्रभोजनसूत्रव्याख्या.

भास्वत्कविरत्न a. of सरोजकलिका.

भीमनाथ m. by रघुनन्दन in शुद्धितत्त्व.

भीममहामहोपाध्याय of काञ्चिबिह्वीयकुल (in राडा) ; a. of शुद्धिसुक्तावली, आर्यदीपिका.

भीमसेनकवि a. of वृत्तसंग्रह.

भीमाशङ्करशर्मन् a. of संन्याससङ्ग्रहवचन-माला.

भुजबलभीम said to be a. of अतीचार-निर्णय.

धृपतिमिश्र a. of तिथिनिर्णय. Mentions हेमाद्रि and भोज. (B. O. mss. cat. vol. I. No 157 p. 171).

धृपाल or राजा refers to भोजदेव. Vide under भोज; m. in समयप्रदीप of श्रीदत्त, दानरत्नाकर, कृत्यरत्नाकर (as a. of कृत्यसमुच्चय).

धृषनेश्वर son of भीमानन्द; a. of हरि-भाक्तिभास्कर. About 1827 A. D.

धृषाक son of विशालभट्ट; a. of युद्ध-कारिका (सामवेदीय).

धृषण m. in आह्निकतत्त्व (p. 417).

धृषणभट्ट a. of गायत्रीपद्धति,

भृशु sometimes treated as the promulgator of मनुस्मृति. In many works verses are quoted as भृशु's which are not found in the मनुस्मृति; (reputed) a. of कर्म-विपाक.

भृशुदेव a. of प्रवराध्याय.

भैयाभट्ट, son of भट्टारकभट्ट; a. of धर्म-रत्न; ms. No. 12524 (Baroda O. I.) is आह्निकदीधिति from it.

भैरवभट्ट a. of संहिताहोमपद्धति.

भैरवेश्वर (reputed) a. - or महादाननिर्णय or महादानप्रयोगपद्धति (the real author being वाचस्पतिमिश्र) and of विष्णुपूजाकल्पलता (vide B. O. mss. cat. vol. I. No. 340 p. 383). About 1440-1460 A. D.

भोज a. of विविधविद्याविचारचतुरा (ms. dated 1490 A. D.)

भोजदेव Sec. 64; a. of धृपालपद्धति, धृपालसमुच्चय or धृपालकृत्यसमुच्चय, धृजबलमीम, चारुचर्या, युक्तिकल्पतरु,

राजनीति, राजमार्तण्ड, शिवतत्त्व-प्रकाशिका.

भोजदेव son of भारमल्ल, king of कच्छ. Between 1400-1600 A. D.; a. of धर्मप्रदीप. Vide p. 279 above.

भोलानाथ a. of वैष्णवावृत.

भजनाचार्य a. of आम्बालायनसूत्रप्रबोधन-दीपिका.

भञ्जरदास a. of धर्मपरीक्षा.

भणिराम a. of अन्त्यक्रियाविधि. Probably the same as the author of अनूप-विलास.

भणिराम a. of धर्मसिन्धु or- सिन्धुसार. Probably same as author of धर्माभ्योधि above.

भणिराम दीक्षित, son of गङ्गाराम, son of शिवदत्त. About 1630-1660 A. D.; a. of अनूपविलास or धर्माभ्योधि, आचाररत्न (a part of अनूप-विलास), सुन्दिरत्न, and समयरत्न, सुखबोधिनी com. on मानवधर्मशास्त्र (Stein's cat. pp. 98, 313).

भणिराम दीक्षित a. of कृतिवत्सर.

भणिरामदीक्षित a. of कुण्डनिर्माणश्लोक-दीपिका. Later than 1640 A. D.

भणिरामदीक्षित a. of गथापात्राप्रयोग.

भणेश्वर a. of com. on दायभाग.

भथुरानाथ चक्रवर्ति a. of सुन्दिरलाङ्कुर.

भथुरानाथतर्कवागीशभट्टाचार्य a. of वाणि-प्रहणाधिकृत्यविवेक.

भथुरानाथशुक्ल a. of अष्टपञ्चविधेयन, अष्टपञ्चष्टि, आचारमञ्जरी, आचारार्क, आचारोद्भास, आशौचनिर्णयदीपिका, कालमाधवचन्द्रिका (com. on काल-माधव), कृत्यसार, क्रियाकौस्तुभ, तिथि-

निर्णय, विव्यतस्वलपुटीका, दुर्गार्चना-
चतुरहस्य, मलमासतस्वटीका, मिताक्षरा
(com. on याज्ञवल्क्यस्मृति), शुद्ध-
जयोत्सवदिप्यनी, शारदातिलकप्रकाश
(com. on शारदातिलक).

मधुरानाथशर्मन् a. of छुद्धिदीपिकावृत्ति.

मधुरानाथशर्मन् a. of छन्दोगाह्निक
written to please prince माधव-
सिंह (B. O. ms. cat. vol. I
p. 126).

मधुरेश a. of ज्योतिःसागरसार.

मदनपाल Sec. 93 ; (reputed) a.
of मदनपारिजात, स्मृतिकौस्तुभ (or
छप्रथमबोधिनी), महार्णवकर्मविपाक,
तिथिनिर्णयसार.

मदनमनोहर or मदनमोहन, son of
मधुसूदन पण्डितराज, son of
रामनन्ध. Both names occur
in mss. (vide B. O. mss.
cat. vol. I No. 252 p. 274 and
No. 253 p. 275) ; a. of पलपी-
यलता and आश्वप्रदीप. One ms.
of पलपीयलता is dated शके 1694
(B. O. mss. cat. No. 253 A
p. 275).

मदनसिंह, son of शक्तिसिंह. Sec. 94 ;
(reputed) a. of मदनरत्न alias
मदनरत्नप्रदीप, the several parts
of which such as आचारविवेक
are separately entered in the
catalogues.

मधुपतिठक्कुर a. of आश्वविधि (com-
posed at the bidding of his
mother's sister's son हृदयनाथ
and based on आश्वरत्न and पितृ-
नक्तितराक्षणी). Later than 1600
A. D.

मधुमिश्र or मधुशर्माभिन्न m. in चतुर्वर्ग-
चिन्तामणि (III. I. 1134 and
1343).

मधुसूदन a. of नीतिसारसंग्रह.

मधुसूदन a. of आश्ववर्षण.

मधुसूदनगोस्वामी, son of ब्रजराज ; a.
of गोदानविधिसंग्रह, जीवत्पितृकवि-
भागव्यवस्था and व्यवस्थासारसंग्रह
and तद्भागविधितिष्ठविधि, निर्णय-
संग्रह, मिताक्षरसार (com. on
मिताक्षरा), व्यवहारसारोद्धार or व्यव-
हारार्थसार. Ulwar cat. extract
No. 306 gives for जीवत्पितृकसंग्रह
the date संवत् 1812.

मधुसूदन गोस्वामी a. of न्यासपद्धति.

मधुसूदनगोस्वामी a. of पञ्चकशान्तिविधि,
चलशान्तिविधि.

मधुसूदन दीक्षित, son of महेश्वर ; a. of
स्मृतिरत्नावली.

मधुसूदनमिश्र a. of छहूर्तसिन्धु.

मधुसूदनमिश्र ठक्कुर. Later than 1500
A. D. and earlier than 1624 A. D. ;
a. of द्वैतनिर्णयप्रकाश or द्वैतनिर्णय-
जीर्णोद्धार and जीर्णोद्धार com. on
समयप्रदीप of श्रीवत्.

मधुसूदनवाचस्पति अड्डाचार्य a. of अशौच-
संग्रह.

मधुसूदन वाचस्पति of the चट्ट family ;
a. of आशौचसंक्षेप.

मधुसूदन वाचस्पति a. of दुर्गाचौकाल-
निष्कर्ष, आश्वकालनिरूपण, व्रतकाल-
निष्कर्ष.

मधुसूदनसरस्वती a. of भगवद्भक्तिरसायन.

मधुसूदनानन्द a. of यतिश्रीरविधि.

मधुमाहिरि m. by मिताक्षरा (on याज्ञ.
III, 243, 247, 257, 260).

मध्य vide under आनन्दतीर्थ.

महु Vide sec. 31.

मनोहरमहु son of महादेव ; a. of आह्निक-
प्रयोग (हिरण्यकेशीय).

मय a. of वास्तुशास्त्र.

मयाराममिथ गौड. First half of 18th
century ; a. of न्यवहोरनिर्णय
(under orders of जयसिंह), व्यव-
हारसार, मिताक्षरासार, व्यवहाराङ्ग-
स्तुतिसर्वस्व.

मरीचि Sec. 48.

महाराष्ट्रीक्षित मौनिङ्ग a. of मासिकब्राह्म-
मानोपन्यास.

मस्कारिङ्ग a. of भाष्य on गौतमधर्मसूत्र.

महादेव a. of सन्तानदीपिका.

महादेव, son of मतिनाथ and nephew
and pupil of गोविन्द ; a. of पितृ-
भक्तिचर्या com. on पितृभक्ति of श्री-
वत्त.

महादेव a. of तिथिरत्न.

महादेव, son of श्रीपति ; a. of निबन्ध-
सर्वस्व (3rd chap. of which is
on प्रायश्चित्त).

महादेव, son of विम्बनाथ, of the
अगस्त्यबोध ; a. of आह्निकतत्त्व.

महादेव a. of ह्यबोधिनी.

महादेव a. of धर्मतत्त्वसंग्रह.

महादेव देवज्ञ a. of गोत्रनिर्णय and तिथि-
निर्णय.

महादेव द्विर्देव a. of com. on स्नानसूत्र
or त्रिकविधकाण्ड of कात्यायन.

महादेवमहु a. of सूर्यार्चनानुपपत्ति.

महादेव रामरुद्र, son of काङ्कमिश्राह्वय,
who was the guru of हेमतराज
B. B. 91.

(Haibatrao, some Maratha chief);
a. of कुण्डप्रदीप and com. thereon,
सहूर्तदीपक (composed in 1661
A. D.) and com. thereon, and of
सहूर्तसिद्धि.

महादेवचित्, son of कालजित् (which is
probably a misreading for काङ्क-
जित्); a. of कालनिर्णयसिद्धान्त
(composed in 1652-53 A. D.)
and com. thereon. He was ho-
noured by the chief of Girnar
and composed the com. at धुज-
पुर. From these details it appears
that he is the same as the next.

महादेव सोमयाजित् Earlier than 1650
A. D. ; a. of com. प्रयोगवैजयन्ती
on हिरण्यकेशियुग्म and of a com.
on हिरण्यकेशिधर्मसूत्र. Vide pp. 49-
50 above and BBRAS, cat, vol.
II. p. 189.

महानन्द, son of विम्बनाथ ; a. of
वासिष्ठीशान्ति. Bik. cat. p. 490
shows that he only ' revised '
or ' restored ' the वासिष्ठीशान्ति
(सलैर्या दृषिता शान्तिर्वासिष्ठी सा
प्रशोधिता).

महायशस्त्र a. of भाष्य on बोधिलीङ्ग-
ब्राह्मकल्प ; m. in ब्राह्मकल्प (vol.
I. p. 213) by रघुनन्दन.

महार्णवप्रकाशकार m. in ब्राह्मसामर of
कुल्लुकभट्ट and in हेमाद्रि (III. 1.
1440).

महार्णवोपाध्याय m. in ब्राह्मसामर of
कुल्लुकभट्ट. Probably same as the
preceding.

महाशर्मन् a. of आचारपञ्चाशिका.

महीचर a. of अनुतथिवेक.

महेश a. of अतीचारनिर्णय.

महेश, son of सारस्वत दुर्ग; a. of आचार-
चन्द्रोदय or माधवप्रकाश.

महेश a. of व्यवस्थासारसंग्रह or व्यवस्था-
संग्रह and स्मृतिसार.

महेश, son of महादेव, surnamed
वैशम्पायन; a. of प्रयोगरत्न or स्मार्त-
प्रयोगरत्न.

महेशठकुर a. of तिथितत्त्वचिन्तामणि
(B. O. mss. cat. vol. I. No.
149 p. 153).

महेशठकुर, महामहोपाध्याय a. of वाय-
सार (B. O. mss. cat. vol. I. No.
206 p. 221) and ह्यदितस्व (ibid.
No. 372 p. 423). Later than
1500 A. D.

महेशठकुर महामहोपाध्याय a. of हरिवाक्ति-
दीपिका (ms. in B. O. mss. cat.
vol. I. p. 532 No. 451 is dated
ल. सं. 546 i. e. 1665-1666 A.D.).
Probably the same as above.

महेशपञ्चानन a. of स्मृतिसंग्रहसार.

महेशभट्ट, surnamed हर्ष; a. of अल्पे-
ष्टिपद्धति and प्रतिष्ठापद्धति.

महेश्वर, son of मनोरथ; a. of वृत्तज्ञातक.
About 1100-1150 A. D.

महेश्वर Later than 1550 A. D.; a.
of com. on वाचस्पय.

महेश्वर a. of com. on चतुर्विंशश्लोकी
(of भट्टोजि ?). Baroda O. I. ms.
No. 1488 He mentions आचार-
रत्न. So later than 1650 A. D.
महेश्वर simply says that some
noble soul composed these 14
verses.

महेश्वर a. of ह्यदितिकौमुदी.

महेश्वरमिश्र a. of आचारार्क्ष.

माग्निदेव a. of मठोत्सर्ग.

माणिक्यदेव a. of ह्यदित्यचोहताखण्डक.

माण्डव्य m. in कालविवेक of जीवत-
वाहन. Probably an astronomer.

माण्डव्य a. of work in 12 अध्याय on
the Ganges (vide Tri. cat.
Madras Govt. mss. 1919-22
p. 5161).

मातृवत्त a. of com. on हिरण्यकेशिपुस्त-
सूत्र.

माधव, son of सातर and pupil of
गोपाल; a. of दिव्यदीपिका (B. O.
mss. cat. vol. I p. 225 No. 208
and No. 209 p. 226, which is
dated लक्ष्मणसंवत् 508). Men-
tions मिताक्षरा and रत्नाकर. Be-
tween 1350-1600 A. D.

माधव a. of दुर्गामक्तितरङ्गिणी.

माधव. Later than 1500 A. D.;
a. of धर्मप्रकाश.

माधव a. of होमपद्धति. Later than
1500 A. D.

माधव, son of कृष्णाचार्य of भारद्वाज-
गोत्र; a. of ग्रहमन्त्रतिलक of which
होमपद्धति is a part.

माधव a. of com. on शारदातिलक.

माधव a. of माधवीज्ञान्ति.

माधवपण्डित a. of दत्तार्क्ष.

माधवपाठक a. of पुराणरत्नचन्द्रिका.

माधवभट्ट, son of रामेश्वर. About
1520-1570 A. D.; a. of आक्षीप-
निर्णय, ह्यर्पाण्यज्ञापद्धति.

माधवभट्ट a. of com. on मुहूर्तदर्पण.

माधव महामहोपाध्याय, son of विष्णु-
शर्मन् ; a. of दानप्रदीप.

माधवहृदि a. of com. बोपणनमट्टीय.

माधवयज्जन् a. of com. नयचम्पिका
on अर्थशास्त्र.

माधवशर्मन्, son of रघुनाथ, of the
बुधबाज family; a. of अहृतदर्पण.
Later than 1200 A. D.

माधवशुक्ल, son of शुक, son of व्यास-
नारायण, an औदीच्य ब्राह्मण of
काश्यपगोत्र ; a. of कुण्डकल्पद्रुम
(composed in 1656 A. D.)
and com. thereon.

माधवस्वामिन् m. in the गृहस्थरत्नाकर
of चण्डेश्वर as explaining a सूत्र
of शङ्खलिलित.

माधवाचार्य a. of कुरुक्षेत्रप्रदीप or
-साहाय्य.

माधवाचार्य, son of मायण and मुकीर्ति.
Sec. 92; several works are
attributed to him, but their
authenticity is doubtful ; a. of
पराशरमाधवीय and कालनिर्णय, दत्त-
कमीमांसा, गोत्रप्रवरनिर्णय, पुरुषार्थ-
सुधानिधि, मुहूर्तमाधवीय, स्वतिसंग्रह,
ब्राह्मस्तोमपद्धति.

माधवाचार्य (अमिनव) ; a. of गोत्रप्रवर-
निर्णय, अमिनवमाधवीय.

माधवाचार्य a. of सर्वदेवप्रतिष्ठाप्रयोग.

माधवाचार्य a. of कर्मविपाक.

मानसिंह a. of आचारविशेष and मान-
सागरीपद्धति.

मानेश्वरशर्मन् a. of वर्षकृत्यप्रयोगसप्तमाला
or प्रयोगमाला ; ms. dated 1477
A. D. (ल. सं. 358).

मान्धातु, son of मदनपाल ; (reputed
in some mss. as) a. of महार्णव-
कर्मविपाक.

मार्कण्डेय m. in मिताक्षरा (on वाङ्म.
III. 19).

मार्तण्डमिश्र a. of प्रायश्चित्तमार्तण्ड.
Earlier than 1620 A. D.

मार्तण्डसोमयाजिन् a. of संस्कारमार्तण्ड.

मालजी alias वेदाङ्कुराय ; a. of महा-
रूपपद्धति. About 1627-1655 A. D.

मिश्रमिश्र, son of परशुराममिश्र, son of
हंसपण्डित. Sec. 108 ; a. of बीर-
मित्रोदय (com. on वाङ्मवल्लभ)
and बीरमित्रोदय (a digest).

मिथिलारी ?) तिर्थे लि a. of प्रयोगसूक्ता-
वलि. Later than 1650 A. D.

मिसरुमिश्र a. of विवाहचन्द्र (compos-
ed by order of ललिमादेवी, wife
of prince चन्द्रसिंह of मिथिला).
Sec. 97.

मुकुन्द, son of माधवाचार्य बल्ल ; a. of
पुराणरत्नकोषदी.

मुकुन्दलाल a. of तीर्थमञ्जरी, प्रणवार्चन-
चम्पिका, प्रायश्चित्तकुण्डल, प्रायश्चित्तच-
म्पिका, मार्तण्डार्चनचम्पिका, of com.
on मिताक्षरा, समयप्रकाश, आश्व-
मञ्जरी, स्वतिसार, स्वत्यर्थसार.

मुकुन्दलाल a. of पदकर्मदीपिका.

मुदाकरसूरी a. of कृत्यरत्नाकर. Earlier
than 1700 A. D. ; as it is men-
tioned in रामनिबन्ध of ज्ञानराज.

हनुमत्, son of विश्वामित्र ; a. of स्तुति-
संग्रह. Baroda O. I. ms. No.
11950 (in Telugu characters).

हरारि a. of पर्यायनिर्णय.

हरारि, son of कद्वहर्मन्, son of हरि-
हर who was chief judge of देव-
सिंह, eldest son of भवेश. So
about 1425-1450 A. D. ; a. of
शुद्धिनिर्णय.

हरारिमित्र, son of वेदमित्र, son of
विश्वस्वदीक्षित ; a. of भाष्य on पार-
स्करब्रह्मसूत्र. Earlier than 1370
A. D.

हरारिमित्र, son of कृष्णामित्र and
pupil of रामभद्र and केशवमित्र.
About end of 15th century ; a.
of प्रायश्चित्तमनोहर, शुभकर्मनिर्णय,
of com. on पितृभक्ति of श्रीवत्त
(vide B. O. mss. cat. vol. I.
No. 262 pp. 285-286).

हलमदु a. of मूलमदुप्रयोग.

हस्तजव कोकिल a. of सुवर्तार्क and
com. प्रभा thereon.

मेघनाथ, of the family of सर्वज्ञ ; a.
of कल्याणनयन.

मेघातिथि, son of वीरस्वामिन्. Sec. 63 ;
a. of भाष्य on मनुस्मृति and of
स्तुतिविशेष.

मेघेय a. of a सूत्र ; m. by निर्णयसिन्धु.

मेघुनि or मेघुनि, king. Earlier than
1380 A. D. ; a. of कर्मविपाक ;
m. in हस्तिहस्तसूत्र and in सारस्वत-
कर्मविपाक by the son of काङ्कदेव.

मोहनचन्द्रविद्यावाचस्पति a. of वाचस्पति-
कारिका, प्रायश्चित्तव्यवस्थासंग्रह, शुद्धि-
कारिकाली.

मोहनमित्र a. of सिद्धान्तशिरोमणि.

मोहनमित्र तर्कतिलक, son of द्वारकादास ;
a. of com. on कालनिर्णय of भाष्य
(composed in 1614 A. D.).

मौद्गल्य m. in बौ. ध. सू. II. 2. 67.

यज्ञपति m. in सरस्वतीविलास (p. 362).

यज्ञपार्थ्व a. of संग्रहकारिका ; m. in
गदाधर's भाष्य on पारस्करब्रह्मसूत्र, in
मयनपारिजात (pp. 543, 576).

यज्ञसूरि, son of विश्वनाथ ; a. of
कुण्डमण्डपचन्द्रिका.

यज्ञस्वामिन् a. of com. on वसिष्ठधर्म-
सूत्र (according to गोविन्दस्वामिन्
on बौ. ध. सू. II. 2. 51).

यज्ञेश a. of निर्णयोद्धारखण्डन (ms.
No. 5247 Baroda O. I.). Later
than 1550 A. D.

यतीश a. of कामधेनु and वार्तिकसार
(composed in विजयनगरसम्राट्-
मिलिते i. e. 1840 संवत् i. e.
1784 A. D.). He was son of
देवचन्द्र and belonged to लखनुर
and was of कल्याणकुल (Stein's cat.
p. 314). Wrote under विजय-
पाल, son of अक्षतपाल.

यदुनन्दनपण्डित a. of सुवर्तमञ्जरी (com-
posed in 1670 A. D.).

यम Sec. 49.

यल्लभु a. of हातश्लोकी, पदशीति.

यल्लभि, son of यल्लभु ; a. of यल्लभीव,
पैतृमेधिक.

यज्ञावन्तमदु a. of प्रयोगरत्नाकर.

यज्ञोपरमदु a. of प्रायश्चित्तविनिर्णय.

यशोवर a. of निबन्धचूडामणि. Earlier than 1500 A. D.

यशोवर a. of com. on गोपिलसुहृद् ; m. in दासक्रियाकौस्तुभ (p. 77) and by रघुवन्धन.

याज्ञवल्क्य Sec. 34 ; a. of स्मृति. Also reputed author of अथर्व-दीपिका.

याज्ञिकदेव or देवयाज्ञिक son of महादेव alias प्रजापति, son of मनुवर. Earlier than 1595 A. D. ; a. of स्नानविधिपद्धति, com. on the स्नान-विधिपद्धति of कात्यायन, of स्मृतिसार, वास्तुशिल्पपद्धति, उत्तरक्रियापद्धति, दाहादिकर्तृपद्धति, आशुक्रम, स्मृति-सारसंग्रह (probably same as स्मृति-सार).

यादवप्रकाश said to have been a disciple of रामाहुज ; a. of यतिधर्म-समुच्चय.

यादवेन्द्रशर्मन a. of छात्राश्रिकाचारसार (under orders of रघुदेव prince of गौड.).

यादवेन्द्रभट्ट or यादवविद्याभूषण Earlier than 1600 A. D. ; a. of स्मृतिसार.

येलुभट्ट (कथं) a. of स्मृतिकदम्ब.

योगीन्द्र a. of सुहृत्सुखावली.

योगीश्वर Earlier than 1537 A. D. ; a. of दानवाक्यसमुच्चय. D. C. ms. No. 332 of 1880-81 is dated संवत् 1594 ज्येष्ठ व. 12 Sunday (1537 A. D.).

योगेश्वर (different from याज्ञवल्क्य) ; m. in कालविषेक of जीवतवाहन (p. 237), दामरलाकर of वरुणेश्वर, कृष्णरत्नाकर (pp. 81 and 114 as

explaining a passage of the दामर-पुराण), मलमासतत्त्व (vol. I. p. 820).

योगीश्वर a. of दानवाक्यसमुच्चय. Earlier than 1530 A. D. Probably same as above.

योगलोक Sec. 69.

योद्धाराज a. of ग्रहशान्तिपद्धति.

योपनभट्ट (?) a. of आपस्तम्बयज्ञसार.

रक्षपाल a. of पिष्टपल्लमण्डनव्याख्यान-दीपिका.

रघु देवज्ञ a. of com. on वीरपञ्चारा (which is a com. on सुहृत्-चिन्तामणि).

रघुनन्दन a. of आशौचनिर्यय.

रघुनन्दन a. of विष्णुसिद्धिर्षय, व्यवहारार्थ (on pre-emption), सङ्कल्प-चन्द्रिका.

रघुनन्दनभट्टाचार्य a. of स्वर्गसाधन.

रघुनन्दनभट्टाचार्य, son of हरिहरभट्टा-चार्य and pupil of श्रीनाथजाचार्य-चूडामणि. Sec. 102 ; a. of स्मृति-तत्त्व (divided into 28 तत्त्वा, for which see. p. 416 n above), com. on दासमान, तीर्थतत्त्व or तीर्थयात्राविधितत्त्व, द्वापरायात्रातत्त्व, त्रिपुरकरशान्तिपद्धति, गयाआशुपद्धति and रासयात्रापद्धति.

रघुनन्दनमिश्र. Latter half of 16th century ; a. of दोहदप्रकाश.

रघुनन्दन वैद्य a. of मक्तिप्रकाश.

रघुनाथ a. of जयामिषेकप्रयोग.

रघुनाथ. Later than 1640 A. D. ; a. of तिथिनिर्णय.

रघुनाथ a. of com. on अङ्गुलीयपद्धति.

- रघुनाथ a. of जातिविवेक.
 रघुनाथ, surnamed नवहर (modern Navāthe); a. of प्रयोगरत्नसूत्रा.
 रघुनाथ a. of ब्रह्मसुद्धि.
 रघुनाथ a. of धर्मसेतु.
 रघुनाथ a. of धूर्तमाला.
 रघुनाथ, son of गणेशभट्ट and pupil of अनन्तदेव ; a. of प्रायश्चित्तकुतूहल.
 रघुनाथ a. of सुहृत्तरत्न.
 रघुनाथ, pupil of विठ्ठलेश ; a. of com. on संन्यासनिर्णय of बल्लभाचार्य.
 रघुनाथ a. of यत्यन्तकर्मपद्धति.
 रघुनाथ, son of रुद्रभट्ट surnamed अयाचित ; a. of प्रयोगपद्धति, मासिक-आश्वप्रयोग, राज्याभिषेकप्रयोग
 रघुनाथ a. of गृह्यदर्पण com. on शाङ्खायनगृह्य.
 रघुनाथ, son of अनन्तदेव ; a. of धर्मासुतमहोदधि.
 रघुनाथ, son of भानुजि, of शाण्डिल्यगोत्र ; a. of प्रयोगतत्त्व (composed at Benares in 1656 A. D.).
 रघुनाथ, son of विश्वामित्र ; a. of कर्तवीर्यार्जुनदीपदानपद्धति.
 रघुनाथ, son of सरस, of the वित्तपावन subcaste and शाण्डिल्यगोत्र ; a. of सुहृत्तमाला.
 रघुनाथ, pupil of रामदयालु ; a. of काशीतत्त्वकौस्तुभ (B. O. mss. cat. vol. I. No. 63 p. 57).
 रघुनाथदास a. of काशीमाहात्म्यकौस्तुभ.
 रघुनाथ दीक्षित a. of आम्बलावनगृह्यकारिका.

- रघुनाथभट्ट, styled सद्भाद्रस्थपति, son of माधव, son of रामेश्वरभट्ट. Flourished between 1545-1625 A. D. ; a. of आह्निकपद्धति, अष्टमहाद्वावशी-निर्णय, आह्निकप्रयोग, कालतरबविवेचन (composed in 1620 A. D.), गयापद्धति, गोत्रप्रवरनिर्णय, त्रिंश-श्लोकीविवरण or आशौचनिर्णय, दश-श्लोकीटीका (composed in 1578 A. D.), वण्यवतिआश्वपद्धति, आश्व-पद्धति or दशश्वपद्धति, पर्वनिर्णय, रविसंक्रान्तिनिर्णय.
 रघुनाथभट्ट a. of व्यतिषङ्गनिर्णय.
 रघुनाथभट्ट a. of com. on राजवत्स्य-सूति.
 रघुनाथभट्ट a. of सूतिरत्न.
 रघुनाथभट्टाचार्य a. of यतिधर्मसमुच्चय.
 रघुनाथवाजपेयिन् a. of प्रयोगपारिजात and com. on मिताक्षरा of विज्ञानेश्वर (vide Peterson's 6th Report p. 10 for व्यवहार portion)
 रघुनाथसार्वभौम a. of स्वत्वव्यवस्थार्थव-सेतुबन्ध.
 रघुनाथसार्वभौम, son of मधुरेश ; a. of स्मार्तव्यवस्थार्थव (composed in 1661-62 A. D. at the order of king रत्नेश्वरराम).
 रघुनाथसुरि a. of प्रयोगदर्पण.
 रघुनाथेन्द्रशिषयोनिष a. of काशीतत्त्व-प्रकाशिका or काशीसारोद्धार.
 रघुनाथेन्द्रसरस्वती a. of काशीतत्त्व.
 रघुपति a. of तद्वागविधि.
 रघुपति a. of छान्दोग्यनिष्ठा (compos- ed at the bidding of king कर्ष-दिक् of पांगादेश). Vide B. O. mss. cat. vol. I. No. 369 p. 419.

रघुमणि, said to be the real name of author of वृत्तकचन्द्रिका. About 1800 A. D.

रघुराम a. of सिद्धान्तनिर्णय (probably same as above).

रघुराम, pupil of रघुमणि ; a. of दाय-भागार्थदीपिका.

रघुरामतीर्थ a. of कर्मदीपिका.

रघुरामभट्ट, son of जयराम, son of वैकुण्ठ ; (collected materials of कालनिर्णयसिद्धान्त).

रघुवर a. of सविण्डीभाष्य.

रघुवीरवीक्षित, son of विट्ठल, son of हूब ; a. of मरीचिमाला com. on the कुण्डर्क of शङ्कर and of सुहृत्सर्वस्व (composed in 1635-36 A. D.).

रघुत्तमतर्कशिरोमणि a. of तिथ्यादिविधि-संग्रह.

रघुत्तमतीर्थ a. of दुर्गाभक्तिलहरी.

रङ्गनाथ a. of पितृमेघविबरण.

रङ्गनाथदेशिक a. of रङ्गनाथदेशिकाल्लिक.

रङ्गनाथसूरि, pupil of कृष्णानन्दसर-स्वती ; a. of पुरुषार्थरत्नाकर.

रङ्गभट्ट a. of युद्धप्रयोगवृत्ति on भारद्वाज-युद्धसूत्र.

रजोमिश्र a. of तीर्थसामान्यपद्धति (or rather तीर्थलक्ष्मीवती). Vide B. O. mss. cat. vol. I. No. 170 p. 186.

रत्नधरमिश्र a. of स्मृतिमञ्जरी.

रत्ननाथभट्टाचार्य a. of चन्दनधेनुस्तर्न-पद्धति.

रत्नपाणि a. of स्मृतिकाशौचनिर्णय (B. O. mss. cat. vol. I. No. 428

p. 505). He mentions हरीश्वर. He was a मैथिल.

रत्नपाणिशर्मन्, son of गङ्गोली सखीश्वरशर्मन्, patronised by रुद्रसिंह of मिथिला. Later than 1550 A. D. ; a. of आचारसंग्रह, एकोद्विंशतिरिणी, कृष्णार्चनचन्द्रिका, क्षयमासादिविवेक, पार्षणचन्द्रिका, प्रायश्चित्तपारिजात, महादानवाक्यावलि, मिथिलेशाल्लिक, रामचन्द्रप्रतिमाप्रतिष्ठा, लक्ष्मीप्रतिष्ठा, व्रताचार (probably his last work as it was written for महेश्वरसिंह grandson of रुद्रसिंह), सुवोधिनी (composed for रुद्रसिंह son of रुद्रसिंह). In his रामचन्द्रप्रतिमाप्रतिष्ठा (composed at the bidding of रुद्रसिंह of मिथिला) he says that he follows the प्रतिष्ठातत्त्व of रघुनन्दन. (Vide B. O. mss. cat. vol. I. No. 300 p. 341).

रत्नाकर a. of दानवाक्यावली (based on दानसागर). Vide B. O. mss. cat. vol. I No. 196 p. 111. Probably same as above.

रत्नाकर a. of प्रायश्चित्तसारसंग्रह, प्रायश्चित्तरत्नाकर.

रत्नाकर, son of देवभट्ट ; a. of जयसिंहकल्पद्रुम (composed in 1713 A. D.). The work is also called द्रुमोद्घोत.

रत्नाकरठक्कर a. of दानपञ्जी.

रत्नाकरभट्ट m. in आश्वसागर of कुङ्कुम.

रत्नेश्वरमिश्र महामहोपाध्याय, N. vol. VII p. 79 ; a. of आचारचन्द्रिका.

रत्नाकान्तचक्रवर्तिन्, son of मञ्जुवर्धन ; a. of स्मृतिसंक्षेपसार.

- रत्ननाथ a. of com. on नारदस्मृति.
 रत्ननाथविद्यावाचस्पति a. of प्रयोगदर्पण.
 रत्नापति of the नैवाल्यवंश ; a. of प्रायश्चित्तचन्द्रिका.
 रत्नापति a. of देवालयप्रतिष्ठाविधि.
 रत्नापति उपाध्यायसन्मिश्र ; a. of आचारचन्द्रिका, आचारवारिधि and विवादवारिधि.
 रत्नापति सिद्धान्त a. of तिथिनिर्णय.
 रत्ननाथमिश्र a. of आचारतरङ्गिणी.
 राजबन्धु a. of निर्णयसार. Mentions रामकौटुक, माधव, निर्णयसिन्धु and हेमाद्रि. Later than 1612 and earlier than 1700 A. D.
 राजबन्धु, son of पृथ्वीचर. About 1493-4 A. D. ; a. of दुर्गातत्त्व and com. पदार्थादर्श on शारदातिलक m. by हुनन्दन (in उद्योतिस्तत्त्व p. 580).
 राजबन्धु. Later than 1640 A. D. ; a. of तिथिनिर्णय and तिथिनिर्णयोद्धार or लघुतिथिनिर्णय, स्मृतिदर्पण.
 राजबन्धु, pupil of मुकुन्द ; a. of com. called वीप on आशौचचन्द्रिकाचूडोकी.
 राजवाचार्थ a. of com. प्रकाश on छद्मिदीपिका of श्रीनिवास.
 राजवानन्दतीर्थ. Earlier than 1600 A. D. ; m. in आचाररत्न of लक्ष्मण.
 राजवानन्दनाथ a. of शिवपूजापद्धति.
 राजवानन्दसरस्वती, pupil of अङ्गपानन्द. Later than 1350 A. D. ; a. of मन्वर्थचन्द्रिका com. on मनुस्मृति.
 राजवेन्द्र, son of काशीनाथ ; a. of रामप्रकाश and of a com. on काक-

- निर्णयदीपिका also called रामप्रकाश. Flourished in latter half of 17th century.
 राजवेन्द्र a. of com. on जयतीर्थ's com. on कर्मनिर्णय and सदाचार-स्मृति of आनन्दतीर्थ.
 राजवेन्द्र a. of श्रीपुनरुद्वाहसङ्गनकारिका.
 राजकृष्णतर्कवागीशमठुआचार्य a. of आशौचचन्द्रिका.
 राजचूडामणि, son of रत्नसेट श्रीनिवास दीक्षित ; a. of प्रायश्चित्तप्रदीपिका.
 राजनारायण मुखोपाध्याय a. of तुलसीचन्द्रिका.
 राजपुत्र a writer on politics ; m. in अद्भुतसागर and in com. on नीतिवाक्यावृत.
 राजर्षिभट्ट. Earlier than 1550 A. D. ; a. of चमत्कारचिन्तामणि.
 राजाराम, son of सोमेश्वर. Earlier than 1725 A. D. ; a. of आचार-कौमुदी.
 राधाकान्तदेव a. of प्रायश्चित्तचन्द्रिका.
 राधाकृष्ण a. of प्रतिष्ठापद्धति, शिवालक-प्रतिष्ठा.
 राधानाथशर्मन् a. of आशौचन्यवस्था (part of व्यवस्थादीपिका).
 राधामोहन मोस्वामिभट्टाचार्य. About 1800 A. D. ; a. of commentaries on एकादशीतत्त्व, वायतत्त्व, प्रायश्चित्त-तत्त्व, मलमासतत्त्व, छद्मिदिव्य, and of कृत्तराज, of सिद्धान्तसंग्रह a com. on the मितान्तरे of विश्वामेश्वर.
 राम a. of अद्भुतहोमलक्षणकौमुदीहोमाः. About 1660 A. D.
 राम a. of com. on कुण्डमन्त्रवसिष्ठ of विदुल.

राम a. of कुण्डसिद्धि.

राम a. of प्रायश्चित्तदीपिका or -प्रदीपिका.

राम, son of चौण्ड or चाउण्ड ; a. of बौधायनयज्ञप्रयोगमाला.

राम Later than 1550 A. D. ; a. of com. on गोत्रप्रवरमञ्जरी of केशव.

राम a. of com. on प्रवरनिर्णय of भास्करमिश्रिकाण्डमण्डन.

राम आचार्य a. of अनल्पेष्टिपद्धति.

रामकिशोर a. of दीक्षातत्त्वप्रकाशिका .

रामकृष्ण a. of कुण्डमण्डनसंग्रह.

रामकृष्ण, son of नारायणभट्ट. Between 1540-1590 A. D. ; a. of अनन्तव्रतोपायनप्रयोग, उत्सर्जतोपाकर्मप्रयोग, कोटिहोमप्रयोग, जीवतितृकर्मनिर्णय or -कर्तव्यसमुच्चय, विभागतत्त्व or -तत्त्वविचार, मासिकभास्त्रनिर्णय, वास्तुशान्तिप्रयोग, रुद्रस्नानपद्धति, शिबलिङ्गप्रतिष्ठाविधि.

रामकृष्ण a. of आश्वलायनयज्ञोक्तवास्तुशान्ति.

रामकृष्ण a. of आह्निकदर्पण.

रामकृष्ण a. of विजयविलास.

रामकृष्ण a. of प्रायश्चित्तप्रकरण and आश्व-प्रभा.

रामकृष्ण a. of आश्विस्तर्पणनिर्णय.

रामकृष्ण a. of com. कौमुदी on छलपाणि's प्रायश्चित्तविवेक.

रामकृष्ण a. of विवेककौमुदी, वृषोत्सर्ग-कौमुदी, व्रतोपायनकौमुदी. Relies on हेमाद्रि.

रामकृष्ण a. of सायणवृत्तनिर्णय.

रामकृष्ण a. of सङ्कल्पकौमुदी.

रामकृष्ण, son of कोनेर, son of प्रयागभट्ट of भारद्वाजगोत्र. He was patronised by विजयसिंह. Vide I. O. cat. p. 560 footnote ; a. of com. called संस्कारगणपति on पारस्करसूत्र. About 1750 A. D.

रामकृष्ण, son of कोण्डभट्ट, son of प्रयागभट्ट of the भारद्वाजगोत्र residing in चिञ्चमण्डलपत्तन on the बसिन्हा river. He was a student of काण्वशास्त्रा ; a. of आश्वगणपति or आश्वसंग्रह (composed at Benares in 1751 A. D.). Aufrecht treats the two रामकृष्ण as different, but this seems to be incorrect, as the grandfather of both is given as प्रयागभट्ट and कोण्डभट्ट is another form of कोनेर.

रामकृष्ण, son of योगीश्वर, surnamed शौच (modern शौचे) ; a. of विनायकपूजा (composed in 1702 A. D.).

रामकृष्ण, son of माधव, son of नारायण of the पराशरगोत्र. Between 1500-1545 A. D. ; a. of तीर्थरत्नाकर or रामप्रसाद and प्रतापमार्तण्ड.

रामकृष्ण त्रिपाठिव, son of दामोदर. About 1616 A. D. ; a. of com. on मृत्तसंग्रह, of रुद्रयोगाह्निकपद्धति.

रामकृष्णदीक्षित, son of नारायण ; a. of माधवीसारोद्धार com. on पराशर-सूति (composed under लक्ष्मणचन्द्रदेव). About 1575-1600 A. D.

रामकृष्ण न्यायालङ्कारभट्टाचार्य ; a. of आश्वविषेककौमुदी (com. on आश्वविषेक and other works of छलपाणि. N. vol. X. pp. 119-

- 120). Probably same as the preceding.
- रामकृष्णपाण्डित a. of धर्मनिबन्ध.
- रामकृष्णभट्ट a. of प्रयोगदीपिका.
- रामकृष्णभट्ट a. of व्यवहारदर्पण.
- रामकृष्णभट्टाचार्य a. of स्मृतिरौद्रदी, ग्रह-यागकौस्तुभ.
- रामकृष्णाचार्य a. of कर्मविपाक.
- रामगोविन्दचक्रवर्तिन, son of रामगोपालचक्रवर्तिन of the चट्टवंश and resident of बालिचामटग्राम ; a. of व्यवस्थासारसंग्रह (N. new series I. No. 345).
- रामचन्द्र, son of अनन्त of भारद्वाजगोत्र ; a. of अधविवेचन.
- रामचन्द्र a. of पुरश्चरणदीपिका.
- रामचन्द्र a. of कुण्डल्लोकदीपिका.
- रामचन्द्र a. of कुण्डोदधि.
- रामचन्द्र a. of कुरुक्षेत्रतीर्थनिर्णय or तीर्थनिर्णय.
- रामचन्द्र a. of धर्मावबोध.
- रामचन्द्र Earlier than 1600 A. D. ; a. of प्रतिष्ठासार.
- रामचन्द्र, son of कृष्ण, son of सुहृदि, son of अनन्ताचार्य of the शेष family. About 1400 A. D. Wrote according to his son सुसिंह three works on कालनिर्णय. रामचन्द्र's गुरु was गोपालपरमहंस ; a. of कालनिर्णयदीपिका (com. on कालनिर्णय of माधव), तिथिनिर्णय-संग्रह (a summary of the तिथि-निर्णय of अनन्तभट्ट), वैष्णवसिद्धान्त-दीपिका.
- रामचन्द्र a. of कालनिर्णय (vide Baroda O. I. ms. No. 3871).

- रामचन्द्र a. of आश्वपद्धति. B. O. mss. cat. 399 p. 468.
- रामचन्द्र a. of आशीचनिर्णय.
- रामचन्द्र a. of निर्णयपद्धति.
- रामचन्द्र a. of शारदाचार्यप्रयोग.
- रामचन्द्र a. of अर्जुनार्चापारिजात, अर्जुनार्चनकल्पलता.
- रामचन्द्र, son of सूर्यदास ; a. of प्रायश्चित्तपद्धति, समरसार, कुण्डल्लोक or कुण्डलक्षण and com.
- रामचन्द्र a. of कृत्यपूर्तिमञ्जरी.
- रामचन्द्र, son of नारायण ; 1. of com. on चतुर्विंशतिमतस्मृति.
- रामचन्द्र, surnamed जडे ; a. of कुण्डल्लोक, composed in śake 1790.
- रामचन्द्र, son of पाण्डुरङ्ग of the अत्रिगोत्र ; a. of com. on शिवपूजा-सूत्र.
- रामचन्द्र, son of विठ्ठल, son of बालकृष्ण, surnamed तत्सद. He was daughter's son of रघुनाथ, author of कालतत्त्वविवेचन. Between 1610-1690 A. D. ; a. of कुण्डल्लोक-दीपिका, कालनिर्णयप्रकाश, कृत्यरत्नावली (composed in 1648-49 A. D.), शाङ्ख्यनवग्रहसूत्रपद्धति or आधानपद्धति. Ms. of कालनिर्णय-प्रकाश (Baroda O. I. No. 8455) is dated śake 1603 Magha (1682 A. D.).
- रामचन्द्र, son of विष्णु ; a. of कृष्ण-विष्णुप्रबोधिनीपद्धति.
- रामचन्द्र, son of विष्णुभट्ट उज्जयिनी ; a. of पूजापद्धति. Earlier than 1810 A. D.

- रामचन्द्र a. of विवाहपद्धति.
 रामचन्द्र अलुडीवार a. of राजनीतिप्रकाश.
 रामचन्द्रचक्रवर्तिन् a. of कृत्यचन्द्रिका.
 रामचन्द्रदीक्षित a. of प्रायश्चित्तरत्नमाला.
 रामचन्द्रदेवगजपति (reputed) a. of
 दुर्गोत्सवचन्द्रिका (really compos-
 ed by भारतीसूषण वर्धमानमहापात्र).
 रामचन्द्रपाठक a. of कव्यजपतिश्वास्त-
 शिरोमणि.
 रामचन्द्रबुध a. of स्तुतिस्तिशान्तबुध
 com. on अथपञ्चष्टि.
 रामचन्द्रबट्ट a. of आचारार्क, प्रायश्चित्त-
 हठावली, आश्वचन्द्रिका.
 रामचन्द्रयज्वल् a. of समयप्रकाश.
 रामचन्द्रशेखर, son of वेङ्कटनारायण ;
 a. of आशौचसंग्रह.
 रामचरण a. of कृष्णभोक्तप्रकाशिका,
 तर्पणचन्द्रिका.
 रामचरण विद्यावाचस्पति a. of com.
 on तिथितत्त्व of रघुनन्दन.
 रामजय तर्कालङ्कार a. of दत्तककौस्तुभ,
 दानकौस्तुभ.
 रामजिद् a. of निबन्धनवनीत or नव-
 नीतनिबन्ध and of आगविवेक and
 com. मितवादिनी. He was son of
 श्रीनाथ, son of हरिनाथ, son of
 वेङ्क, son of यज्ञेश्वर. Later than
 1400 and earlier than 1600 A.D.
 For निबन्धनवनीत vide D. C. ms.
 No. 102 of 1882-83 (dated
 संवत् 1673).
 राम ज्योतिर्विद् a. of वीरसिंहमित्रोदय,

- रामदत्त a. of सुहृत्तत्त्वपटीका, सुहृत्तवो-
 त्सवटीका.
 रामदत्त m. in यजुर्वेदविद्योत्सर्गतत्त्व
 (p. 640) of रघुनन्दन.
 रामदत्तकुमार a. of शूद्रशास्त्रपद्धति.
 रामदत्तकुमार a. of शूद्राचारपद्धति.
 रामदत्त मन्त्रिन्, son of गणेश्वरकुमार
 and nephew of वीरेश्वर. First
 half of 14th century ; a. of
 उपनयनपद्धति or व्रतबन्धपद्धति, दान-
 पद्धति or षोडशमहादानपद्धति, नान्दी-
 आश्वपद्धति, विवाहपद्धति or विवाहा-
 दिपद्धति, गर्भाधानादिदशसंस्कारपद्धति,
 यज्ञोपवीतपद्धति, शूद्रशास्त्रपद्धति. He
 seems to have written a com-
 prehensive पद्धति for Vājasane-
 yins, parts of which on उपनयन,
 विवाह and other संस्कारs are
 separately noticed in the cat-
 alogues. Vide B. O. mss. cat.
 vol. I. Nos. 315A, 316, 317
 and pp. 353-355.
 रामदीक्षित a. of com. on शारदा-
 तिलक.
 रामदेव, son of शम्भु ; a. of तिथिनि-
 र्णयदीपिका.
 रामदेव a. of रामप्रकाश a com. on
 कालतत्त्वार्णव.
 रामदेवज्ञ a. of आशौचादिनिर्णय, आ-
 शौचेन्दुशेखर.
 राम देवज्ञ, son of जनान्त, son of
 चिन्तामणि ; a. of सुहृत्तचिन्तामणि
 (composed at Benares in
 1600-1601) with com. प्रमित-
 क्षर.

रामनन्दिन a. of com. on प्रवरनिर्णय of भास्कर.

रामनवरत्न a. of एकादशीहोमनिर्णय.

रामनाथ a. of संस्कारपद्धतिरहस्य (a com. on संस्कारपद्धति or कर्मावृत्तानपद्धति of भवदेव composed in 1622-23 A. D.) and रामनाथ-पद्धति.

रामनाथ a. of प्रयोगसंग्रह.

रामनाथ a. of व्यवहारसारसंग्रह.

रामनाथविद्यावाचस्पति a. of दायभाग-विवेक or दायरहस्य (com. on दाय-भाग) which is part of स्मृतिरत्नावलि (composed in 1657 A. D.). He quotes अच्युत, चूडामणि, हरिनाथ.

रामपाण्डित, son of विश्वेश्वर of the वत्स-गोत्र. Later than 1400 A. D.; a. of पुत्रस्वीकारनिर्णय.

रामपाण्डित शेष a. of com. on धर्मा-गमानुबन्धिश्लोक or श्लोकचतुर्विंशी of कृष्णशेष.

रामपति a. of सदाचारक्रम.

रामप्रसाद a. of तिथिनिर्णय, यज्ञसिद्धान्त-संग्रह and रत्नाकर.

रामप्रसाद देवशर्मा a. of सारसंग्रहदीपिका.

रामभट्ट a. of com. on त्रिशच्छ्लोकी.

रामभट्ट a. of संक्षिप्तहोमप्रकार.

रामभट्ट, surnamed सिंह; a. of सा-पिण्ड्यनिर्णय (called अनुकल्पसा०). Discusses the views of श्रीधर in his सापिण्ड्यदीपिका. (D. C. ms. No. 208 of A 1882-83).

रामभट्ट, son of विश्वनाथ, son of सुब्रह्म, surnamed होसिङ्ग. About 1675 A. D.; a. of अनुपविषेक, दानरत्ना-

कर, आहिताग्नेर्वाहादिनिर्णय, कञ्ज-प्रयोग following तीर्थदर्पण, वर्णशब्द.

रामभट्टाचार्य a. of निर्णयसार.

रामभट्ट a. of पुत्रक्रमदीपिका.

रामभट्टन्यायालङ्कार a. of शुद्धिकारिका or शुद्धितत्त्वकारिका (on रघुनन्दन's शुद्धितत्त्व).

रामभट्टन्यायालङ्कार, son of रघुनाथ; a. of उद्वाहव्यवस्था, स्मृतिसंग्रह (of which the first is a part).

रामभट्ट न्यायालङ्कारभट्टाचार्य, son of श्रीनाथ आचार्यचूडामणि. About 1525 A. D.; a. of com. on the दायभाग and of स्मृतितत्त्वनिर्णय or व्यवस्थार्णव.

रामभट्टशिष्य a. of मांसपीयूषलता.

रामराजपोषि नैमिषस्थ, son of सूर्य-दास, son of शिवदास, son of श्री-धर मालव, of the भारद्वाजगोत्र, a. of कुण्डमण्डपलक्षण or कुण्ड-निर्माणश्लोक with com. (कुण्डा-हिति composed in 1449-50 A. D.), of समरसार and of com. on शारदातिलक at the bidding of king रामचन्द्र of रत्नपुर.

रामविद्यावाचस्पति a. of com. on तिथि-तत्त्व.

रामशङ्कर a. of शूद्रविवेक.

रामशर्मा a. of प्रायश्चित्तप्रदीप.

रामसुब्रह्मण्यशास्त्रि, son of रामशङ्कर; a. of दत्ताष्टौष्यवस्थापनवाद, धर्म-विवेचन. About end of 18th century.

रामसेवक a. of यज्ञसिद्धान्तविग्रह.

रामसेवक, son of लोकमणि or लेखराम; a. of तिथिप्रदीपिका or-प्रदीप

रामसेवक, son of देवीदत्त ; a. of
सुहृत्तदीपक.

रामसेवक त्रिपाठिन् a. of युद्धचिन्तामणि.

रामसेवक त्रिवेदिन् ; a. of सुहृत्तचूषण or
मञ्जीर.

रामाचार्य a. of अन्त्येष्टिपद्धति.

रामाचार्य a. of com. on सदाचार-
स्थिति of श्रीमध्वाचार्य.

रामानन्द a. of रामार्चनपद्धति.

रामानन्दतीर्थ or रामानन्दयति ; a. of
कृष्णतत्त्वप्रकाशिका, राजचूषणी or
सुषूचणी, संख्याविधिमन्त्रसङ्ग्रहटीका.

रामानन्द न्यायबागीश a. of वैष्णव-
चन्द्रिका.

रामानन्दयति a. of दत्तार्चनविधिचन्द्रिका.

रामानन्द वाचस्पति. About 1750 A.D. ;
a. of आह्निकाचारराज.

रामानन्दशर्मन् a. of सुप्रकुलदीपिका.

रामाजुज a. of रामार्चापद्धति.

रामाजुजदीक्षित a. of आशौचनिर्णय
com. on आशौचशतक of वेङ्कट
of the द्वारीतगोत्र.

रामाजुजयज्वन् a. of दीपिका on अघ-
निर्णय or आशौचशतक of वेङ्कटेश.

रामाजुजाचार्य a. of सत्त्वरितरक्षा and
com.

रामाश्रम, pupil of महादेव ; a. of
संख्याभाष्य (composed in 1653
A. D.).

रामेश्वर a. of आशौचशतक.

रामेश्वर a. of सहापद्धति and बोद्धश-
संस्कारसेतु.

रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती ;
a. of शिवाक्षयतिप्रकाश.

रामेश्वरभट्ट a. of धर्मरत्नाकर.

रामेश्वरभट्ट. Earlier than 1600 A. D. ;
a. of पदार्थादर्श.

रामेश्वर भारती a. of com. on शिक्षा-
श्लोकी.

रामेश्वरशास्त्रिन् a. of सुदर्शनकालप्रभा.

रामेश्वरशुक्ल a. of com. on दत्तक-
चन्द्रिका of कुबेरपण्डित.

रायसुकुट His com. on the अमरकोश
was composed in 1431 A. D. ;
a. of a पद्धति m. in आशुतत्त्व
(p. 213) and ह्युदितत्त्व (pp.
281, 283) of रघुनन्दन.

रायम्भट्ट a. of यतिसंस्कारप्रयोग.

रायसवेङ्कटाग्रि vide under वेङ्कटाग्रि ;
a. of आशौचनिर्णय.

रावणशर्मन् of चम्पइट्टि family ; a. of
वर्षकृत्य.

रियुजय a. of पूर्णचन्द्र (on प्रायश्चित्त),
प्रायश्चित्तिनिरूपण.

रुचिक m. by सरस्वतीविलास p. 307.

रुचिदत्त a. of com. on अघविबेचन.

रुचिदत्त a. of com. on मनुस्मृति.

रुद्र a. of युद्धकौशल.

रुद्रकवीन्द्र a. of मातृगोत्रनिर्णय.

रुद्रदेव a. of कौतुकाचिन्तामणि.

रुद्रदेव, son of नारायण, surnamed
तेरो, and pupil of अनन्त ; a. of
प्रतापनारसिंह (composed in 1710-
11 A. D.). Several parts of it
such as आपस्तम्बाह्निक, कृष्णप्रकाश,
पाक्यप्रकाश, पूर्णप्रकाश, संस्कार-
प्रकाश are separately entered in
the reports,

कन्नधर, pupil of चण्डेश्वर. 1360-1400 A. D. ; a. of कृत्यचन्द्रिका, विवादचन्द्रिका and आशुचन्द्रिका.

कन्नधर a. of दुष्यमाला.

कन्नधर महामहोपाध्याय, son of महामहोपाध्यायलक्ष्मीधर and younger brother of हलधर. Sec. 96 ; a. of वर्षकृत्य, व्रतपद्धति, छुद्धिविवेक, आशुविवेक.

कन्नधर्मव, son of राघवराय ; a. of दुराणसार.

कन्नस्कन्द, son of नारायण, residing at मसबाट ; a. of com. on ब्राह्मणयज्ञ and स्नादिरयज्ञ (called सामयज्ञपद्धति).

कन्नोत्थामिन् a. of हरिमक्तिविलास.

कन्ननारायण. Between 1420 and 1500 A. D. ; a. of महादानपद्धति (ms. copied in 1530 A. D.).

कन्ननारायण, son of भवानीदास, son of नाथमल्ल ; a. of व्यवहारचमत्कार (composed in 1580 A. D.).

कन्ननारायण (उदयसिंह), son of शक्ति-सिंह ; a. of कन्ननारायणीयपद्धति (of which महादानपद्धति seems to be a part) ; ms. No. 2393 (Baroda O. I.) is कन्ननारायणीयपद्धतिरत्न, wherein लक्ष्मीधर, भोजराज, हेमाद्रि, and चण्डेश्वर are relied upon. So it is later than 1350 A. D.

रेखकाचार्य, son of महेश्वरि, son of सोमेश्वर of the शाण्डिल्यगोत्र ; a. of कारिकास on पारस्करयज्ञ (composed in 1266 A. D.).

रैव्य m. in the com. on the नीति-शास्त्रावृत as a writer on politics,

लक्ष्मणदेशिकेन्द्र a. of कुण्डमण्डपविधि.

लक्ष्मणदेशिकेन्द्र, son of श्रीकृष्ण. Probably 12th century A. D. ; a. of कार्तवीर्यार्जुनवीरदानपद्धति, शारदा-तिलक.

लक्ष्मण श्रीशैलवेदकोटीर a. of यतिसन-नादिप्रयोग.

लक्ष्मणभट्ट, son of रामकृष्णभट्ट, son of नारायणभट्ट. Between 1585-1630 A. D. ; a. of आचाररत्न or आचार-सार, गोत्रप्रवररत्न.

लक्ष्मणसेन, son of बल्लालसेन. Sec. 83 ; (reputed) a. of दानसागर (which was begun by his father).

लक्ष्मणोपाध्याय m. in the प्रकाश of इलायुष on the आशुकृत्य of कात्यायन.

लक्ष्मीचन्द्रमिश्र a. of शेषकल्पद्रुम.

लक्ष्मीदास, son of गोपाल ; a. of सुहृत्सुक्तावली (composed in 1618 A. D.).

लक्ष्मीदेवी, wife of वैद्यनाथ पायगुण्ड. Sec. III ; (reputed) a. of बाल-म्हट्टी (com. on the मिताक्षरा) and of लक्ष्मी com. on कालनिर्णय of माधव.

लक्ष्मीधर, son of भट्टवृद्धधर ; a. of कल्पतरु. Sec. 77.

लक्ष्मीधर, son of मल्लदेव and श्रीदेवी ; a. of विरुद्धविधिचिन्तन. Earlier than 1525 A. D.

लक्ष्मीधर a. of वैवशमनोहर. Earlier than 1500 A. D.

लक्ष्मीधर a. of कृत्यरत्नाकर,

लक्ष्मीधरभट्ट a. of कुण्डकारिका.

लक्ष्मीनाथ a. of गोपालार्चनचन्द्रिका.

लक्ष्मीनारायण a. of दायधिकारिक्रम.

लक्ष्मीनारायण न्यायालङ्कार, son of गदाधर ; a. of व्यवस्थारत्नमाला.

लक्ष्मीनारायणपण्डित a. of कायस्थसञ्चि-
यत्प्रबन्धमल्लनकुटार.

लक्ष्मीदुर्लभ a. of अथशोधिनी com. on
पट्टशीति.

लक्ष्मीपति a. of com. on छद्मर्तसंग्रह

लक्ष्मीपति a. of नीतिनिरूपितशास्त्र.

लक्ष्मीपति ठुल्लर, pupil of इन्द्रपति or
महीन्द्रपति ; a. of आनन्दरत्न. Relies
on श्रीदत्त and वाचस्पति ; ms. No.
401 F (B. O. mss. cat. vol. I.
p. 472) is dated ल. सं. 525
(1644 A. D.). So he flourish-
ed between 1500 and 1640 A.D.

लघुचापक्य.

लघुनारद m. by निर्णयसिन्धु, संस्कार-
कोस्तुय.

लघुपराक्षर m. in प्रायश्चित्तमयूख.

लघुबृहस्पति.

लघुबन्ध m. by अपरार्क on याज्ञवल्क्य
I. 238, by हलायुध in ब्राह्मणसर्वस्व.

लघुविष्णु m. by अपरार्क (pp. 1031,
1080), by हलायुध in ब्राह्मणसर्वस्व.

लघुव्यास (vide Jivananda Sm. part
II. pp. 310-320).

लघुशङ्ख.

लघुशातातव (Anan.Sm. pp. 128-135).

लघुशौनक.

लघुहरीश m. by कालमाधव (p. 88),
अपरार्क (pp. 145, 539, 543,
547).

लघ्वहिरस्.

लघ्वभि.

लघ्वाश्वलायन.

लम्बोदर a. of होमपद्धति.

ललित m. by नन्दपण्डित in छान्दि-
चन्द्रिका.

लल्ल a. of विधानमाला.

लालचहाडुर a. of छद्मकृत्य.

लालमणि, son of जगन्नाथ, son of
गङ्गाराम of अलर्कपुर ; a. of छद्म-
वर्णन.

लालमणि भट्टाचार्य a. of निर्णयसार.

लिखित m. by मिता^० (on याज्ञ. III.
290), by अपरार्क pp. 1183, 38,
138.

लोकनाथ a. of लघ्वरत्नाकर.

लोकनाथ, son of वैद्यनाथ ; a. of प्राच-
ञ्चित्तदीपिका (part of सकलागम-
संग्रह).

लोहट a. of आनन्दप्रकरण. Between
900-1100 A. D. ; m. in स्वयम्भ-
सार, आनन्दकलिका of नारायण, in
पट्टशीति of नन्दपण्डित, in आन-
सागर of कुल्लुक.

लोहित a. of स्मृति.

लौगाक्षि Sec. 50 ; a. of काठकण्ठसूत्र
and प्रवराध्याय ; m. by मिताक्षरा
(on याज्ञ. II. 119 and III. 1-2,
260, 289), अपरार्क (pp. 28, 30,
33, 259, 269, 418, 460, 542,
870, 942 &c.).

लौगाक्षि a. of उपनयनसङ्ग.

लौगाक्षि a. of श्लोकतर्पण.

लौगाक्षि भास्कर, son of छल्ल, son of
रत्नवीर्य of लौगाक्षिकुल. Later

than 1400 A. D. ; a. of मातृगोत्र-
निर्णय, तिथ्यादितत्त्वनिर्णय.

वंशीचर a. of कुशाकण्डिका

वङ्गिपुरेश्वर a. of वङ्गिपुरेश्वरकारिका.

वक्षिण or वक्षिण a. of निवन्धसार (D. C. ms. No. 123 of 1884-86 was copied in संवत् 1632 i. e. 1575 A. D.).

वक्षेश्वर, son of नरसिंह ; a. of दत्त-
चिन्तामणि and मलमासनिर्णय.

वत्स a. of स्मृति, m. in. कालमाधव
(p. 134), by मत्सरिन्.

वत्सराज (It is his son अचल who
composed निर्णयदीपिका); a. of
निर्णयदीपिका.

वनमालिदास a. of वनमाला.

वनमालिन् a. of विष्णुतन्त्रप्रकाश.

वनमालिन् a. of प्रायश्चित्तसारकौस्तुभ.

वनमालिमिश्र alias कृष्णदत्तमिश्र son of
महेन्द्रमिश्र and pupil of भट्टोजि.
About 1650 A. D. ; a. of कुरु-
क्षेत्रप्रदीप, ब्रह्मप्रकाशिका (सन्ध्या-
मन्त्रव्याख्या).

वरद, son of श्रीनिवास ; a. of आशौच-
निर्णय.

वरदराज About 1450-1500 A. D. ;
a. of व्यवहारनिर्णय (of which a
portion is called दायभाग). It is
probably this author that is
mentioned in सरस्वतीविलास.

वरदराज 18th century ; a. of व्यव-
हारमाहात्म्य.

वरदराज a. of अक्षविषेकदीपिका.

वरदराजभट्ट a. of संन्यासपद्मचरि.

वरदराजभट्टारक a. of com. on कामन्व-
कीयनीतिसार.

वरदाचार्य a. of सारार्थचतुष्टय.

वरदाचार्य of धातुसंगोत्र ; a. of स्मृति-
चूडामणि or -मणिसंग्रह.

वरदाधीशायज्जन्, pupil of वेङ्कटाधीश ;
a. of प्रायश्चित्तप्रदीपिका or -प्रदीप.

वरकचि a. of आशौचाष्टक, of नीति-
रत्न, of राजनीति.

वर्ग m. as a writer on politics in
com. on नीतिवाक्यावृत.

वर्णिकुबेरानन्द a. of दानभागवत during
the reign of संग्रामसिंह. Later
than 1300 A. D.

वर्धमान a. of आर्यप्रदीप, धर्मप्रदीप.

वर्धमान a. of दत्तकोज्ज्वल.

वर्धमान a. of कृत्यनिर्णय (B. O. mss.
cat. vol. I. No. 74 p. 66).
Mentions लक्ष्मीचर and प्रतिहस्त-
पद्धति.

वर्धमान भारतीयवर्णमहापात्र a. of दुर्गो-
त्सवचन्द्रिका.

वर्धमान महामहोपाध्याय, son of भवेष्ट,
of the विल्वपञ्चक family. He was
judge under भवेष्ट and his son
रामभट्ट, king of मिथिला. 1450-
1500 A. D. His elder brother
was गण्डकमिश्र, and शङ्करमिश्र
and वाचस्पति were his gurus;
a. of गङ्गाकृत्यविषेक, वृण्डविषेक, धर्म-
प्रदीप, द्वैतविषयविषेक, नानाशास्त्रार्थ-
निर्णय, परिभाषाविषेक. आर्यप्रदीप,
स्मृतिसारविषेक or स्मृतिसारवृत्त
and its सारोद्धार, स्मृतिपरिभाषा.
मयापद्धति, वयाविधिविषेक, द्वैतविषेक.

He is m. by वाचस्पति in पितृभक्ति and by रघुनन्दन in his व्यवहार-तत्त्व, आश्रुतत्त्व, एकादशीतत्त्व (generally as नव्यवर्धमान). Parts of स्मृतितत्त्वामृत and स्मृत-सारोद्धार are separately labelled in the catalogues, such as व्यव-हारकोश and शान्तिपौष्टिक.

बल्लभ a. of सर्वधर्मप्रकाशिका.

बल्लभाचार्य, son of लक्ष्मणभट्ट of भार-द्वाजगोत्र and तैत्तिरीयशाखा. 1478-1530 A. D. His pedigree is यज्ञ-नारायण-मंगेश्वर-गणपतिभट्ट-बल्लभभट्ट-लक्ष्मणभट्ट (wife इल्लमा)-बल्लभाचार्य; a. of संन्यासनिर्णय and com. संन्यासविवरण.

बल्लभाचार्य of the भारद्वाजगोत्र; a. of जगद्बल्लभा.

बल्लभाचार्य a. of भक्तिवर्धिनी.

बल्लभेन्द्र, pupil of बासुदेवेन्द्र; a. of प्रदोषपूजापद्धति, शिवपूजासंग्रह.

बसन्तराज, son of शिवराज and younger brother of विजयराज. Before 1150 A. D.; a. of शकु-नार्णव (composed at request of चन्द्रदेव of मिथिला).

बसिष्ठ a. of धनुर्वेदसंहिता.

बसिष्ठ reputed a. of नवग्रहमन्त्र.

बसिष्ठ a. of धर्मसूत्र. Sec. 9.

बागीश्वरीदत्त a. of com. on पारस्कर-श्रुति.

बाचस्पति a. of तीर्थकल्पलता (B. O. mss. cat. vol. I, No. 166 p. 181), of कृत्यकल्पलता.

M. D. 93.

बाचस्पति a. of जन्ममरणविवेक or जननमरणविवेक (vide ms. No. 12774 of Baroda O. I.).

बाचस्पति a. of शुद्धिप्रभा.

बाचस्पति a. of स्मृतिसारसंग्रह.

बाचस्पति a. of कुण्डमण्डप.

बाचस्पति (गौड) m. in आश्रुसागर by कुल्लूक.

बाचस्पतिमिश्र. Sec. 98; a. of आचार-चिन्तामणि, आह्निकचिन्तामणि, कृत्य-चिन्तामणि, तीर्थचि०, द्वैताचि०, नीति-चि०, विवादाचि०, व्यवहाराचि०, शुद्धिचि०, शूद्राचारचि०, आश्रुचि०; a. of तिथिनिर्णय, द्वैतनिर्णय, महा-दाननिर्णय, विवादनिर्णय, शुद्धिनिर्णय; a. of कृत्यमहार्णव गङ्गाभक्तिर-ङ्गिणी (extracted from तीर्थचि०), गयाआश्रुपद्धति, चन्दनपेनुप्रमाण, दत्त-कविधि, पितृभक्तिरङ्गिणी; a. of कृत्यप्रदीप (B. O. mss. cat. vol. I. p. 67 No. 75).

बाच्छेस्वर son of नरसिंह, son of माधव; a. of दत्तचिन्तामणि, मलमासनिर्णय.

बाद(दि)भयङ्कर, a follower of विज्ञानेश्वर; 1080-1130 A. D.; m. in कल्पतरु, वीरमित्रोदय (p. 350).

बाहूल a. of गृह्यसूत्र and of a स्मृति.

बासदेव m. by हेमाद्रि as a निबन्धकार in चतुर्वर्ग० III. I. 159.

बासदेव a. of आह्निकसंक्षेप (composed for लालाढादुर).

बासदेव a. of धुनिमतमणिमाला.

बासदेव उपाध्याय a. of गृह्यार्थदीपिका or स्मृतिदीपिका. (B. O. mss. cat. Vol. I; No. 111 p. 104).

- वामदेवभट्टाचार्य a. of स्मृतिचन्द्रिका.
- वामदेव महानहोपाध्याय a. of भावदीपिका com. on आश्विचिन्तामणि of वाचस्पति.
- वामन a. of स्वादिरयहकारिका.
- वामन a. of a पद्धति m. in आश्वसौख्य (टोडरानन्द).
- वामनभट्ट a. of बृहद्भलाकर.
- वामन, भाष्य of, m. in कर्मतत्त्वप्रदीपिका of कृष्ण.
- वार्ध्यायणि m. in आप. ध. सू. I. 10.-28. 2.
- वाल्मीकि a writer on politics ; m. in com. on नीतिवाक्यामृत.
- वाङ्मदेव a. of मलमासनिर्णयतन्त्रसार.
- वाङ्मदेव a. of com. on कौशिकसूत्र m. in. टोडरानन्द.
- वाङ्मदेव a. of दत्तपुत्रतत्त्वविवेक.
- वाङ्मदेव a. of परीक्षापद्धति.
- वाङ्मदेव, son of ईजट ; a. of शाङ्गयन-सूत्रसंग्रह. As ms. is dated संवत् 1428 (1371-2 A. D.), he is probably identical with the commentator of the पारस्करसूत्र.
- वाङ्मदेव a. of वास्तुप्रदीप.
- वाङ्मदेव, son of शिवसुरि, son of अम्बक surnamed महाजन ; a. of com. on कुण्डचमत्कृति. Between 1680-1760 A. D.
- वाङ्मदेव, son of आपदेव, of the पञ्चपावन caste ; a. of प्रयोगतन्त्रमाला or वाङ्मदेवी.
- वाङ्मदेव, son of श्रीपति ; a. of आथर्व-प्रथिताक्षरा. Vide ms. No. 7603 (Baroda O. I.); mentions हेमाद्रि, त्रैलोक्यपीपद्धति.

- वाङ्मदेवदीक्षित Earlier than 1250 A. D.; a. of com. on पारस्करसूत्र and of a पद्धति thereon. He is m. by हरिहर and रघुनन्दन.
- वाङ्मदेवदीक्षित a. of सुहृदपद्धति.
- वाङ्मदेवभट्टाचार्य, son of रत्ननाथ ; a. of आह्निकासूत्र (for वैखानस school of वैष्णव).
- वाङ्मदेव रथ a. of स्मृतिप्रकाश.
- वाङ्मदेवाग्रम a. of और्ववेदिकनिर्णय, यतिधर्मप्रकाश.
- वाङ्मदेवेन्द्र a. of आचारपद्धति.
- वाहिनीपति a. of प्रायश्चित्तदीपिका or-प्रदीपिका.
- विक्रमभट्ट a. of गृहार्थसार com. on शारदातिलक.
- विखनसू (supposed to be) a. of वैखानसकल्प (including सुहृद and धर्म प्रश्न).
- विजयीन्द्रभिषु, pupil of सुरेन्द्र ; a. of पञ्चसंस्कारदीपिका.
- विज्ञानेश्वर. Sec. 70 ; a. of मिताक्षरा (com. on वाङ्म.), आशौच-दशक or दशश्लोकी.
- विठ्ठल, son of सुसिंह, son of रामचन्द्र ; a. of com. on वैष्णवसिद्धान्तदीपिका of रामचन्द्र.
- विठ्ठल, son of केशव ; a. of स्मृति-रत्नाकर.
- विठ्ठल, son of बालकृष्ण, surnamed वैष्णव and resident of श्रीपुर ; a. of com. on सूत्राचार्य.
- विठ्ठल, son of बृहद्दामोद, of the कृष्णा-विशेष ; a. of कुण्डमण्डपसिद्धि or कुण्डसिद्धि (composed in 1619-20 A. D.) and com. there-

- on and of *सुहृत्कल्पद्रुम* (composed in 1628 A. D.) and com. मञ्जरी thereon.
- विह्वल a. of *तुलापुरुषदानप्रयोग*. Probably the same as above.
- विह्वल, son of महादेव; a. of *प्रयोग-लाघव*.
- विह्वलदीक्षित a. of *वद्वदी*.
- विह्वलदीक्षित a. of *समयप्रदीप*.
- विह्वलाचार्य a. of *आह्निक*.
- विह्वलेश्वर or विह्वलदीक्षित, son of बल्लभाचार्य; born in 1515 A. D. Said to have been a. of *आह्निकपद्धति*, *आश्रयणपद्धति*, *जन्माष्टमीनिर्णय*, *रामनवमीनिर्णय*, com. on the *संन्यासनिर्णय* of बल्लभाचार्य, *समयप्रदीप*, *यजुर्वेदभा* (of which *आह्निकपद्धति* seems to be a part) or *कर्मसरणि*, *भक्तिमार्गमर्यादा*, *भक्ति-हंस*, *भक्तिहेतुनिर्णय*.
- विह्वर a. of *नीति* (which is taken from the *उद्योगपर्व* of the *महा-भारत* chap. 33-40 of the Bombay edition).
- विद्याकर बाजवेयिन्, son of शम्भुकर. Earlier than 1500 A. D.; a. of *आचारपद्धति*, *नित्याचारपद्धति*, *आह्निककृत्य*; m. in *एकादशीतत्त्व* (vol. II. pp. 68, 75), *देवप्रतिष्ठातत्त्व* (vol. II. p. 505), *आह्निकतत्त्व* (vol. I p. 355), *मलमासतत्त्व* (vol. I p. 744 speaks of *विद्याकराह्निकतत्त्व*), *शुद्धितत्त्व* (vol. II. p. 312).
- विद्याकर a. of *दासनिर्णय* and *हेमाद्रि-प्रयोग*.

- विद्याकर m. in. *रूपनारायणीयनिबन्ध*.
- विद्याधीशहनुनि a. of *दिनत्रयनिर्णय*.
- विद्याधीशस्वामिन् m. in. *स्वतन्त्र्यसामर*.
- विद्यानन्दनाथ a. of *स्मृतिसारसंग्रह*.
- विद्यानिधि a. of *ज्योतिःसमग्रसार*.
- विद्यानिधि a. of *सम्बन्धदीपिका*.
- विद्यानिवास a. of *दोलारोहणपद्धति*, *द्वादशयात्राप्रयोग*.
- विद्यापति, son of गणपति, son of जय-दत्त. Between 1375-1450 A. D. A voluminous and versatile writer; wrote in Maithili also and on moral tales (as in *पुरुष-परीक्षा*, *चपरिक्रमण*); a. of *गङ्गा वाक्यावली* (under the patronage of महादेवी विश्वासदेवी queen of पद्मसिंह, son of शिवसिंह), *गयापत्तलक*, *दानवाक्यावली* (under patronage of महादेवी धीरमती, queen of नर-सिंहदेव दर्पनारायण), *दुर्गाभक्तितरङ्गिणी* (probably his last work), *वर्ष-कृत्य*, *विभागसार* (under orders of दर्पनारायण, son of हरिसिंह son of भवेश), *शैवसर्वस्वसार* (composed at the bidding of queen विश्वासदेवी). Vide Ind. Ant. vol. XIV p. 182 and vol. XXVIII. p. 57. His वर्षकृत्य is m. in *मलमासतत्त्व* (vol. I. p. 823). He is m. in. श्री-नाथ's *कृत्यतत्त्वार्णव* and by गोविन्दा-नन्द. His *पुरुषपरीक्षा* (N. vol. V. 245) distinctly says that पद्मसिंह was the son of शिवसिंह (and not brother as some suppose on account of the words in the *शैवसर्वस्वसार*, N. vol. V. p. I). Vide Journal of

the Department of Letters, Calcutta University, for 1927 vol. XVI. where there is an informing paper on विद्यापति.

विद्यापतिभट्ट a. of बौधायनादिक.

विद्यापातिस्वामिन् m. in स्तुत्यर्थसागर.

विद्यामाधव a. of सुहृत्तर्पण.

विद्यारत्न स्मार्तभट्टाचार्य a. of स्मृतिसार-
व्यवस्था.

विद्यार्णव a. of जातरिष्ट्यादिनिर्णय
(which seems to be purely
astrological); vide N. (new
series) vol. II. No. 69.

विनतानन्दन a. of ब्राह्मण्यण्यहास-
प्रयोग.

विनायकपण्डित vide under नन्दपण्डित.

विद्युधेन्द्राश्रम a. of पुराणरचनिका.

विमाकर a. of आचारद्वैतनिर्णय or-विवेक
composed by order of king
रामभद्रदेव रूपनारायण son of भैरव
(vide B. O. ms. cat. vol. I.
No. 24, p. 21). About 1500
A. D.

विराज् m. in अपराक (p. 112).

विर्मिटीक m. as a writer on politics
in com. on नीतिवाक्यासुत.

विलम्ब m. in. हरिनाथ's स्मृतिसार.

विषयवत् a. of स्मृति ; m. in स्मृति-
चन्द्रिका and in आचारमयस.

विशारद earlier than 1500 A. D.; m.
in सुद्धिकौस्तुभ of गोविन्दानन्द
and by रघुनन्दन in रुन्दोगवृत्तार्ण-
तत्त्व (vol. II. p. 275) and
सुद्धितत्त्व.

विशालाक्ष a writer on politics ; m. in
the कौटिलीय, महाभारत, by विश्वरूप
on याज्ञ. I. p. 190 (Tri. S.
series).

विश्वकर्मन्, son of हामोदर and हीरा
and grandson of भीम ; a. of धर्म-
विवेक. Between 1450-1525
A. D.

विश्वकर्मन् a. of यतिबल्लभा or संन्यास-
पद्धति.

विश्वकर्मन् m. in com. on नीतिवाक्या-
सुत as propounder of वास्तुशास्त्र ;
m. by हेमाद्रि (III. 2. 825).

विश्वकर्मन् a. of विधानमाला.

विश्वदास a. of सुहृत्तराज.

विश्वनाथ, son of गोबाल ; a. of अन्त्येष्टि-
पद्धति, अन्त्येष्टिप्रयोग, com. on त्रि-
शङ्खोकी, और्ध्वदोहिकल्पवल्ली and
और्ध्वदोहिकक्रियापद्धति.

विश्वनाथ a. of क्रियापद्धति (probably
the same as विश्वनाथ, son of
गोबाल). It deals with the rites
from death to सपिण्डीकरण in the
case of the माध्यान्दिनशास्त्रा.

विश्वनाथ earlier than 1660 A. D. ;
a. of हुण्डिप्रताप.

विश्वनाथ son of श्रीपति, surnamed
द्विवेदिन. Between 1450-1615
A. D. ; a. of कुण्डरत्नाकर.

विश्वनाथ a. of अक्षौचनिर्णय.

विश्वनाथ, son of भास्कर ; a. of सिद्धा-
न्तसोखर.

विश्वनाथ, son of हामोदर ; a. of रुद्र-
पद्धति; probably the same as विश्व-
नाथ, son of हामोदर below.

विश्वनाथ, son of कृष्ण a Gurjara ब्राह्मण of नैधुवगोत्र ; a. of द्वाधामुष्यायणनिर्णय (ms. No. 12708 of Baroda O. I.); mentions गामाभट्ट, दिनकरोद्घोत, and कौस्तुभ, so later than 1680 A. D.

विश्वनाथ, son of गोपाल ; a. of व्रतराज or व्रतप्रकाश (compiled at Benares in 1736 A. D.).

विश्वनाथ a. of शाङ्ख्यनयनसंस्कार-पद्धति.

विश्वनाथ a. of स्मृतिभारसंग्रह.

विश्वनाथ, son of हस्तिह, son of आशाचर ; a. of युद्धसूत्रप्रकाशिका on पारस्करयुद्ध. About 1550 A. D.

विश्वनाथ, son of पुरुषोत्तम, son of त्रिविक्रम ; a. of विश्वप्रकाशपद्धति (आपस्तम्बीय) composed in 1544 A. D.

विश्वनाथ a. of तिथिचक्र or तिथिनिर्णय-चक्र.

विश्वनाथ a. of तिथिनिर्णयसार (probably the same as विश्वेश्वर.)

विश्वनाथ, son of हरी ; a. of com. on विद्यानमाला.

विश्वनाथ, son of शम्भुनाथ, son of मुकुन्द, son of पुरुषोत्तम. He was the younger brother of रामदेव ; a. of कुण्डकौस्तुभ or कुण्डमण्डप-कौस्तुभ, कुण्डविधान, गोत्रप्रवरनिर्णय (composed in 1584 A. D.) or रामदेवप्रसाद.

विश्वनाथ a. of गोत्रप्रवरनिर्णयवाक्यसुधा र्णव or -वाक्यसुधार्णव. Same as above ; ms. No. 9375 (Baroda O. I.).

विश्वनाथ a. of जातिविशेकसंग्रह.

विश्वनाथ आचार्य a. of काशीमोक्षनिर्णय or काशीस्मृतिमोक्ष.

विश्वनाथ उपाध्याय a. of वृत्तकनिर्णय.

विश्वनाथकवि a. of प्रचाराध्याय.

विश्वनाथदीक्षित a. of उपनयनपद्धति.

विश्वनाथ दैवज्ञ, son of दिवाकर ; between 1612-1632 A. D. ; a. of मुहूर्तमणि.

विश्वनाथ न्यायपञ्चानन About 1630 A. D. ; a. of मासतत्त्वविशेक or -विचार.

विश्वनाथभट्ट a. of आर्यपद्धति.

विश्वपतिभट्ट a. of आह्निक (बौधायनीय).

विश्वम्भरत्रिवेदिन् a. of चक्रनारायणीय-निबन्ध or स्मृतिसारोद्धार. About 1600-1650 A. D.

विश्वम्भरदीक्षित, son of मयेश्वरभट्ट, surnamed धिटे, a resident of वैराज (modern Wai) ; a. of आह्निकप्रयोगरत्नमाला. Mentions भट्टोजिदीक्षित. Later than 1650 A. D.

विश्वम्भरशास्त्रिन् m. in सूत्रकमलाकर.

विश्वरूप. Sec. 60 ; a. of बालक्रीडा (com. on याज्ञवल्क्यस्मृति).

विश्वरूप a. of विश्वरूपनिबन्ध and विश्वरूपसमुच्चय.

विश्वरूपाचार्य a. of आर्यकलिकाविवरण.

विश्वस्वामिन् m. by पुरुषोत्तम in गोत्रप्रवर-मञ्जरी.

विश्वामित्र. Sec. 51 ; a. of स्मृति.

विश्वसदेवी (reputed) a. of गङ्गा-वाक्यावली (really composed by विद्यापति).

विश्वेश a. of तिथिनिर्णय.

विश्वेश्वर a. of पद्धति on संन्यास (probably the same as the next).

विश्वेश्वर a. of ग्रहपतिधर्म.

विश्वेश्वर. Earlier than 1500 A. D. ;
a. of निर्णयकौस्तुभ.

विश्वेश्वर a. of स्तुतिसहस्रचय (B. O. mss. cat. vol. I. No. 445 p. 521).

विश्वेश्वर, son of लक्ष्मीधर. Later than 1650 A. D. ; a. of com. on आशौचीयदशम्लोकी.

विश्वेश्वर, son of रामेश्वर, son of गङ्गाराम, of शाण्डिल्यगोत्र, sur-named महाशब्द ; a. of प्रतापार्क (by order of king प्रताप, grand-son of जयसिंह). About 1750.

विश्वेश्वरभट्ट a. of अष्टादश or दानसार.

विश्वेश्वरभट्ट a. of आपस्तम्बपद्धति.

विश्वेश्वरभट्ट a. of कुण्डसिद्धि.

विश्वेश्वरभट्ट, alias नागभट्ट, son of दिनकर, son of रामकृष्ण. About 1620-1685 A. D. ; a. of आपस्तम्ब-पद्धति, आशौचदीपिका, कायस्थधर्म-दीप or- प्रकाश or कायस्थपद्धति, तुलादानप्रयोग, दिनकरोद्घोत (on आचार, आशौच, काल, दान, पूर्व, प्रतिष्ठा, प्रायश्चित्त, व्यवहार, वर्षकृत्य, व्रत, क्षुद्र, श्राद्ध and संस्कार), पिण्ड-विद्युत्प्रयोग, प्रयोगसार, छद्मानुसंग-व्य, समग्रमय, सापिण्ड्यविचार. Be-sides he composed on पूर्वमीमांसा the मीमांसाकुण्डमाहलि, शिवाकौट्य and भाट्टविन्तामणि and (on अल-ङ्कारशास्त्र) राकावज (a com. on

the चन्द्रालोक). He officiated at the coronation of the great Shivaji in 1674 A. D. Ms. No. 9670 (Baroda O. I.) shows that the कायस्थधर्मदीप was com-piled in शके 1599 (1677 A. D.).

विश्वेश्वरभट्ट, son of वेदिभट्ट, patroni-sed by मदनपाल. Sec. 93 ; a. of सुबोधिनी (com. on the मिताक्षरा of विश्वानेश्वर), मदनपारिजात, महा-र्णवकर्मविपाक, स्तुतिकौस्तुभ, महादान-पद्धति and (probably) तिथिनिर्णय-सार.

विश्वेश्वर सरस्वती, pupil of सर्वज्ञ-विश्वेश ; a. of कलियुगधर्मसार or कलिधर्मसारसंग्रह, परमहंसपरिव्राजक-धर्मसंग्रह or यतिधर्मसंग्रह or यति-धर्मप्रकाश or यतिधर्मसहस्रचय, यति-संस्कारप्रयोग (from यत्याचारसंग्रह) ; earlier than 1600 A. D.

विष्णु a. of आम्बलायनप्रयोगदृति.

विष्णु a. of कुण्डमरीचिमाला.

विष्णु a. of आह्निकपद्धति, composed in 1559 (शके ?) मार्गशीर्षसित ११ छरौ (B. O. mss. cat. vol. I. No. 35 p. 34).

विष्णु (गृहस्वामिन्) ; a. of com. on आम्बलायनपद्धति.

विष्णुतीर्थ a. of संन्यासविधि.

विष्णुवत्त a. of आश्वघोषाधिकार.

विष्णुवत्त a. of छुन्दिदीपिकाप्रकाश.

विष्णुपण्डित a. of गोत्रप्रवरदीप.

विष्णुपुरी a. of भगवद्भक्तिरत्नावली and com. कान्तिमाला (composed in 1634 A. D.), हरिवक्तिकल्पलता ;

विष्णुभट्ट (अग्निहोत्रिन्) ; a. of गोभिल-
यज्ञपञ्चति and विवाहकर्मन्.

विष्णुभट्ट, son of रामकृष्ण, sur-
named आढबले. Earlier than
1780 A. D. ; a. of दुरुचार्थचिन्ता-
मणि.

विष्णुभट्ट. Same as above ; a. of
प्रदोषनिर्णय (from दुरुचार्थचिन्ता-
मणि).

विष्णुभट्ट, son of केशवभट्ट, of बिहुर-
नगर ; a. of स्मृतिरत्नाकर.

विष्णुराम सिद्धान्तबागीश, son of जयदेव
बिद्याबागीश ; a. of प्रायश्चित्ततत्त्वादर्श
(com. on प्रायश्चित्ततत्त्व of रघु°
and आश्रितत्त्वादर्श (com. on
आश्रितत्त्व of रघु°).

विष्णुशर्मदीक्षित a. of संस्कारप्रदीपिका.

विष्णुशर्मन् m. as a writer on
politics in the com. on नीति-
वाक्यामृत.

विष्णुशर्मन्, a. of कीर्तिप्रकाश (for
king कीर्तिसिंह, son of कनकसिंह)
parts of which are सनयप्रकाश
etc.

विष्णुशर्मन् a. of निर्णयचिन्तामणि
(composed at the instance of
श्रीराजजालमदास, son of बिहुर, a
वैश्य).

विष्णुशर्मन्, son of यज्ञवत् ; a. of
आश्रितलमहोदधि, आश्रितभास्कर.

विष्णुशर्मन्, son of देवदत्त ; a. of लघु-
कारिका (for माध्यन्दिनशास्त्रा).
Earlier than 1450 A. D. He was
माध्यन्दिनीय and yet dwelt in

Gauḍa. He bows to श्रीचराचार्थ
and वसिष्ठ and relies on वारस्कर
and शाश्वत्कृत्यस्मृति. Later than
1200 A. D.

विष्णुशर्मन् a. of स्मृतिसरोजकलिका.

विष्णुशर्मन्मिश्र a. of कर्मकौस्तुभ and
महारूपपञ्चति.

वीथि (वि) नाथ of the कौशिकगोत्र ; a.
of अचपञ्चपट्टि.

वीरराघव of वसिष्ठगोत्र ; a. of अघनिर्णय.

वीरराघव a. of प्रयोगचन्द्रिका, प्रयोग-
दर्पण, प्रयोगतिलक, प्रयोगहस्तावलि.

वीरराघव of नैधुवगोत्र ; a. of सत्त्वचरित्र-
मुचानिधि.

वीरराघव of बाहूलगोत्र ; a. of सत्त्वचरित्र-
परिब्राज.

वीरसिंह, son of देवचर्मन्, son of
कमलसिंह of the तोमर race ; (re-
puted) a. of वीरसिंहावलोक
(composed in 1383 A. D.).
Aufrecht (I. p. 595) is wrong
in ascribing दुर्गाभक्तितरङ्गिणी to
this वीरसिंह. That वीरसिंह was
नरसिंहदेव of मिथिला of the कामे-
श्वर dynasty. D. C. ms. 85 of
1869-70 is dated संवत् 1572
(1515 A. D.).

वीरेश्वर m. in छन्दोगब्रह्मसंगतस्व (vol.
II, p. 542), संस्कारतत्त्व (vol.
I, pp. 867, 900) of रघुनन्दन.

वीरेश्वर, son of देवादिप ; a. of साम-
वेदीवदशकर्मपञ्चति. About 1300
A. D.

वीरेश्वर, son of हरिपण्डित at पुण्यस्तम्भ (modern Puntāmbē) on the गोदावरी; a. of आङ्गिकमञ्जरीटीका (composed in 1598 A. D.).

वीरेश्वर a. of आङ्गोत्तमनिर्णय.

वीरेश्वरभट्ट गोडबोले; a. of लघुचिन्तामणि.

वृद्धकात्यायन m. in दायभाग, सरस्वती-विलास (p. 320).

वृद्धगर्ग m. in अञ्जुतसागर, हेमाद्रि (व्रतखण्ड), आश्वमेयसूत्र.

वृद्धगर्ग (reputed) a. of उत्पातशान्ति.

वृद्धगार्ग्य m. by विश्वरूप on याज्ञ. I. 195, in अपरार्क, (p. 880), कालमाधव (p. 326), संस्कारमयसूत्र, आश्वमेयसूत्र.

वृद्धगौतम m. by अपरार्क (p. 550) हेमाद्रि (दानखण्ड), समथमयसूत्र.

वृद्धचाणक्य.

वृद्धनारदीय m. in प्रतापनारसिंह.

वृद्धपराशर m. by अपरार्क (p. 1235), पराशरमाधवीय (vol. I. part I, pp. 230), आचारमयसूत्र.

वृद्धप्रचेतस् m. in मिताक्षरा (on याज्ञ. III. 265), अपरार्क (pp. 888, 897, 1090).

वृद्धहृदयसि m. in मिताक्षरा (on याज्ञ. III. 261), अपरार्क (pp. 602-603).

वृद्धबोधायन m. in हेमाद्रि (III. 2. 440).

वृद्धमह m. in मिताक्षरा and विश्वरूप (on याज्ञ. I. 60).

वृद्धयम.

वृद्धयाज्ञवल्क्य m. by विश्वरूप (on याज्ञ. I. 4-5), मिताक्षरा, अपरार्क (p. 33).

वृद्धवसिष्ठ m. in विश्वरूप (on याज्ञ. I. 19), हरदत्त on गौ. ध. सू. (23. 20), हेमाद्रि, सरस्वतीविलास p. 467, अपरार्क (pp. 198, 420, 446).

वृद्धविष्णु m. in मिताक्षरा (on याज्ञ. III. 267).

वृद्धव्यास m. by रघुनन्दन, अपरार्क p. 751.

वृद्धशङ्ख m. in स्मृतिचन्द्रिका, हेमाद्रि.

वृद्धशातातप m. in मिताक्षरा (on याज्ञ. I. 221), दायभाग, व्यवहारमातृका of जीमूतबाहन, स्मृतिचन्द्रिका, हेमाद्रि (दानखण्ड); pr. in Anan. Sm. pp. 232-235.

वृद्धशौनक.

वृद्धहारीत m. in मिताक्षरा (on याज्ञ. III. 254), अपरार्क (pp. 1072, 1107).

वृद्धाग्निम्.

वृद्धाग्नि m. by हरदत्त.

वृद्धापस्तम्ब m. in the ब्राह्मणसर्वस्व of इलायुष.

वृद्धावन a. of वृद्धावनपञ्चति.

वृद्धावन a. of वृद्धिहृत्पापञ्चति.

वृद्धावनशुक्ल a. of तीर्थसेतु, of com. on वृक्षमीमांसा, of com. on दायतत्त्व, प्रतिष्ठाकल्पलता, of com. on मलमासतत्त्व.

वेनराज a. of वेनराजसंहिता (composed in 1503 A. D.).

वेङ्कटनाथ a. of सत्त्वशित्तरीया.

- वेङ्कटनाथ २. Of वज्रपाहारविवेक.
 वेङ्कटनाथ २. Of सच्चरितरक्षा.
 वेङ्कटयज्जन् २. Of सदाचारसंग्रह.
 वेङ्कटयज्जन् २. Of कालावृत and com.
 उज्ज्वला.
 वेङ्कटयोगिन्, son of कोण्डपाचार्य; २.
 Of वैखानससूत्राद्यक्रमदीपिका.
 वेङ्कटराय २. Of सर्वधुराचार्यसंग्रह.
 वेङ्कटाविजयिन् २. Of कर्मव्याप्यञ्जित.
 वेङ्कटाचार्य, son of हस्तकृतुतप्ताचार्य;
 २. Of आचार्यव्याख्या.
 वेङ्कटाचार्य २. Of ब्रजवर्षण.
 वेङ्कटाचार्य २. Of संख्याभाष्य.
 वेङ्कटाचार्य or वेङ्कटेश, son of रङ्गनाथ
 of the हारीतगोत्र. Later than
 1200 A. D.; २. Of com. on
 आशौचदशक, of आशौचशतक or
 अघनिर्णय and com. thereon,
 of स्मृतिरत्नाकर, दशनिर्णय, दर्श-
 निर्णय and गृह्यरत्न and its com.
 विदुषकण्ठभूषण, of पितृमेधसार and
 its com.
 वेङ्कटाचार्य २. Of स्मार्तप्रायश्चित्त-
 विनिर्णय.
 वेङ्कटाक्षि २. Of स्मृतिकौस्तुभ.
 वेङ्कटाक्षि रायत् २. Of आशौचनिर्णय or
 स्मृतिकौस्तुभ or स्मृतिसारसर्वस्व.
 वेङ्कटेश २. Of आशौचसंग्रह.
 वेङ्कटेश २. Of स्मृतिसारसंग्रह.
 वेङ्कटेश २. Of स्मृतिसारसर्वस्व or
 आशौचनिर्णय.
 वेङ्कटेश २. Of स्मृतिसंग्रह.
 वेङ्कटेश २. Of स्मृतिसारसंग्रह; possibly
 the same as above.

- वेङ्कटेशभट्ट २. Of सुहृत्तन्त्रिणात्मनि.
 वेङ्कटेश वाजपेयिन् Of वत्सगोत्र. Earlier
 than 1580 A. D.; २. Of com.
 on प्रायश्चित्तशतद्वयी.
 वेङ्कटराम २. Of स्मृतिरत्नावलि.
 वेणीदत्त २. Of औदीच्यप्रकाश.
 वेणीदत्त २. Of com. on तत्त्वमुक्तावली
 of नन्दपण्डित.
 वेणीराम शाकद्वीपिन् २. Of जातिसाङ्ख्य-
 भाव, मांसभक्षणदीपिका.
 वेतालभट्ट (reputed) २. Of नीतिप्रदीप.
 वेदचूडालक्ष्मण २. Of वेणवप्रक्रिया.
 वेदामिथ, son of विम्बरूपदीक्षित.
 Earlier than 1500 A. D.; २. Of
 com. प्रकाश on पारस्करगृह्य and of
 वासिष्ठी (२. com. on astrological
 वासिष्ठस्मृति), which is also
 called शान्तिभाष्य.
 वेदाङ्गराय (formerly called मालाजिन्)
 son of तिगलामट्ट or त्यगलामट्ट, son
 of रत्नमट्ट of श्रीस्थल in Gujerat.
 About 1643 A. D.; २. Of आशौच-
 चन्द्रिका, महाकप्रपञ्चति or कर्त्रार्चन-
 मञ्जरी, आशुदीपिका.
 वेदाचार्य (between 1250-1500 A.
 D.); २. Of स्मृतिरत्नाकर (written
 under the patronage of the king
 of कामरूप).
 वेदान्तदास (वात्स्य) २. Of दत्तरत्न-
 दीपिका.
 वेदान्तदेशिक २. Of हरिदिनतिलक. Later
 than 1400 A. D.
 वेदान्तरामाद्युज्जितदास २. Of संख्यासि-
 सायिकविवेचि and आशौचनिर्णय.
 वेदान्तवासीशभट्टाचार्य २. Of हरितोषध.

वेङ्कटनाथाचार्य a. of युह्यपरिशिष्ट.

वेत्तानस (reputed) a. of युह्यसूत्र and धर्मप्रश्न.

वैदिकसार्वभौम the same as वेङ्कटाचार्य or वेङ्कटेश, son of रङ्गनाथ.

वैदिकसार्वभौम an epithet applied to several scholars e.g. छधीबिलो-लोचन is ascribed to a वैदिकसार्वभौम, so also प्रयोगदर्पण, स्मृति-चन्द्रिका.

वैयनाथ a. of चमत्कारचिन्तामणि (of which तिथिनिर्णय is a part). D. C. ms. No. 112 of 1895-1902 was copied in संवत् 1719 (1662-63 A. D.).

वैयनाथ a. of दत्ताविधि.

वैयनाथ, son of दिवाकर, son of महादेव. About 1675 A. D.; a. of अतु-क्रमणी to several works of his father, such as आचारार्क, तिथ्यर्क, दानहीराबलि, प्रायश्चित्तसूक्ता-बली, भास्वचन्द्रिका (all parts of दिवाकर's धर्मशास्त्रप्रधानिधि).

वैयनाथ a. of कालनिरूपण, विवाह-निरूपण.

वैयनाथ a. of उपाकर्मपद्धति (कात्या-यनीय).

वैयनाथ a. of स्मृतिसारसंग्रह.

वैयनाथ, son of महादेव पायसुण्ड and वेङ्की and pupil of नागोजिबहु and father of बालम्बहु Sec. III. Aufrecht (I. p. 612) is wrong in identifying वैयनाथ with बालम्बहु (who was really वैयनाथ's son); a. of com. on पराक्षरस्मृति.

वैयनाथ, son of रामचन्द्र तत्सह, son of विठ्ठल; a. of अग्निहोत्रमन्त्रार्थ-चन्द्रिका and of com. on काल-माधवकारिका. He composed his उदाहरणचन्द्रिका in 1683 A. D.

वैयनाथ, son of रत्नेश्वर, son of केशव; a. of संस्थापद्धति.

वैयनाथ a. of आर्यचन्द्रिका.

वैयनाथदीक्षित About 1600 A. D.; a. of स्मृतिस्तुक्ताफल (parts of which are आह्निक, दायभाग, संस्कार etc.), दशाहविवाह.

वैयनाथदीक्षित a. of प्रक्रियाजनटीका.

वैयनाथदीक्षित a. of वर्षसारमणि, वर्षा-धर्मधर्म (both are probably identical).

वैयाघ्रपाद or वैयाघ्रपथ a. of a स्मृति; m. in मिताक्षरा (on याज्ञ. III. 17), अपराक p. 41.

वैशम्पायन (reputed) a. of नीति-प्रकाशिका.

वैशम्पायन a. of a स्मृति; m. in मिता-क्षरा (on याज्ञ. III. 326).

वोपदेव, son of केशव, and pupil of चनेश and protegee of हेमाद्रि; vide under वोपदेव.

वोपदेव a. of आशौचसंग्रह or त्रि-श्लोकी.

व्यङ्कटेश a. of हरिवासरनिर्णय.

व्याघ्र see under वैयाघ्रपाद; m. by मिता^०, अपराक (pp. 132, 133, 145, 521, 524, 1144, 1202), स्मृति-चन्द्रिका, हरदत्त on मौ. व. ख. (23. 11). D. C. mss. No. 163 of 1884-86 contains a. व्याघ्र-

स्वृति in 388 verses on daily duties such as स्नान, तिलक, आचमन, ब्रह्मयज्ञ, तर्पण, अतिथिपूजा, संख्याबन्धन and आशु &c. A ms. in the Bhadkamkar collection has an incomplete text in 260 verses.

व्याघ्रकण्ठ m. as स्वृतिकार (distinct from व्याघ्रपाद) in नित्याचारप्रदीप (p. 20).

व्याघ्रपाद or -पाद. Probably same as व्याघ्र; m. by शिवाचल (on याज्ञ. III. 30), अपराक (pp. 112, 467, 892).

व्यास a. of स्वृति Sec. 52.

व्यास a. of बृहत्संहिता.

व्यास a. of तीर्थपरिभाषा.

व्यास, pupil of वृत्तिह; a. of सन्ध्याभाष्य.

व्यासदेव a. of दायभागनिर्णयविवेक or -निर्णय.

व्रजनाथ विद्यारत्न a. of दत्तदायप्रकाश.

व्रजराज a. of आह्निक (पुष्टिमागीय for followers of बल्लभाचार्य).

व्रजराज a. of संबत्सरोत्सवकल्पलता, संबत्सरकल्पलता. He was a devotee of विष्णुलेश son of बल्लभाचार्य; probably same as the preceding.

व्रजराजगुह्य a. of दानमञ्जरी, नीतिविलास.

शङ्कर, son of बल्लभ, surnamed चारे of the चित्तपावन subcaste; a. of गावत्रीपुरावरण, तीर्थकौमुदी, तीर्थोपायन-कौमुदी and व्रतोपायनकौमुदी (com-

posed in 1753 A. D.), देवस्थायन-कौमुदी, रुद्राष्टुष्टानपद्धति (referred to in व्रतो).

शङ्कर a. of सदाचारविवरण.

शङ्कर a. of वास्तुशिरोमणि (at the bidding of स्यामसाह, son of माननरेन्द्र).

शङ्कर a. of कुरुक्षेत्ररत्नाकर.

शङ्कर, son of रत्नाकर, of the शाण्डिल्यगोत्र; a. of आशुपद्धति.

शङ्कर a. of प्रतिष्ठाकौमुदी and प्रतिष्ठापद्धति.

शङ्कर तान्त्रिक a. of गोत्रप्रवरमञ्जरी; probably same as the preceding. Vide ms. No. 7659 (Baroda O. I.). Mentions ज्योतिर्निबन्ध and प्रवरदीपिका.

शङ्कर दैवज्ञ, son of शिव; a. of गोत्रप्रवरमञ्जरीसारोद्धार.

शङ्कर दैवज्ञ a. of शालग्रामपरीक्षा.

शङ्करपण्डित a. of मतोद्धार.

शङ्करभट्ट, son of नारायणभट्ट; flourished between 1540-1600 A. D.; a. of द्वैतनिर्णय or धर्मद्वैतनिर्णय, निर्णयचन्द्रिका, धर्मप्रकाश or सर्वधर्मप्रकाश, आशुकल्पसार and its com. (Stein's cat. p. 316).

शङ्करभट्ट, son of नीलकण्ठभट्ट, son of शङ्करभट्ट. Flourished between 1620-1680 A. D.; a. of कर्मविपाक, कुण्डार्क, कुण्डभास्कर or कुण्डोद्घोतदर्शन (composed in 1671 A. D.), व्रतार्क, संस्कारमदस (of his father was revised by him), सदाचारसंग्रह (of which एकादशीनिर्णय is a part).

शङ्करमिश्र a. of स्तुतिप्रधाकर. Vide शङ्करशर्मन् or ओझाशङ्कर below.

शङ्करमिश्र, son of भवनाथ. He was probably the शङ्करमिश्र, who was a *guru* of वर्धमान. If so he flourished about 1450-1475 A. D.; a. of छन्दोगाह्निकोद्धार, प्रायश्चित्तप्रदीप, आश्वयदीप. Aufrecht (I. 625) assigns आश्वयदीप to him, but it is a work of दया-शङ्कर.

शङ्करशर्मन् a. of सुवर्धसुतकृत्यादिपद्धति.

शङ्करशर्मन् or ओझाशङ्कर, son of सुधाकर, son of शुचिकर; a. of ग्रन्थविधानधर्मकुटुम्ब, स्तुतिप्रधाकर, of वर्षकृत्यानिबन्ध (composed in गतकलि 4678).

शङ्कराचार्य a. of संन्यासकर्मन्, संन्यास-पद्धति and सप्तमठान्नायिक, पञ्चमा-श्रमविधि, परमहंससंन्यासोपासन, सदा-चारप्रकरण.

शङ्करानन्द a. of पत्युमुद्धानपद्धति.

शङ्करानन्द a. of सर्वपुराणसार.

शङ्करार्य a. of पञ्जिका जयमङ्गला on कामन्दकीयनीतिसार.

शङ्क Vide sec. 12.

शङ्क a. of a स्तुति. Vide N. vol. I. p. 34 for a ms. of शङ्कस्तुति (in 6 अष्टाव्यस).

शङ्कवर. Earlier than 1050 A. D.; m. by कालविशेष of जीवन्वाहन (pp. 139, 306), by हारलता (p. 117), by हेमाद्रि (III. 1 p. 412 and III. 2. 479, 594, 610), by आश्वयदीप of द्वावतमि, in प्रायश्चित्तसर्व (p. 498).

शङ्कलिखित Vide sec. 12.

शङ्ककोपदास a. of com. on आशौच-निर्णय of वैदिकसार्वभौम.

शङ्ककटु a. of स्तुति; m. in मदन-पारिजात.

शङ्कानन्द a. of रत्नमाला (m. in ज्योति-स्तत्त्व vol. I. p. 596) and a शङ्कानन्दसंग्रह (m. in the कालसार of गदाधर).

शङ्कप्र a. of संख्याभाष्य.

शङ्कराचार्य m. by निर्णयसिन्धु (on आशौच).

शङ्कु Between 900 and 1100 A. D. m. in the स्तुत्यर्थसार, in स्तुति-चन्द्रिका as a स्तुतिसमुच्चयकार along with श्रीकर and देवस्वामिन् and by हेमाद्रि as refuting मेवा-तिथि (III. 1. p. 1148). Aufrecht ascribes the कामधेनु to him. But this is wrong. Vide p. 295 above.

शङ्कुदास a. of सारसंग्रह.

शङ्कुनाथमिश्र a. of कालभास्कर.

शङ्कुनाथ सिद्धान्तवागीश pandit at the court of कामरूप prince; a. of अकालभास्कर (composed in 1715 A. D.), दिनभास्कर, सुनोत्सवकृत्य-कौस्तुभ, देवीपूजनभास्कर, वर्षभास्कर (composed by order of king वर्म-देव), सङ्केतकौस्तुभ.

शङ्कुनाथाचार्य a. of सङ्केतकौस्तुभ. Probably the same as the preceding.

शङ्कुनन्द कविमण्डन or सदाशिव, son of बालकृष्ण and pupil of सङ्कदेव; (he wrote his com. on शङ्कु-दीपिका in 1708 A. D.) } 3. 4. 17

कालतत्त्वविवेचनसारसंग्रह, त्रिशङ्खोकी-
विचरणसारोद्धार, पाकयज्ञप्रयोग. In
his com. on त्रिशङ्खोकी he men-
tions निर्णयसिन्धु and स्मृतिकौस्तुभ
(vide No. 12589 of Baroda
O. I.).

सम्भुराज (He was Sambhaji, son of
Shivaji, the great Maratha king
and ruled from 1680-1689);
(reputed) a. of बुधचरण.

सम्भुराज (a Tanjore prince); a.
of नीतिप्रकरण (of which दण्ड-
नीतिप्रकरण is a part).

शरथोजी (king of Tanjore, 1798-
1833 A. D.); a. of व्यवहारप्रकाश,
व्यवहारार्थस्मृतिसारसङ्ग्रह (prob-
ably same as preceding).

शाकटायन m. in स्मृतिचन्द्रिका, हेमाद्रि,
निर्णयसिन्धु, आश्रमयज्ञ.

शाकल m. in व्यवहारमयूख, दत्तक-
मीमांसा.

शाकलाचार्य a. of बह्वचयुक्तकारिका or
बह्वचकर्मप्रयोगकारिका.

शाङ्खायन a. of यज्ञसूत्र.

शाट्टयायन m. in कालविवेक of जीवत-
वाहन (p. 303), हेमाद्रि, आचार-
मयूख.

शाट्टयायनि (probably same as above)
m. in अपराक (pp. 423, 424, 462,
540), स्मृतिचन्द्रिका, हेमाद्रि, माधवा-
चार्य, मदनपारिजात.

शाण्डिल्य a. of यज्ञ (m. by रुद्रदत्त
on आप. श्रौ. सू. 9. 11. 21) and
of स्मृति m. by हरदत्त on श्रौ. च.

सू. 23. 19, by मिताक्षरा on वाङ्म-
III. 280, by स्मृतिचन्द्रिका (on
आशौच p. 190).

शातातप Sec. 28

शामजित् त्रिपाठि a. of नित्यदानादि-
पद्धति.

शार्ङ्गधर a. of विवाहपटल m. in निर्णय-
सिन्धु.

शार्ङ्गधर a. of धनुर्वेदसंग्रह or वीर-
चिन्तामणि.

शालङ्कायन m. in स्मृतिचन्द्रिका (on
आशौच p. 190), m. in आश्रमयज्ञ.

शाम्बतेन्द्रसरस्वती a. of परमहंसधर्म-
निरूपण.

शङ्कर, son of मन्मनाचार्य ; a. of संस्कार-
पद्धति.

शङ्करभट्ट a. of आपस्तम्बपूर्वप्रयोगपद्धति.

शिरोमणिभट्ट (a दाक्षिणात्य); a. of
आह्निकरत्न, ऋग्वेदाह्निक and सुहृत्-
रत्न.

शिव, son of विश्वकर्मेन्द्र ; a. of राज्या-
भिवेकपद्धति.

शिव, son of गोविन्द, of the कर्पूर-
family, originally from कर्पूरग्राम
(modern Kopergaon) on the
Godāvari ; a. of धर्मतत्त्वप्रकाश
(composed at Benares in 1776
A. D.).

शिव a. of सङ्केतकौमुदी.

शिवदत्त, son of सूर्यदास ; a. of com.
on समरसार.

शिवदत्त m. by हेमाद्रि (III. 2. p.
594) and by रुद्रदत्त.

शिवदत्त, son of हमादत्त of the खौ-
आलवंश ; a. of स्मृतितत्त्वसार.

शिवदत्तशर्मन् a. of मङ्गाभक्तिरसोदय.

शिवदास a. of com. on आशौचतत्त्व of
महादेव,

शिवदास, son of सूर्यदास ; a. of com.
on समरसार.

शिव दैवज्ञ, son of श्रीकृष्ण दैवज्ञ of the
भारद्वाजगोत्र ; a. of सुहृत्तच्छ्रद्धामणि.

शिवनन्दन a. of सिद्धान्ततिथिनिर्णय or
तिथिनिर्णयतत्त्व.

शिवनन्दननाग a. of तिथिनिर्णयतत्त्व
(probably same as the prece-
ding).

शिवनारायणानन्दतीर्थ a. of पञ्चशेख-
यात्रा.

शिवप्रसाद a. of प्रयोगप्रदीप or प्रयोग-
सार.

शिवप्रसाद, son of श्रीनिवास of पुष्करपुर ;
a. of स्मार्तोल्लास. Ms. No. 11958
(Baroda O. I.) was copied in
1610 (स्वगोक्षपत्रिते शाके) and the
work mentions मदनरत्न and टोड-
रानन्द and so was composed
between 1585-1685 A. D.

शिवभट्ट a. of आशुनिर्णय.

शिवभट्ट, son of गोविन्दसूरि (pos-
sibly same as above). Later
than 1650 A. D. ; a. of वृष्णवति-
आशुनिर्णय.

शिवराम, son of विश्वाम of the Modha
caste ; a. of सुबोधिनीपद्धति and
कारिकार्थबोधिनी com. on the
गोविलयसूत्र, नवग्रहशान्तिपद्धति, of
com. on कर्मप्रदीप, छन्दोगानीयाह्निक,
प्राग्निताचिन्तामणि, आशुचिन्तामणि,
कर्मचिन्तामणि, of मण्डपकुण्डमण्डप
and com. प्रकाशिका.

शिवराम a. of गायत्रीपुराणवर्ण.

शिवराम a. of दर्शभाष्यप्रयोग.

शिवराम a. of मन्त्रसारसंग्रह.

शिवराम a. of आरामोत्सर्गपद्धति, आह्निक-
पद्धति and आह्निकसंक्षेप, कर्त्रार्थन-
चन्द्रिका.

शिवरामशुक्ल, son of विश्वाम ; a. of कृष्ण-
चिन्तामणि composed in 1578
A. D. He is probably the
same as above. B. O. mss.
cat. vol. I. No. 72 pp. 64-65
gives 1562 शके (कर्त्तव्यशरच्चन्द्र-
मिते शाके तु वत्सरे सुव्यङ्ग्यसंमिते etc.)
as date of copying.

शिवलाल सकुल (शुक्ल ?) ; a. of जाति-
साङ्ख्य.

शिवशङ्कर a. of विष्णुपूजाक्रमदीपिका.

शिवस्वामिन् Earlier than 1150 A. D. !
m. in मद्. पा. (p. 619), in
कालादर्श, स्मृतिच० (on आशौच p.
175), परा. मा. (I. part 2 p.
448).

शिवसूरि महाजन, son of ज्यम्बक ; a. of
कुण्डमण्डपकौमुदी and com. कुण्डा-
लोक. Later than 1680 A. D.

शिवानन्द a. of उपनयनचिन्तामणि.

शिवानन्द, son of तारापति ठाकुर ; a.
of निर्णयदर्पण.

शिवानन्दगोस्वामिन् a. of लक्ष्मीनारा-
यणार्चकौमुदी

शिवानन्दभट्टगोस्वामिन् a. of तिथिनिर्णय.

शिवोपाध्याय a. of शिवरात्रिनिर्णय.

शीतलदीक्षित a. of सुहृत्तच्छ्रद्धामणि.

शुक्लदेव a. of विष्णुपूजाविधि. About
1635 A. D.,

कदेवामित्र, son of विह्वलमित्र ; a. of स्मृतिचन्द्रिका.

कुक्राचार्य a. of नीतिसार.

कुलेश्वरनाथ (probably ईश्वरनाथकुल);
a. of स्मृतिकल्पद्रुम and com.

कुनःपुच्छ a. of स्मृति ; m. in मिताक्षरा
(on याज्ञ. III. 16), अपराकं pp.
887, 902.

कुनःशेष m. in हेमाद्रि and प्रायश्चित्त-
मन्त्र.

कुनङ्कर a. of तिथिनिर्णय (one ms.
in B. O. mss. cat. vol. I. No.
153D p. 163 is dated शके 1679).

कुभाकर m. in पितृभक्ति of श्रीदत्त.

कुलपाणि Sec 95 ; a. of दीपकलिका
(com. on याज्ञवल्क्यस्मृति), of परि-
शिष्टदीपकलिका, स्मृतिविवेक (a dig-
est of which at least 14 parts
are known, vide p. 394). Au-
frecht (I. 660) ascribes the
समयप्रदीप to him, but this is not
correct. Ms. No 10849 प्रायश्चित्त-
विवेक (Baroda O. I.) was copied
in संवत् 1501 माघ (Feb. 1445
A. D.).

शेषाचार्य a. of अणुछलरीय.

शौनक (numerous works are attri-
buted to him ; the same शौनक
cannot be the author of all) ; a. of
अर्कविचारहृदय, अम्बत्वोद्यापनपद्धति,
अधोमुखजननशान्ति, एकदण्डसं-
न्यासविधि, अङ्गुतोत्पत्तिशान्ति, अना-
दृष्टशान्ति, अपहृत्युजयशान्ति, जीव-
चक्रप्रयोग, कारिकावली, of पृथ-
ग्व्यासपरिनिष्ठ, of a धर्मशास्त्र

work (in which प्रयोगपारिजात
is mentioned), of वृक्षकारिकाऽ,
of a स्मृति, of गर्वाधानादिषोडशकर्म-
पद्धति, नागबलि, पुत्रप्रतिग्रहप्रयोग,
प्रणवकल्प, चलनक्षत्रशान्तिप्रयोग, सं-
न्यासग्रहणपद्धति.

शौरिदत्त, son of रामभद्र ; a. of वाग्बती-
तीर्थयात्राप्रकाश.

श्यामसुन्दर, son of गङ्गाधर ; a. of देव-
प्रतिष्ठाप्रयोग, समावर्तनप्रयोग.

श्यामसुन्दरभट्टाचार्य a. of आशौचदीपिका.

श्रीकण्ठ a. of सुहृत्सुक्तावली.

श्रीकण्ठ Earlier than 1150 A. D. ; m.
in स्मृत्यर्थसार of श्रीधर, डोण्डू's आशु-
विधि and by रघुनन्दन.

श्रीकण्ठ a. of प्रयोगमञ्जरीसंहिता.

श्रीकण्ठतीर्थ, pupil of महादेवतीर्थ ; a.
of भिक्षुतत्त्व.

श्रीकण्ठशर्मन् a. of श्राद्धिसार.

श्रीकण्ठायन a. of चातुराग्रम्यधर्म.

श्रीकर Sec. 62.

श्रीकराचार्य, father of श्रीनाथ आचार्य-
चूडामणि. About 1475-1500 A.D. ;
a. of दायनिर्णय, विवादनिर्णय (of
which दायनिर्णय seems to be
part). Seems to have been
connected with आशुविषेकदीका
also.

श्रीकृष्ण a. of com. on आशुविषेक of
कुलपाणि.

श्रीकृष्ण a. of स्मृतिसार.

श्रीकृष्ण तर्कालङ्कार a. of दायक्रमसंग्रह,
and of com. on दायभाग. About
the middle of the 18th century.

श्रीकृष्णभट्टाचार्य, son of नारायणबन्धु-
पदीय ; a of संवत्सरप्रयोगसार.

श्रीकृष्णविद्यावागीश a. of शास्त्रिकल्प-
प्रदीप or कृत्यापल्लवदीपिका.

श्रीगर्भ a. of सुव्याह्निकाचार. Earlier
than 1540 A. D.,

श्रीदत्त Sec. 89. Between 1275-1310
A. D. ; a. of आचारादर्श, कुन्दोगा-
ह्निक, पितृभक्ति (for students of
यजुर्वेद), व्याख्येनिर्णय, आश्वकल्प (for
students of सामवेद), समयप्रदीप,
व्रतसार. Vide N. vol. III p. 34
and vol. II p. 363 for आश्वकल्प
and N. vol. V p. 250 for पितृ-
भक्ति. Aufrecht (I p. 668) is
wrong in regarding पितृभक्ति as
another name of आश्वकल्प ; vide
Ujwar cat. extract No. 351 for
व्रतसार.

श्रीदत्त, son of नागेश्वरमिश्र. Before
1418 A. D. ; a. of एकान्निदानपद्धति,
पुरश्चरणपद्धति, (m. in the एकान्नि-
दानपद्धति), आबसध्याधानपद्धति (pro-
bably of this author and not of
the preceding).

श्रीदेव a. of स्मृतितत्त्वप्रकाश.

श्रीधर, son of नामभर्तृ विष्णुभट्ट, of
विश्वामित्रमोक्ष. Sec. 81. ; a. of
स्मृत्यर्थसार and श्रीधरीय.

श्रीधर a. of आशौचदशकटीका.

श्रीधर a. of कालविधान.

श्रीधर a. of कालविधानपद्धति. Pro-
bably the same as above.

श्रीधर son of बालकान्ध, son of डौल
who was sole minister of the king

of Delhi. About 1500 A. D. ; a.
of जटमल्लविलास.

श्रीधर, son of प्रभाकरनायक ; a. of
नित्यकर्मपद्धति. He was a fol-
lower of the माध्यमिन् re-
cension of ब्रह्मसूत्रवेद and based
his work on कात्यायन ; mentions
रत्नकरण्डिका. Ms. No. 603 (Ba-
roda O. I.) is dated संवत् 1547
माहपद (1490 A. D.). He wrote
also माध्य on विनायकशास्त्रिपद्धति.
Vide Ms. No. 5491 (Baroda O.
I.). He mentions विज्ञानेश्वर
therein. The ms. was copied
in संवत् 1607 माघ शुद्ध १३ (1551
A. D.). D. C. Ms. No. 119 of
1884-86 of the नित्यकर्मपद्धति is
dated संवत् 1434 चैत्र वद्य १४ शनि-
वासर (i. e. 1378 A. D.).

श्रीधर a. of विश्वामित्रसंहिता.

श्रीधर a. of प्रह्वैष्णवसंग्रह.

श्रीधर, son of रामेश्वर and younger
brother of नारायणभट्ट. About
1520-1590 A. D. ; a. of सापिण्डच-
दीपिका or सापिण्डचनिर्णय.

श्रीधर (आग्निहोत्रिन्), son of श्रीधर्य, son
of नागेश ; a. of कुण्डार्जव.

श्रीधरपति a. of दानचान्द्रिकावली.

श्रीधरभट्ट a. of व्यवहारदशश्लोकी or दाय-
दशक.

श्रीधरमिश्र a. of दानपरीक्षा.

श्रीधरसूरि a. of आचारपद्धति.

श्रीधरस्वामिन् m. by रघुनन्दन in एका-
दशीतत्त्व (vol. II p. 25), in जल-
मासतत्त्व (vol. I. p. 820, as the
author of a सङ्कल्प).

श्रीनाथ आचार्यचूडामणि, son of श्रीकर; a. of कृत्यतत्त्वार्णव or कृत्यकालविनिर्णय, विवेकार्णव and ह्युदितत्त्वार्णव, आचार-चन्द्रिका, दानचन्द्रिका, and आश्चन्द्रिका, गृहदीपिका and छन्दोगआश्च-दीपिका or आश्चदीपिका, प्रायश्चित्त-विवेक, दुर्गोत्सवविवेक, ग्राहिविवेक and of तात्पर्यदीपिका (com. on तिथि-विवेक of ब्रह्मपणि), दायभागटिप्पणी (com. on दायभाग), आश्चविवेक-व्याख्या (com. on ब्रह्मपणि's आश्च-विवेक), सारमञ्जरी (com. on छन्दो-नपरिशिष्टप्रकाश of नारायण). Be-
tween 1470-1540 A. D. as he quotes कुङ्कुम, मदनपरिजात and ह्युदितचिन्तामणि of वाचस्पति and as his ह्युदितत्त्वार्णव is quoted in ह्युदितत्त्व of रघुनन्दन and as रघुनन्दन speaks of him as his *guru* and mentions his आश्चन्द्रिका in the पञ्चवेदिआश्चतत्त्व (Jivananda vol. II p. 393).

श्रीनाथभट्ट a. of दत्तकनिर्णय.

श्रीनिवास a. of लक्ष्मीसपर्यासार.

श्रीनिवास a. of सुबोधिनी com. on जैमिनिपुष्प and of सुबोधिनी on ब्राह्मणपञ्चम्य.

श्रीनिवास a. of भक्तिविवेक.

श्रीनिवास a. of ह्युदितदीपिका (com-
posed in 1159-60 A. D.).

श्रीनिवास a. of सदाचारस्तुति. Pro-
bly same as above.

श्रीनिवास, pupil of यादवाचार्य; a. of आश्विककौस्तुभ a com. on सदा-
चारस्तुति by आनन्दतीर्थ.

H. D. 95.

श्रीनिवास, pupil of कृष्ण; a. of स्मृति-
सिन्धु.

श्रीनिवास्तर्कवागीश a. of आशौचनिर्णय.

श्रीनिवासतीर्थ a. of सन्ध्यावन्दनभाष्य.

श्रीनिवासदीक्षित a. of ब्रह्मोदनप्राय-
श्चित्त.

श्रीनिवासपण्डित a. of सदाचारसंग्रह.

श्रीनिवासभट्ट, son of श्रीनिकेतन; a. of
शिवार्चनचन्द्रिका and भैरवाचार्यपरि-
जात.

श्रीनिवासमखिन् a. of प्रायश्चित्तसुबोधिनी

श्रीनिवासाश्विन्, brother of सीताराम;
a. of प्रयोगचन्द्रिका.

श्रीनिवासाचार्य a. of दत्तरत्नप्रदीपिका.

श्रीनिवासाचार्य a. of प्रणवदर्पण.

श्रीनिवासाय, son of गोविन्दार्य of the
कौशिकगोत्र; a. of तिथिनिर्णयकारिका
and of श्रीनिवासदीक्षितीय (on वैसा-
नसङ्ग्रह).

श्रीपति a. of अमृतसागरसार.

श्रीपति or नीलकण्ठ a. of वैषण्वल्लभ.

श्रीपति a. of तैरत्नमाला m. by रघु-
नन्दन.

श्रीपति a. of व्यवहारनिर्णय m. by रघु-
नन्दन in एकादशीतत्त्व (vol. II. p.
39) and in मलमासतत्त्व.

श्रीपति a. of व्यवहारसङ्ख्यय m. in
संस्कारतत्त्व (vol. I. p. 928)

श्रीमीम vide under श्रीम.

श्रीबल्लभाचार्य of the भारद्वाजगोत्र, same
as बल्लभाचार्य; a. of जगन्मल्लभा.

श्रीशैलताताचार्य, son of मुन्दरार्य; a. of
वचनसारसंग्रह.

श्रीहर्षदीक्षित a. of हर्षकौस्तुभ com. on
शारदातिलक.

श्लोककान्यायन m. by अपरार्क p. 485.

श्लोकगोमिथ m. by हेमाद्रि.

श्लोकगौतम m. by कालाचिवेक of
जीवतबाह्यन, अपरार्क (p. 483), काल-
माधव (p. 153).

श्लोकव्यास m. in मद. पा.

श्लोकापस्तम्ब m. in आचारमयस.

श्वेतकेतु m. in आप. घ. सू. I. 4. 13.
19.

संकरषणशरण a. of वैष्णवधर्मसुत्रममल्लरी.

सचलामिश्र a. of स्मृतिसार (B. O. mss.
cat. vol. I. No. 447 p. 524).

सच्चिदानन्द a. of वैदिकाचारनिर्णय.

सच्चिदानन्दनाथ a. of ललितार्चनचन्द्रिका.

सच्चिदानन्दसरस्वती a. of यतिसिद्धान्त-
निर्णय.

सत्य (probably a purely astronomi-
cal writer) m. in कालाचिवेक (p.
191) of जीवतबाह्यन, अपरार्क (p. 550).
A सत्याचार्य is mentioned by
बराहमिहिर (6th century) in his
बृहज्जातक.

सत्यतपस्व a. of a स्मृति ; m. in स्मृति-
चन्द्रिका, in कालमाधव (p. 88), in
नि. सि.

सत्यनाथतीर्थ a. of कर्मप्रकाशिका (com.
on अथतीर्थ's टीका on कर्मनिर्णय of
आनन्दतीर्थ),

सत्त्वव्रत a. of स्मृति; m. by कालाचिवेक of
जीवत^० (p. 141), आनन्दसरस्वती of

कुल्लुक, स्मृतिच^०, अपरार्क (pp. 134,
527, 548).

सत्याधीशशिष्य a. of आशौचसंग्रह.

सदानन्द a. of com. on विष्णुपूजाक्रम-
दीपिका.

सदानन्द a. of छन्दोमाह्निक

सदानन्द a. of दिव्यसंग्रह.

सदानन्दस्वामिन् a. of शैबसुधार (B.
O. mss. cat vol. I No. 387 p.
454)

सदाराम son of देवेश्वर ; a. of प्राय-
श्चित्तसंशोध.

सदाराम a. of आचारचन्द्रोदय.

सदाराम a. of मोक्षप्रवरनिर्णय.

सदाशङ्कर a. of प्रायश्चित्तसेतु.

सदाशिव, son of गदाचर of the वृषाक्ष
family. First quarter of 18th cen-
tury A.D.; a. of आचारस्मृतिचन्द्रिका,
आशौचस्मृतिचन्द्रिका (composed for
king जयसिंह of जयनगर), छिन्ना-
र्चनचन्द्रिका.

सदाशिव a. of चतुरशीतिकाशिवसहित.

सदाशिव, son of श्रियाणि परमानन्द; a. of
दानमनोहर (composed in 1678-
79 A. D. at the bidding of
गौडेश मनोहरदास).

सदाशिव a. of द्वायनामटीका.

सदाशिव (same as आनन्देव q. v.);
a. of साधिविषयकस्मृतिका.

सदाशिवदीक्षित a. of ब्रह्मवैवर्तिका.

सदाशिवद्विवेदिन् a. of शास्त्रप्रामाण्यः

सनकुमार m. in नि. सि., निर्णयासुत,
त्रिस्थलीसेतु.

सनातनगोस्वामिन्, son of कुमार and
pupil of चैतन्य and brother of
रूप and बल्लभ. About 1500-1550
A. D.; a. of भक्तिरसासुतसिन्धु and
हरिमक्तिबिलासटीका.

सप्तर्षि- a स्मृति is ascribed to them.
Vide under सप्तर्षिसंमतस्मृति.

सत्प्रकरण a. of भाष्य on| आश्वस्त्य
(कात्यायनीय); m. in आश्वस्त्य
(vol. I pp. 194, 220), आह्निक-
तत्त्व (vol. I pp. 336, 388),
तिथितत्त्व (vol. I p. 174), ह्युद्धि-
तत्त्व (vol. II p. 311).

संक्रमणद्वय About 1000 A. D.; m.
in कालविशेषक of जीवत० (pp. 240,
255).

सरस्वतीतीर्थ or नरहरि a. of स्मृतिदर्पण.
About 1300 A. D.

सर्वज्ञनारायण vide under नारायण-
सर्वज्ञ.

सर्वेश्वर, son of विश्वेश्वर, son of
भूतेश्वर; a. of स्यबहारसर्वस्व.

सर्वेश्वर, son of लीलाधर; a. of
संख्याकारिका.

सर्वोक्त त्रिवेदिक a. of विवादसारार्णव
(compiled for Sir William
Jones in 1789).

सहस्रस्वामिन् m. in com. on आहौ-
चाष्टक of बरहस्पति.

सांख्यवाचन vide under शाङ्खायन.

सामराज a. of व्रतारत्नाकर.

सान्त्वयद्वय a. of नायबीपुरधरणप्रयोग.

सान्वाजी or साबाजी प्रतापराज, son of
पण्डित पद्मनाभ of जामवन्ध्यावस्त-
गोत्र. He was a protegee of
निजामसाह; a. of परशुरामप्रताप and
भार्गवार्चनदीपिका (vide ms. No.
5887 Baroda O. I. for राजबल्लभ-
काण्ड of the परशुरामप्रताप and
दानकाण्डपूर्व is a part of it).

सायण, brother of माधवाचार्य and
son of मायण. Vide sec. 92.
Several works are attributed to
him, but one cannot be certain
of their authenticity; a. of गो-
भिलयज्ञानसूत्रभाष्य, जातिविवेकज्ञानप्रश्न,
पुरुषार्थसूत्रानिधि, संख्याभाष्य, प्राय-
श्चित्तसूत्रानिधि, रामतत्त्वप्रकाश, स्मृति-
संग्रह.

सारङ्गपाणि, son of छकुन्द; a. of
विवाहपटल.

सार्वभौम (this is a mere title);
a. of स्मृतिग्रन्थराज, दायभागव्यवस्था.

साहेबराम a. of तीर्थसंग्रह.

सिद्धनाथ a. of तुलादानप्रकरण.

सिद्धलक्ष्मण a. of तिथिनिर्णय (com-
posed by order of king प्रतापदेव
of Kālpi).

सिद्धान्तप्रधानन a. of वाक्यतत्त्व (part
of द्वैततत्त्व).

सिद्धान्तबागीश, son of श्रीहर्षाचार्य; a.
of ह्युद्धालोक com. on मिताक्षरा
(B. O. mss. cat. vol. I No. 383
p. 448).

सिद्धान्तबागीशमहोपाचार्य. Not later
than 1610 A. D. a. of तीर्थ-
कौस्तुभ, कृत्यकौस्तुभ, व्यवहारकौस्तुभ,
ह्युद्धिकौस्तुभ, संक्रान्तिकौस्तुभ.

सिद्धान्तवाचस्पति a. of बुद्धिमकरम्.

सिद्धेश्वर, son of दामोदर, son of शाङ्करभट्ट. About 1630-1670 A.D.; a. of संस्कारभास्कर or संस्कारमयूख, संस्कारासुत.

सीताराम, son of नठजुण्ड of कौण्डिन्य-गोत्र; a. of तत्त्वविवृति com. on नीतिप्रकाश of वैशम्पायन.

सीतारामचन्द्र, son of श्रीधर्माभट्ट and कामका and grandson of वृत्तिह, of कौण्डिन्यगोत्र; a. of कालनिर्णय-चन्द्रिका.

सीतारामशास्त्रिन् a. of दत्तरत्नार्पण.

सुदर्शनाचार्य, son of वाग्विजय. Earlier than 1500 A.D.; a. of तात्पर्यदर्शन com. on आपस्तम्बसूत्र (pr. in Kashi S. series); आह्निकसार, तिथिनिर्णय, आश्विनर्णय; m. in भट्टोजि's com. on चतुर्विंशतिमत and in विद्यानपरिजात, by नारायणभट्ट in his प्रयोगरत्न, in the द्वैतनिर्णय of शाङ्करभट्ट. He mentions कपर्दिभाष्य in the तात्पर्यदर्शन.

सुन्दर, son of राघव; a. of वाराणसी-वर्णन.

सुन्दरसेन m. in com. on नीतिवाक्या-सुत.

सुमहोदय, son of वेङ्कटेश. Later than 1400 A.D.; a. अभिनवबहशीति with com. धर्मप्रदीपिका.

सुमन्तु Sec. 29.

सुरेश्वर a. of यतिसंख्यावार्तिक.

सुरेश्वर a. of तिथिस्वरूप or सर्वतिथि-स्वरूप.

सुरेश्वर उपाध्याय. Earlier than 1500 A.D.; a. of व्यवहारोपचय.

सुरेश्वरस्वामि, pupil of गुरुरामतीर्थ; a. of उपचारशोडशरत्नमाला and महादेवपरिचर्याप्रयोग.

सुरेश्वराचार्य a. of काशीसूतिभोक्षनिर्णय or काशीभोक्षनिर्णय.

सुगतमाचार्य a. of विष्णुतीर्थीयव्याख्यान.

सुरमिथ a. of जगन्नाथप्रकाश (compiled under orders of जगन्नाथ, king of काम्बोज).

सूरभट्टलक्ष्मीरसिंह a. of कालासुत.

सूर्यपण्डित. Later than 1500 A.D.; a. of com. on कालनिर्णयदीपिका of रामचन्द्राचार्य.

सूर्यकरशर्मन् a. of दानपञ्जी (compiled at the bidding of नवराज).

सूर्यनारायण (इन्द्रगण्ट) a. of आह्निक-भास्कर.

सूर्यराम a. of कर्मविपाकसार.

सूर्यसेन (reputed) a. of निर्णयासुत.

सोढदेव, son of गौतमदेवनाथ, son of बुधदेव who was treasurer (कोष्ठाधिकारी) to a गौड prince; a. of शैवासुत (B. O. mss. cat. vol. I No. 389 p. 456).

सोमकीर्ति आचार्य a. of सप्तव्यसनकथा-सहस्रव्यय.

सोमहृत m. in हेमाद्रि (कालसण्ड p. 79).

सोमदेव a. of नीतिवाक्यासुत. He wrote his यज्ञस्तिक in Śaka 881 (969-70 A.D.).

सोमनाथ a. of भक्तिरहस्य.

सोमनाथ, son of सुबल and झापायिका and surnamed सकलकल and a resident of जलग्राम; a. of जातिमाला (D. C. No. 302 of 1884-1886 is a work in about 160 verses in various metres on लक्ष्मीनिन्दा, वैराग्य, पार्वतीस्तुति, but not on वर्णशास्त्र or castes).

सोमनाथभट्ट, son of सुरभट्ट of the निन्नल family; a. of सोमनाथरीच.

सोममिश्र m. in अपिपाल's शृङ्गपद्यति.

सोमप्रयास a. of आशौचनिर्णय.

सोमशम्भु, pupil of सचिव, pupil of ईशान; a. of कर्मक्रियाकाण्ड (composed in 1073 A. D.). HP. cat. p. XI.

सोमसुन्दराक्षिप्य a. of विवाहपटलस्तवक.

सोमेश्वर चालुक्यमल्ल Calukya king, son of विक्रमादित्य. Reigned 1127-1138 A. D.; a. of अविहवितार्थचिन्तामणि or मानसोल्लास (composed in śake 1051 i. e. 1129 A. D.).

सौम्य m. in स्मृतिच०.

स्थूलदीर्घ m. in नि. सि.

स्मार्त i. e. रघुनन्दनभट्टाचार्य m. in the व्य. म.

स्वल्पयोगलोक m. in कालाविवेक of जीवत-बाह्यन; vide p. 286 n. 631.

स्वल्पसंवर्त m. in स्मृतिसार of हरिनाथ.

हरजीयभट्ट About 1610 A. D.; a. of सुहृत्चन्द्रकला.

हरदत्त Sec. 86; a. of अनाकुला (com. on आप. घ. सू.), अनाविला (com. on आश्व. घ. सू.), उज्ज्वला (com. on आप. घ. सू.), com. on आप-स्तम्बीय मन्त्रप्रश्न or मन्त्रपाठ (or एकाग्रिकाण्डमन्त्र), मिताक्षर (com. on गौ. घ. सू.), com. on आपस्तम्ब-परिभाषासूत्र.

हरदत्त a. of स्मृतिसंग्रह.

हरि a. of आशौचनिर्णय.

हरि a. of सङ्ख्य.

हरि, son of नरसिंह of the अष्टसुत्र family; a. of एकावशीर्णय (composed at विराटनगर, modern Wai, on the Kṛṣṇā river).

हरि a. of शिवाराधनदीपिका.

हरिकृष्ण सिद्धान्त a. of मकरन्दप्रकाश. (ms. dated 1668 A. D.)

हरिगण a. of व्यवहारसमुच्चय.

हरिगिरि a. of कुरुक्षेत्रात्रकमणिका.

हरिजीवनमिश्र a. of स्नानसूत्रपद्यति.

हरिदत्त son of चूधर; a. of कर्मदीपिका (ms. No. 6892, Baroda O. I.).

हरिदत्तमिश्र a. of तिथिचन्द्रिका.

हरिदत्तमिश्र a. of व्यवहारपरिभाषा.

हरिदास, son of पुरुषोत्तम; a. of प्रस्ता-वरलाकर (composed in संवत् 1614 i. e. 1557-58 A. D.).

हरिदास, son of बलराज; a. of लेख-सूक्तमणि. Earlier than 1625 A. D.

हरिदासतर्काचार्य m. by रघुनन्दन in सुद्धितरत्न (p. 243)

हरिदीक्षित a. of com. on द्वायभाग.

हरिदेवभट्ट m. in आश्वसागर of कुल्लूक-
भट्ट.

हरिदेवद्वारि a. of विवाहपटल.

हरिनन्दन a. of सुहृत्तरत्नाकर.

हरिनन्दन a. of गङ्गायामिकाकाश (com-
posed in 1795-96 A. D.).

हरिनाथ Sec. 91 ; a. of स्मृतिसार or
सारसमुच्चय.

हरिनाथमिश्र a. of दशकतत्त्वनिर्णय or
विनिर्णय.

हरिनाथार्य a. of सङ्केतकौमुदी, सन्ता-
नदीपिका.

हरिनारायण a. of सुहृत्तरत्नाकर.

हरिनारायण a. of वर्षकृत्य.

हरिनारायण a. of सुवित्तस्वकारिका
(based on रघुनन्दन's work).

हरिनारायण (a title of शेरवर्षिह king of
मिथिला) a. of महार्जव divided
into seven तरङ्ग on कृत्य, आचार,
विवाद, व्यवहार, दान, सुविधि and आश्व.
B. O. mss. cat. vol. I. No. 76
p. 69 contains the first viz. on
कृत्य.

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तत्त्व.

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of रङ्ग० (vol. II. p. 295).

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in प्रायश्चित्ततत्त्व of रङ्ग० (vol. I p.
531) as भाष्यकार of पारस्करसूत्र, in
सुवित्तस्व (vol. II. p. 305), उद्वाह-
तत्त्व (vol. II. p. 143) etc. ; in
यजुर्वेदविश्वतत्त्व (vol. II. p. 488)
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